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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2786.

Glances at the World.

Is it true that no schoolbook that deals with history—especially one that has anything to say of the church—can find a place in our public schools without first being indorsed by the Roman Catholics? If so, what sort of histories will we have in the course of a few years? In a meeting of the Louisiana School Board a report was presented concerning a certain history to which objection had been made on the ground that its allusions to the Reformation were not fair to the Roman Catholics. State Superintendent Harris reported to the Board that "the books in question had been investigated by Mr. Kavanaugh, the Superintendent of Parochial Schools in New Orleans, and found to contain no objectionable matter, and the book was adopted as a textbook in the common schools." From this it would appear that the book had been officially submitted to Mr. Kavanaugh. What would have been the result if Mr. Kavanaugh had condemned it? Simply, it would have been thrown out. If both Protestants and Romanists are to be consulted and pleased in the matter of history, our children will never learn any history of the Reformation that is worth anything. And no history can be complete that does not treat of the Lutheran Reformation.

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One of the saddest signs of the times is the constantly increasing number of people who engage in Sabbath desecration. There is hardly any form of desecration that is not indulged. Some good people who are horrified at one form of Sabbath breaking do not hesitate themselves to break it in another form. For no consideration would some men open the doors of their houses and sell goods on Sunday, but they do not hesitate to go to the various pleasure resorts and patronize the trafficers in refreshments. All-day riding in automobiles is a favorite method of spending the Sabbath among the rich and well-to-do. And Sunday excursions on railroads are common. And the students of Christian colleges often spend the day going to or returning from some town to meet an engagement to play an intercollegiate game. Only a few days since one of our Methodist exchanges gave the names of students of a Methodist College who "left Sunday morning" to go to a distant city to engage in games scheduled for Monday and Tuesday. This temptation to violate the sanctity of the Sabbath by all-day travelling is one of the principal reasons why our Methodist Conferences array themselves in deadly opposition to intercollegiate sports. Even Dr. Gilbert, of the "Western," who so heartily favors athletics, hesitates to give baseball "unqualified approval," because the different associations "disregard the Fourth Commandment, and violate the Sabbath." A letter received at this office a few days since from a young preacher pleads for intercollegiate games in one of our colleges, in which it is asserted that the fate of the college depends on them. We could but ask: Have the boys conspired to boycott the college in case they are denied the privilege of going abroad to play ball? A college that cannot live without intercollegiate games ought to die.

* * *

The way to put an end to lynching and other forms of mob violence is to give criminals a speedy trial and apply the penalty of the law. More than once this has been demonstrated. Disinterested persons, of course, believe that every individual charged with guilt should have ample time to make preparation for defense, and have a fair trial. At the same time they know that in the interest of justice, and for the common good, criminals should be dealt with as speedily as possible. In cases where the crime is of an aggravated nature, and the guilt a matter of notoriety, there is absolutely no reason why a delay of weeks or months should be tolerated. The law's delays, says the "Picayune," "creates impatience among the people." When the people get impatient, it is no hard matter to tempt them to take the law into their own hands. It is often the case that the trial of men charged with gross crimes is postponed for half a year or more, and then, when it is called, is allowed to go over until the next term. And so on. A conviction follows; then a rehearing is asked, and may be granted. It is tried again; the man is convicted, and takes an appeal. So it happens that years elapse before justice gets its due. As between the law's delays and the necessity for calling out the State's troops to protect a criminal, we do not know which speaks the worse for the country. It is certainly a sad state of things when the civil authorities are afraid, or are unable to execute the laws.

* * *

The "Birmingham Age-Herald" says: "Two hundred and fifty-one pulp mills are kept busy in this country turning out the product that goes into modern paper. These mills consumed last year 3,346,106 cords of wood, each cord containing 128 solid feet. A cord is, in fact, a pretty large body in itself. Spruce trees furnished sixty-four percent of the total quantity of wood consumed last year, and hemlock and poplar brought the total up to ninety per cent. The remaining ten per cent came from many species in the forest, pine, cottonwood and balsam leading the list. Scarcely any of the woods in the South are turned into pulp, and this is an additional reason why the effort at Cordele, Ga., to turn cotton plants into paper is regarded with interest. About $4 a ton is offered for cotton plants at Cordele. The wood used by the pulp mills last year cost $8.38 a cord. Imported spruce costs $10.60 a cord. It comes from Canada. Hemlock is the cheapest wood consumed at the pulp mills, its cost being but $6.02 a cord. An increasing amount of slab wood and other sawmill waste is used each year in the pulp mills. Although the supply of woods suitable for pulp making purposes is becoming less each year, yet the Aldrich tariff proposes to tax both the raw material and the completed product." This does not look to us as exactly right. It does not even seem to be good politics, looked at from any standpoint.

* * *

The courts of our country seem obliged to accept some very strange, not to say unreasonable verdicts. In a New York (State) court a man was on trial for murder—the trial consuming four weeks. The verdict of the jury read as follows: "While in our minds and opinion we, as men, regard the defendant as guilty, yet, after considering our oaths as jurors and carefully considering the evidence as placed before us, we cannot find sufficient evidence to convict, and therefore render a verdict of not guilty." No wonder the judge "scored the jury" and ordered the clerk to strike their names from the list as "available jurors." After this, can we continue to believe that a man who is of double character—one thing in private and another in public—is a dishonorable man? For the life of us, we cannot see how proof before a court is sufficient to convince a man, "as a man," that a prisoner is guilty, but is insufficient to convince that same man as a juror. Or, is it true that some men in every-day life have one sort of a character, but a different sort of a character when called on to serve his country. If so, this largely accounts for the turning loose of so many men who are clearly guilty of crime against society. In a case in Mississippi, recently tried, two men hung a jury and there was very properly reported disagreement. At the next trial three men stood for acquittal, and nine for conviction, but the nine in a little while went over to the three, and acquittal was reported. And so things go!

* * *

A correspondent of the "Western Christian Advocate," Cincinnati, calls attention to a "new peril" that confronts communities which have voted out the saloons. This correspondent says: "These ex-saloons still retain all their paraphernalia: screens, curtains, bars, pool tables, signs, etc.; evidently hoping to hold their stands until a reversal from 'dry' to 'wet' shall come. Soft drinks, lunch, pool and tobacco are the added signs, usually printed with soap on the window. Now these loafing places, with all their devices for drinking and their old habitues, are open freely to boys who dared not to frequent them under the old regime. How long will it take to debauch the moral sense of boys under such conditions? We are facing this problem; it is no trifle, either. The Young Men's Christian Association is doing much for its members. But there are few 'dry' towns that have no Young Men's Christian Association, and where they do exist saloon habitues are not joining them and paying the dues required." What is said about "ex-saloons" in Ohio is perhaps true of the saloons closed in Mississippi, and in Louisiana. If there is no law to take away the screens, curtains, etc., and shut the poolrooms, we warn Christian parents to keep their hands on their boys, and not allow them, either day or night, to visit these places. Knocking out the saloons did not knock the depravity out of the saloon-keepers. It is there still, and will be exerted to overthrow the morals of the boys. Another thing that has become popular is the "moving picture show." Some of them, according to accounts, are as full of depravity as any low theatre in New York. The worst ones have not yet reached the small towns, but they are creeping in inch by inch. Better watch them and keep your boys and girls away from them.

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DIRECTIONS.

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THE SOCIAL MESSAGE OF CHRISTIANITY.

By Rev. M. M. Black.

One of the most noticeable and encouraging signs of the times is the deep interest that is being taken in what are called "social problems," in the betterment of the lot of the masses, in the regeneration of society. In our day a new social consciousness has dawned. Thanks to the leaven of the gospel, a burning enthusiasm for humanity has been awakened, and the conviction is growing deeper and stronger every year that a Christian commonwealth should stand not only for the protection of life and property, for freedom of speech and of conscience, for the enlightenment of her sons and daughters, but also for the correction of abuses, the remedying of social ills and evils, as for example, the abolition of the liquor traffic and of the gambling evil, the rescue of childhood from slavery in mine and sweat-shop and factory, and the protection of the laboring classes from oppression.

Christian people are coming more and more to realize that Christ's purpose concerning the world is not merely to save men as individuals from sin and eternal death, but through regenerated individuals, organized and united, to save society. It is now perceived as never before that the mission of the church and of the individual Christian is to remedy the world's ills, to right its wrongs, and thus produce "a new heaven and a new earth, wherein dwelleth righteousness." As Kidd, in his "Social Evolution," rightly declares: "After all, Christianity was intended to save not only men but man, and its mission shonld be to teach us not only how to die as individuals, but how to live as members of society." "Formerly," as Mr. Wm. J. Bryan well says, "the church placed emphasis upon immortality; now she is beginning to place emphasis upon life." Never before has the fact been so clearly recognized that the obligations of Christian citizenship by no means end with the payment of taxes, the exercise of the right of suffrage, and the leading of a righteous and peaceable life. Every man is a member of organized society with its manifold relations and complex conditions, and out of these social relations social responsibilities arise, for "no man liveth to himself." We are part and parcel of a complex, complicated whole, which we call society, and each citizen is in duty bound to contribute his share to its well-being.

As that eminent authority, Dr. Josiah Strong, pertinently says: "The great questions of our time are social. We are beginning to see that society lives one vast life, of which every man is a part. We are gaining what Walter Besant calls 'the sense of humanity.'"

The rise of giant monopolies in our day, the concentration of the wealth of the nation in the hands of a few capitalists and giant corporations, together with the arrogance of capital, have caused widespread discontent among the wage-earners of our country, who, because they find it hard to provide the necessaries of life for themselves and their families, are demanding a larger share in the profits of toil, and ask not for charity, but simple justice at the hands of the public. We need no prophet to tell us that industrial conditions are not what they should be, and it is as clear as the noon-day sun that something is wrong somewhere. The hard, ceaseless grind of toil in the case of thousands leaves little or no opportunity for religious worship, or for higher development. Shall the church ignore the claims and needs of the workingman, and do nothing for the improvement of his condition? To pursue such a course is both unchristian and suicidal. Can servants of the Master be true to their Lord and give little heed to the "slaughter of the innocents" in factory and sweat-shop? Are the poor in the slums of the great cities to be left to drag out a miserable existence in ignorance, filth and degradation, with but feeble effort to better their condition?

Evidence is not wanting that in many of our cities women are not infrequently driven to evil lives by cruel social and industrial conditions. In a certain large city not many years ago there lived a wealthy family, which in the course of time was overtaken by misfortune. The father died, and the property of the family was found to be heavily involved, so that there was nothing to be done except for the eldest daughter to find employment. She obtained a clerkship in a store at four dollars a week, and was expected to dress well and board herself. One day she complained to her employer that she could not make both ends meet on such low wages. He brutally said to her: "You can do as the others. You can take a companion." The heads of the firm were church goers, who deliberately paid low wages. This is but one out of hundreds of similar cases.

The belief is prevalent among the masses in the large cities that government as we have it is the creature and tool of the capitalist, and that the church is dominated by the rich and aristocratic class. Hence a large per cent of the laboring men of our country are outside the church, and are utterly indifferent to it. They feel that it has little or nothing in common with them. According to a recent religious census in Ohio, not more than ten or twelve per cent, of the working men were found to be members of the church. Materialistic literature is being widely circulated among the Socialists, who are very numerous in certain parts of the country, especially the north and east. Dr. Shailer Mathews, of Chicago, calls attention to the fact that there are scores of societies among certain nationalities of immigrants whose avowed purpose is to ridicule and destroy religion. "The masses," he declares, "are threatened with atheism. There can be little question that the drift among those struggling for social betterment is steadily toward materialism."

Sad to tell, the average citizen is thoroughly satisfied with the administration of public affairs, with existing social and industrial conditions, provided his particular business and community are prosperous. To quote again from that eminent authority, Dr. Shailer Mathews: "Speaking in a broad way, many of those conditions which give rise to social discontent have been set and are being maintained by men who are members of the church. The fact that a man is a professing Christian has not always prevented his paying too low wages, or leaving dangerous machinery exposed, or employing children, or maintaining 'pluck-me-stores.' The problem before the church is complicated and elusive. Human nature cannot be satisfactorily transformed by preparing people to live in supreme disregard of the social conditions in which they and their children must live on earth. Social evils must be remedied socially." As F. D. Maurice strikingly puts it: "We must either socialize Christianity, or Christianize sociology."

A proper conception of our civic obligation as Christians then involves not only the recognition of grievous wrongs and ills, of great economic and moral questions, but also a resolute determination to aid in the reformation of abuses, the righting of wrongs, and in the betterment of the condition of the masses. Rev. Charles Stelzle, Industrial Secretary of the Northern Presbyterian Church, unhesitatingly asserts that the church must preach a clearer social message. In a public address several months ago, he brought the following startling facts: "There are to-day all over this country thousands of men, women and children who would not listen to the gospel message, even though preached by an angel sent from heaven. I think I know why. I went to work when I was eight years old in the basement of a New York tenement house—you could call it a sweatshop to-day. We lived in two rooms in a rear tenement over near the river. My mother sewed wrappers for which she received two dollars a dozen. Many a time I would awake at two or three o'clock in the morning and find her still plying her needle, having gone supperless that we children might have all that there was to eat—sometimes it was but a bit of bread with salt sprinkled on it. If I felt that the church had no message in regard to child-labor, not as I have read about it, but as I have experienced it on the east side of New York; if it had no message with regard to the women who are working at starvation wages as my mother worked; if it cared nothing about the unsanitary conditions in the tenement houses, I tell you I would get out of the church. I would line up with some organization outside of the church that is working to wipe out these curses of our modern civilization."

Ministration to the spiritual needs of humanity must ever be the supreme mission of the church, but there is no question of the fact that ofttimes too little attention has been paid to the temporal needs of the masses, to matters of employment, shelter, relief in distress, amusements, sanitation, etc. The same divine Lord who delivered the Sermon on the Mount also sympathized with and fed the hungry multitudes, healed the sick and cast out devils. He gave to every needy and receptive soul himself—his time, his service, his sympathy, and if his servants would loyally follow in his steps to-day they must render social service and sympathy. Says a great preacher of our day: "The world does not care whether there are thirty-nine or forty-nine articles of religion, but it does care whether there is more justice, more truth, and more love." Supreme indifference to the customs and habits of our times, to social and industrial ills, as to how the masses live is, alas, true of many church members in good standing, but in the eyes of God they are far from blameless. In the graphic picture which our Lord gives of the final judgment, it is made plain that "failure to fulfill the social duties of the present age" will be the ground of exclusion from heaven. "To him that knoweth to do good, and doeth it not, to him it is sin."

Isolated, unorganized, non-co-operative effort in behalf of social reforms and philanthropic movements produces pitiably small results, and not infrequently ends in failure. The lesson of the age with its giant trusts and huge combinations of capital is that the mightiest results may be accomplished through co-operation and union of forces. Co-operation and combination of effort and resources are the watchword of the hour in the industrial and commercial world, and they should be the slogan of the church in her battle for righteousness and peace and purity in all realms. The Federal Union of the churches of Christ in America, representing thirty-three denominations and 18,000,000 communicants, which is now an accomplished fact as the result of the great Conference held in Philadelphia last December, is the harbinger of glorious success, of complete and final victory in the solution of the perplexing social problems of the age, in the great moral reform movements, which are beginning to sweep over the land like a tidal-wave. The successful fight recently made by Governor Hughes, of New York, against race-track gambling was due in large measure to the influence of the Inter-Church Federation Conference held about three years before. As Bishop Hendrix forcefully says: "Problems that seemed too great to be solved by individual churches now become opportunities to the Federated Churches in our great cities. The nation has found a voice on great moral questions greater than ever heard before. Its sound will go out into all the world."

The hour is at hand for the Christian citizens of our great Republic to unite in a grand and mighty crusade for the better protection of the home by more stringent and uniform divorce laws, for the complete overthrow of the saloon, the abolition of child labor, the prevention of stock and grain gambling, as well as of race-track gambling, the righting of unjust and oppressive industrial conditions, and the preservation of the Christian Sabbath, which is the workingman's greatest boon. May God speed the day when every social ill shall be removed, when "nothing shall hurt or destroy in all the holy mountain of the Lord," when all nations shall become one brotherhood, when

"The war-drum throbs no longer, and the battle-
flags are furled,
In the Parliament of man, the Federation of the
world."

MINISTERIAL COURTESY.

By Rev. Jno. W. Ramsey.

Some years ago there appeared in the columns of the "Advocate" an excellent article from the pen of Rev. R. G. Porter on "Ministerial Courtesy." The writer does not now recall the wording of that article, but the substance of it was to the effect that it is a very discourteous thing for one pastor to go into another pastor's charge to perform a marriage ceremony, to bury the dead, or to baptize the babies.

Surely, there ought to be no necessity for an article of that nature addressed to ministers of the gospel, for if the gospel teaches anything it teaches that "love doth not behave itself unseemly;" that is, it makes a gentleman of a man. And if any man ought to be a gentleman, it is a preacher—especially a Methodist preacher. But for one pastor to enter the bounds of a brother pastor's charge to marry the living or bury the dead, or baptize the babies, or to carry on a continuous correspondence with the people of a former charge after the pastoral relation has been severed, and thus keep himself between the people and his successor, is not a gentlemanly thing to do, much less is it a Christian, brotherly act.

I repeat, there ought to be no necessity for the appearance of articles in the columns of our Church papers on ministerial courtesy, for Methodist preachers ought to be instinctively courteous one toward another. But the facts are otherwise. Some will invade another pastoral charge to bury the dead, to baptize, and to marry the living. The writer knows of instances where a pastor on leaving a work would secure the promise of a young lady to send for him to perform the marriage ceremony, and later on meeting her, would say, "I hold you to your promise." Others have been known to write to people of a church on a charge other than his own asking if they desired him to assist their pastor in a meeting.

Are such things possible among Methodist preachers? Yes, not only possible, but are actually done, and that too by men who preach a gospel of courteous conduct and gentlemanly bearing one toward another. How can those who do such things consistently preach a gospel of brotherly love—the love that "doth not behave itself unseemly?"

We are living in the twentieth century, an age of advanced civilization and enlightenment, and preachers who are guilty of such discourteous conduct toward their brethren in the ministry cannot be accused of ignorance or thoughtlessness. They know better, and they do not forget. What excuse then, if any, can we make for them? How are we to account for their conduct? The writer knows of no way to explain their action except upon the basis of inherent depravity, and whether the depravity is total he is not prepared just now to say. His present knowledge of psychology does not enable him to speak positively of the nature of this grade of depravity—whether it be regular in its action, or spasmodic and fitful; and he hopes that its peculiar manifestations will soon cease, so he will not need to pursue his investigations of its character.

There is another phase of this subject, however, that seems to demand immediate attention, that, if possible, a remedy may be discovered. Every one has seen the nicest and finest shades of courtesy in men of other professions toward one another. For instance, the medical fraternity are exceeding courteous, so much so that regardless of the seriousness of one's illness, another physician would not respond to a call without the consent of the physician who is treating the case. Now, the question is how to get preachers to be as courteous toward one another as are the members of the medical fraternity, or for that matter, to exhibit on all occasions, the same sense of courtesy as do men of other callings in life. This has never been done, and great honor awaits him who discovers the means, or shows the way. May the Lord soon raise up that man, as he did Moses, the leader of Israel.

Still, this is going to be a difficult task, for it seems that some preachers are not instinctively courteous, their natures do not tend that way, nor can they be taught it. And what is most surprising of all, though they live in an age of Christian enlightenment, and preach a gospel of Christian courtesy, they simply won't even absorb it.

But if some Methodist preachers are not couteous by nature, cannot be taught it, and won't absorb it, what then? How can they be cured of their distemper? What can be done? Nothing, absolutely nothing. Like the stream which flows on its way undisturbed by the pebbles that may be thrown into it, they must also go on their way, hurting their brethren and bringing them many a heart-burning, till they, like the stream, finish their course.

But cannot something be done that the preachers of the future may be more courteous in their relations with their brethren? Yes, something can be done. The writer suggests that such articles as that written by Rev. R. G. Porter on "Ministerial courtesy" be stereotyped and kept on the front page of our Church papers, and let our Bishops in their addresses to young preachers instruct them in this matter, and also let this subject be included in the course of study.

The writer cannot imagine St. Paul (who said "Be kindly affectioned one to another, in honor preferring one another") being discourteous toward the other apostles; nor can he think of Christ who said ("Whatsoever ye would that men should do to you, do ye even so to them") being otherwise than courteous toward his disciples, though he was their Lord and Master. And shall not Methodist preachers follow the example of their Lord, whose gospel they preach?

AN OPEN LETTER TO THE BRETHREN.

Over a half century has passed since I became identified as an itinerant preacher with Methodism in the States of Mississippi and Louisiana. True, the services rendered may not have been worthy of any special record to others, yet through them I have been wonderfully blessed of God. Since June 1st I have been held prisoner to bed and chair and to improve the passing moments, I have been reading The History of Methodism, as Connected with the Mississippi Conference, Vol. 2, Rev. Jno. G. Jones, historian.

I wonder if the preachers and laity of Mississippi, Alabama, Louisiana and Texas are aware of the debt of gratitude due by them to Rev. Jno. G. Jones for the preservation of data, and the compiling into a few volumes facts concerning the labors of Methodism spreading over a vast territory of the Southern States, not obtainable elsewhere? I rejoice that I have had personal companionship with some of these heroes of the cross.

As a child, in New Orleans, La., I sat under the ministry of W. M. Curtis, W. R. Nicholson and Chas. P. Clark. Brothers Nicholson and Clark went over to the Protestant Episcopal Church and later on Brother Nicholson became one of their Bishops.

In the early years of my ministry I became quite familiar by roll-call with the names of Ben. M. Drake, B. Pitkin, Thomas Clinton, Lewell Campbell, James Walton, John B. Higginbotham, S. W. Speer, John Lambert and others. In Vol. II mention is made of Rev. Isaac V. Enochs. I wonder if he was the father of Fletcher, Isaac V. Jr., and Capt. Jas. Enochs—a noble band of stalwart Methodist laymen of Copiah and Hinds Counties, known by many of my co-adjutors in the ministry? I was unaware of the noble lineage of Mrs. W. R. Stuart, of Ocean Springs, Miss., until I read the record of her grandfather, Rev. John, and her father, Rev. Hamilton McCanley. I now cease to wonder at her devotion and consecration, and her untiring efforts, while a confirmed invalid, in sustaining Methodism in her present home-town—when gathered to her fathers, let it be written upon her tomb-stone: "She hath done what she could."

Chapter 24, Vol. II, mention is made of the adhesion of Rev. Ben. A. Houghton to the Northern division of the Methodist Church and his closing hours of life. In 1853 at the Summer home of Rev. Elias Porter, Ocean Springs, Miss., I, as an invalid boarder in said home—was priviledged to be in the room of Rev. B. A. Houghton, as the sands of the hour-glass of time were with him rapidly passing, when he requested of those present to sing, "O sing to me of heaven, 'when I am called to die.'" As we sang, his face lit up with a heavenly glow, but too feeble to join in the singing, with eyes open, upturned as if expecting any minute the coming of the angelic chariot, he waited until we began the last verse, then closed his eyes; when we finished he was asleep in Jesus. I then knew not the noble record of his life-work, recorded in Brother Jones' History. Ah, my young brother minister, you will make no mistake in your ambitions as a preacher to have a similar record of eloquence and faith ascribed to Rev. Ashley Hewitt. See page 263. Rev. Dr. Talley was asked how he enjoyed the sermon. "Oh," said he, "it liked to have killed me! My earthly vessel was so full, it was ready to break and let my enraptured soul fly away toward heaven." Read pages 264, 265 and 266 of a faith triumphant, even when the wife said, "Nancy is really dead."

I say glory to God for "a faith that laughs at impossibilities, and cries 'it shall be done.'" To many, it may be helpful to read pages 476-478, of a great victory given Rev. Lewell Campbell, when, as a presiding elder, Satan kept him constantly annoyed by injecting into his mind fear of harm to loved ones at home. I thank God, Brother Campbell made no claim of patent right to the remedy discovered; it is free, perfect and lasting as the atonement of the Lord Jesus Christ.

In these days when we read of "Blasting the Rock of Ages," "A Blast at the Blaster," etc., it will do your soul good, stiffen your backbone, unlimber your stiff knees, surge your soul with hallilujas, and "glory to God" that the Lord God Omnipotent yet reigneth, as you read the preserved record by Brother Jno. G. Jones of our fathers in Israel—proving the Scripture true,

"They that honor me, I will honor."

ROBT. B. DOWNER.

(The History can be obtained of Rev. J. A. B. Jones, Magnolia, Miss, or Rev. G. W. Bachman, Winona, Miss., and of Smith & Lamar, Nashville Tenn. —Editor.)

The way to have a growing faith in God, is to find out what he has promised, and then ask him for it. The problem of life is not to make life easier, but to make men stronger.—David Starr Jor-

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WHITWORTH COLLEGE COMMENCEMENT.

The forty-ninth Annual Commencement of Whitworth Female College has just closed. The splendid success of the past session adds another brilliant chapter to the history of its magnificent achievements. There has been an enrollment during the session of 227 students.

The Commencement exercises from first to last were in every way creditable both to the student body and the president and his excellent faculty.

The splendid attendance of the public upon these exercises was a flattering testimonial to the undiminished interest in the welfare of this historic institution. On Sunday morning May 30, Rev. W. T. Bolling, D.D., of the Memphis Conference, preached the Commencement sermon to a large and appreciative audience. The writer did not hear the Doctor's sermon, but has been informed that he missed a great discourse. Rev. W. M. Williams, of the Mississippi Conference, preached a fine sermon to the Y. M. C. A. Sunday night.

The Alumni meeting monday morning, May 31, was a notable feature of the Commencement exercises. The array of cultured women paying honors to their much loved alma mater was inspiration to the friends of the college. The address was delivered by Dr. Bolling in his usual forceful style. The concert Monday night was highly entertaining and evidenced masterful training in the beautiful arts of music and elocution. The rendition of the beautifully varied programme attested the extraordinary talent of the young ladies chosen for the occasion.

Tuesday, June 1, was Graduation Day—a day that will ever live in the memory of those who received their merited diplomas as marking a beautiful epoch in life. The elegant and timely address delivered by the Hon. J. N. Powers was followed by the presentation of diplomas by Dr. I. W. Cooper.

The following is the list of the graduates who received the A. B. degree and were awarded diplomas: Misses Wessie Eula Brumfield, Florence Estelle Granberry, Verne Manon Pigford, Bessie Chichester Cooper and Maude White.

Those receiving the B. L. degree were: Misses Marie Ellis, Sallie May Griffin, Eva Dorothy Herren, Eva Alice Jones, May Vergie Smith, Willie Doris Stevens.

Other awards were made as follows: Diploma in expression, Miss Lucile Lynch; diplomas in commercial course, Misses Myrtle Bine, Katie Clark and Rhoda McLemore; certificate in piano, Miss Ackie Grant; in expression, Miss Ruby Smith; certificates in book-keeping: Misses Hallie Bridwell, Willie Belle Cox, Edna Crawford and Ethel Smith.

The scholarship medals were awarded as follows: Senior medal, Miss Wessie Brumfield; Junior medal, Miss Mary Berry; Sophomore medal, Miss May Neal Ellis; Freshman medal, Miss Gertrude Davis; Sub-Freshman medal, Miss Talulah Lipscomb; Preparatory medal, Miss Ruby McLemore. Miss Ella Meyers won the medal for expression in art.

The board of trustees commended Dr. Cooper for the improvements added to the property and the excellent sanitary conditions which he has carefully maintained.

The opportunities offered by Whitworth College for Christian education are inferior to none in the State. The Methodists of Mississippi ought to put it on a competitive basis with any institution for female education in the South. We are able.

J. T. LEGGETT.

"MOTHERS" DAY.

Dear Dr. Boswell: The tender remarks on "Mothers' Day" in a recent issue of the Advocate by Rev. W. L. Blackwell, of Vicksburg, Miss., touched a sympathetic chord in my heart and I kindly beg leave to add a few words with my hearty indorsement of his sentiments.

I have often wondered in these latter days of memorial observances of almost every conceivable nature why the mother sentiment had been crowded out, and out of a thankful heart I praise him (who though hanging painracked on the cruel cross forgot not the welfare of his mother) that I have been permitted to see faint gleams of the dawning of a day set apart by the nation in loving remembrance of the mothers of our glorious commonwealth, than whom no others deserve quite so much praise, for truly it has been said that "the hand that rocks the cradle rules the world."

So, while we twine garlands to the memory of our noble and illustrious sons who have passed off of the stage of action, let's pause and pile high our most beautiful laurels in honor of the mothers who gave men birth and rearing.

Tell me of a noble, true and virtuous manhood, and I'll tell you of a pure, sweet and loving spirit who found her most blissful happiness in pressing a tiny form to her bosom and singing softly a tender lullaby or placing a loving hand on a precious little head and whispering trustingly:

"Now I lay me down to sleep, I pray thee Lord my soul to keep. If I should die before I wake, I pray thee Lord my soul to take. Bless papa and mama, bless me and make me a good little boy, bless everybody, for Jesus' sake." Then the good-night kiss and the gentle tuck of the cover, while a silent prayer ascends for wisdom to guide the little one into all truth and righteousness.

Later in life when the time comes to go out from the home nest for the first time, we see her again slipping a copy of the Bible into his grip with words something like these written on the fly-leaf: "Read this Book daily my boy, for mother's sake."

Then the sweet, comforting, encouraging epistles are often sent reminding him of his obligations to his country and his God, sealed with a mother's kiss and sent with a mother's love and prayers.

Tell me not that Christian mothers are not the stay of our nation, and it affords me much happiness to place this tribute to their memories.

If there has been anything in my life worth while, I owe it principally to the influence of my beautiful, sainted mother. I doubt not that there are times in all of our lives when our hearts crave to live over again the sweet days of childhood, and we find ourselves repeating in the language of another who had known a mother-love:

"Backward, turn backward, oh time, in thy flight,
Make me a child again just for to-night!"
Mother, come back from that echoless shore
And take me again to your arms as of yore—
Your loving watch keep,
Rock me to sleep, mother; rock me to sleep!"

It was my blessed privilege to attend the Woman's Mome Mission Conference at Corinth, Miss., recently, and on Sunday "Mothers' Day" was observed by the Sunday School.

Almost every man, woman and child wore a white blossom in honor of mother. Everyone present received quite an inspiration as a class of ninety-five stalwart men marched from their study, each wearing a white carnation in loving memory of their mothers.

The superintendent made a short, but timely and appropriate talk. He held up a small, beautiful Bible, and said it was given him by his mother, whom God called from him when he was only two years of age, and on the fly-leaf she had written a prayer. He said that prayer had helped him more than all the books he had ever read and all that he had attained to as a Christian was due to that little Bible and that prayer, and that he expects to meet and know her one glad day in heaven.

Dr. Boswell, the Christian mothers and their Bibles have piloted many thousands safely into the glory land.

Only the other day, I sat with a young man by the bedside of his dying, invalid mother, who was one of the most consecrated Christians I have ever known, and he said to me, "Since I have gone to the city many temptations have been thrown about me, but the counsel and prayers of this frail little mother of mine have proven sufficient, her sweet, earnest face would stand out before me and I could not yield. "How can I live without her?"

I thank God devoutly for the Christian mothers of our land, and shall gladly hail the time when a day will have been set apart to meet yearly as a nation and pay them the homage they so richly deserve.

MRS. FOUNT CALLAWAY.

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THE JACKSON DISTRICT CONFERENCE.

The Jackson District Conference convened at Mendenhall, in the Methodist Church, at 9 o'clock a. m. After appropriate religious exercises conducted by the presiding elder, Rev. J. R. Jones, the session was called to order.

Rev. C. F. Emery was elected secretary, with Rev. J. E. Gray assistant. All the preachers in the district except four were present. Ten laymen only attended as delegates.

The following visitors were introduced to the Conference: Revs. T. W. Adams, J. C. Chambers, W. H. Saunders, G. W. Bachman, H. G. Hawkins, Dr. I. W. Cooper, Revs. L. E. Alford, W. M. Pinson, L. J. Caughman (pastor local Baptist church), W. M. Williams, Prof. J. E. Walmsley, Rev. W. W. Pinson (representing the Board of Missions), R. Selby (Conference Secretary of Education), W. Fred Long, Mr. O. F. Turner (editor of the "Search Light," a paper published in Jackson in the interest of the Law Enforcement League).

The following brethren addressed the Conference:

Rev. G. W. Bachman, representing the Publishing House.

Rev. L. E. Alford, representing the Board of Church Extension, among other things requested the brethren to apply for loans, instead of asking for donations.

Rev. W. H. Saunders, representing the Committee on Conference Relations, urged prompter collections for this worthy cause.

Rev. H. G. Hawkins gave an interesting account of the work being done at Port Gibson Female College.

Prof. J. E. Walmsley gave a very encouraging report of Millsaps College. There had not been a serious case of sickness during the session; a splendid revival meeting had been held, and every member of the faculty was a worker in some department of the Church.

Dr. I. W. Cooper, president of Whitworth College, delivered an eloquent address on Christian Education, and gave a very gratifying account of the work done by the worthy institution that he represented.

Rev. C. F. Emery, secretary of the joint hospital committee of the Mississippi and North Mississippi Conferences, offered a resolution, which was adopted, requesting the Mississippi Conference to memorialize the General Conference to create a Hospital Board, and to provide for the establishment of one or more Methodist Hospitals.

The various charges in the district were called and careful inquiry was made as required by the Discipline. The reports of the pastors showed the work committed to them prospering. Revivals had been held in several charges and planned in others, resulting in many conversions and accessions to the Church. There seems to be a general and unusual awakening in home religion evidenced by the erection of many family altars. Several new churches have been built. The financial reports were very encouraging. One young preacher reported that he had baptized 78 children. An aggressive campaign seems to be on for increasing the circulation of the New Orleans Christian Advocate.

Sermons were preached by Revs. J. S. Purcell, L. L. Roberts, T. B. Clifford, W. F. Long, J. E. Gray, W. W. Pinson and J. C. Ward.

Canton and Brandon were nominated, and the first named was chosen as the place for holding the next session of the Conference.

Judge A. G. Norrell and Brother J. E. B. Blewett delivered stirring addresses on the Laymen's Missionary forward movement.

Rev. R. Selby delivered an able address on Christian Education.

A resolution offered by a young preacher, a student of Millsaps College, requesting the Mississippi Conference to submit to the trustees and faculty of that institution the disposition of the much mooted contention for intercollegiate games, was very promptly tabled.

Rev. W. N. Pinson, chairman of the State Law and Order Enforcement League, whose vigorous work as a detective has unearthed so much violation of law, delivered a forceful address and urged that local organizations be established throughout the State.

Charles C. Anderson was granted license to preach, and James F. Campbell was recommended for admission on trial. Everette L. Marvin voluntarily surrendered his credentials as a local deacon.

The following were elected delegates to the Annual Conference: A. G. Norrell, C. L. Ray, R. W. Millsaps and J. C. Cavett. Alternates: J. P. Bennett and N. A. Mott. T. P. Barr and A. G. Norrell were elected to fill vacancies on the Board of Trustees of the district parsonage.

A resolution was adopted authorizing the trustees to dispose of the present district parsonage in Jackson and to buy or build a new one without delay. The following committee was appointed: R. W. Millsaps, T. P. Barr, I. C. Enochs and A. G. Norrell.

Rev. C. F. Emery offered a resolution, which was adopted, requesting the Annual Conference to memorialize the General Conference to create the lay members of the various conference boards members of the Annual Conference.

Dr. W. L. C. Hunnicutt read the following resolutions relative to the death of Bishop C. B. Galloway, which were adopted by a rising vote, after which Rev. G. S. Harmon offered prayer.

RESOLUTIONS ON THE DEATH OF BISHOP GALLOWAY.

Whereas, our heavenly Father has recently called our beloved Bishop Charles B. Galloway to his reward on high; therefore be it resolved by the Jackson District Conference:

First—That it is with feelings of no ordinary sense of bereavement that we realize the death of one who was endeared to us by so many of the strongest of earthly ties.

Second—That in the death of Bishop Galloway the Methodist Church, the State of Mississippi and the entire nation have sustained a loss which no language can express and no thought can measure.

Third—That while we are grateful to God for having given us through his beneficent providence one so eminently worthy of all appreciation and affection, we bow with reverent submission to the will of him who doeth all things well.

Fouth—That we would convey to his bereaved widow and children an expression of our sincere sympathy in their sorrow.

Signed, W. L. C. Hunnicutt, J. E. Walmsley, G. S. Harmon, committee.

The following licensing committee, on nomination of the presiding elder, to act ad interim, was elected: Revs. C. W. Crisler, C. F. Emery, J. W. Ward and W. W. Morse.

Rev. W. M. Williams, manager of the Mississippi Orphans' Home, gave a very interesting account of that splendid institution, and urged that the pastors uniformly adopt the systematic method of raising funds for the support of the home by giving the incidental collection of one Sunday in every month. The present building is taxed to its utmost capacity, and new buildings are urgently needed. Liberal contributions have already been made for this purpose, and steps will be taken at once to secure the balance and begin work as early as practicable. Brother Williams is universally conceded to be the right man in the right place.

The local preachers were passed in examination of character, and their licenses were renewed.

The reports of the several boards and committees were read and adopted.

A vote of thanks was adopted by a rising vote, thanking the people of Mendenhall for their hospitality; the host of the Conference, Rev. H. A. Gatlin, and the Secretary of the Conference.

Rev. J. R. Jones, the new presiding elder, presided with grace and dignity as though acquired by years of experience. At all times affable and courteous, he directed affairs so that the business of the session was transacted rapidly and to the satisfaction of all, every interest of the church being fully and carefully inquired into.

Conference adjourned sine die at noon Friday, the 11th inst., with benediction by the presiding elder.

C. F. EMERY.

BATON ROUGE DISTRICT CONFERENCE.

The Baton Rouge District Conference held its sessions June 1 to 4 at Slaughter, where hospitality and good-will abounded. Rev. W. D. Kleinschmidt and his people entertained royally.

Our new presiding elder, Rev. C. C. Miller, presided with tact, and gave due attention to the various interests of which a district conference should take cognizance. The outlook on the district appears to be good. Special prominence was given to prayers and preaching. There were showers of blessings (and torrents of rain). The preaching had the evangelistic note. Behind each messenger Sinai could be discerned, and before him the cross appeared. Sermons were delivered by Revs. J. M. Henry, Walton, Freeman, McCormack, Alford and Riggs.

The Laymen's Missionary Movement meeting resulted in Judge R. R. Reid, of Amite, being chosen district leader.

Rev. J. M. Henry made masterful addresses on missions and church extension.

The Sunday School work was stressed by Mr. Ellzey and Miss Juden. H. W. Knickerbocker represented the American Bible Society. Rev. R. W. Vaughan made an eloquent plea for the Orphanage. Rev. C. B. Carter, commissioner of education, made a lively address on education in true Brisconic style.

The "New Orleans Christian Advocate" was well represented by Rev. J. M. Henry.

Mr. Fisher, of the Anti-Saloon League, rang out a few telling notes.

One young man was licensed to preach, viz., J. H. McLean. D. M. Griffin was recommended to the Annual Conference for admission on trial. The following were elected lay delegates to the Annual Conference: Judge R. R. Reid, Wm. Jackson, W. H. Underwood and T. J. Reams.

A movement was started to secure a district parsonage. The following trustees were elected: R. R. Reid, J. R. Abels, W. W. Babington, R. H. Benton, Dr. A. R. Holcombe, F. H. Holden and V. E. Eskridge.

A memorial service was held in honor of the late Bishop C. B. Galloway. Touching addresses were made by Judge Reid and Rev. J. M. Henry.

The Conference will meet at Bogalusa next year.

WM. SCHUHLE, Secretary.

LOST BOOK WANTED.

"ZION'S HARP, by Fountain E. Pitts. A collection of hymns bound in sheep; size about 3x5 inches, perhaps 3-4 inch thicker; now out of print. I once owned a copy, but cannot find it. Think I left it at some home visited, when a pastor. Please see if in your library. Notify, and I will send stamps for its return

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Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

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W. F. M. S.

LOUISIANA CONFERENCE.

Following is the report of the Corresponding Secretary for the first quarter:

Total number of auxiliaries	47
Total number of members	1075
Number of life members	26
Number of honorary life members	2
Number subscribers to Missionary Advocate	294
Number subscribers Young Christian Worker	269
Scholarships supported	13
Bible women supported	6
Amount paid for dues	$291.65
Amount paid on pledge	248.23
Amount paid for scholarships	175.00
Amount paid for Biblewomen	60.00
Amount paid for Memorial Fund	10.00
Amount paid from mite boxes	9.43
Conference expense and Contingent	54.85
	$849.16

Three new auxiliaries have been organized.

MRS. S. A. MONTGOMERY,
Conference Corresponding Secretary.

MISSISSIPPI CONFERENCE.

Following is the quarterly report of Hattiesburg District:

We have nine societies on this new district. At Court Street, Hattiesburg, a Young People's Society has been organized, with fourteen members, and called the Nevada Martin Society for our missionary. A Juvenile Society has been organized with nineteen members and named for Miss Hallie Buie, our recently-appointed missionary to Korea. Forty-one names have been secured for our Buds and Blossoms roll. All this in less than a month for Court Street makes a district secretary's heart rejoice. Eleven names have been added to the Woman's Society also. The pastor's wife, Mrs. Geo. H. Thompson, is president of the Woman's Society and the leader of all the missionary work of the Woman's Societies of the church. To her we owe much for this live missionary spirit among the ladies and young people of Court Street Church. She is doing all she can for the development of the work there.

Twenty-five new members have been added to the roll in the district. We hope to make this new district one of the best in the Conference.

SALLIE SMYLIE FERGUSON,
District Secretary.

W. H. M. S.

MISSISSIPPI CONFERENCE.

The following report, written by Mrs. A. W. Evans, Press Superintendent, and published in the "Mount Olive Progress" of June 11, shows the good work being done by the ladies of that auxiliary:

"The regular meeting of the W. H. M. Society was held at the M. E. Church, South, Monday at 4 o'clock, fifteen members and three visitors being present. After devotional exercises and reading of the minutes, reports were given by the captains of each of the four companies, who have been raising money during the past month for improving the church. The reports were indeed gratifying and encouraging. Company No. 1 turned over to the local treasurer, $29; No. 2, $5.50; No. 3, $7; No. 4, $11; total, $52.50. The report of the committee for securing honorary members was made which resulted in 50 names being added to the list and $50 to the treasury for local work. The local treasurer reported $141 raised during the quarter ending May 31. The connectional treasurer reported $9.21 sent to the conference treasurer. The corresponding secretary reported 168 visits made to the sick and strangers, 115 papers and leaflets distributed, $17.75 expended in helping the poor and 24 garments given to the needy."

The following was taken from the same paper under date of June 18:

"The contract was given to our fellow-townsman, A. W. McDaniel, and the color unanimously agreed upon was pure white. The painting will be done at once, and in the meantime the society will set about to raise funds to remodel the inside of the church."

It is indeed encouraging to know of the rapid and gratifying growth of the Woman's Home Mission Societies in the Mississippi Conference, and we hope that this will continue until there is a live, wide-awake Woman's Home Mission Society in every church in the conference, and we call on the pastors to help us in this work. Our corresponding secretary, Mrs. B. F. Lewis, sends the following report for the quarter ending May 31:

"During the quarter, six new auxiliaries have been organized, and we have a total of 1537 members; thirteen boxes have been sent to the Orphans' Home and 2253 visits have been made to sick and strangers. We have raised during the quarter for all purposes $2460.10."

The corresponding secretary informs us that the claims of Edwards and Homewood have been paid and that we have now over $130 in Nashville to our credit. When we realize how much good is being done in helping build parsonages and churches in places that need help, we wish that our means knew no bounds.

The report of the Press Superintendent, Mrs. J. C. Clark, of Main Street, Laurel, contains the following extracts:

"Report of the first vice-president, Mrs. L. B. McCarty, was very interesting. She suggested two ways of raising money for our 'Charity and Help' fund. One was to purchase a small bank to be passed around at each meeting and any amount from a penny up could be dropped into this bank, thereby keeping on hand a reserve fund for our 'Charity and Help' work. The other way was for each member of the society to pot a nice plant, and late in the fall or winter to have a sale of these plants, the proceeds to be applied to the same work of charity."

"The visiting committee reported eighteen visits to sick and strangers this month. The Home Mission Society of Laurel Main Street Methodist Church reported more visits to sick and strangers at the Annual Conference than any other society in the conference."

"The great need of a night school in the cotton mill district was ably presented by Mrs. J. B. Hobbs, and various means of raising money to assist in this good work were suggested. Mrs. L. D. Simmons suggested that we secure as many honorary members to the society as we could and apply the money to this work. Mrs. Hobbs then called for a volunteer committee to solicit and collect contributions for the night school work. The following ladies responded: Mrs. O. C. Hunt, chairman; Mrs. G. B. Landrum and Mrs. Scott Steppe."

Mrs. Clark concludes her report by announcing the subject for the next meeting and then adds these words: "Watch this column for particulars." All business firms must advertise in order to succeed. The example of this wide-awake press superintendent would be a good one for the Home Mission Societies of the Mississippi Conference to follow.

MRS. J. L. NEILL, Press Supt.

A HARLEQUINADE.

"Too little of the permanent assets of the University stands to the credit of the Church. It is time we were showing our appreciation in a substantial way of the noble work which Vanderbilt has wrought."

These are the closing words of the (Nashville) Christian Advocate's account of the recent meeting of the Vanderbilt Board of Trust.

We have been hearing this in various forms for the past fifteen or twenty years. It has usually been in the form of a question after this fashion: "What has the Methodist Church ever done for Vanderbilt University?" And its inspiration could usually be traced to the academic shades of the University itself.

Answering, I venture to state that the Methodist Church has furnished the talent that has administered the affairs of the institution which has become great in her hands. She has given to it her moral support, which is not a negligible quantity. And she has supplied the patronage and student body, without which it could not have lived. Even the gifted Chancellor, who, it is said, feels restive under church ownership and control, is a product of the Methodist Church. Without these, what could the money of the Vanderbilts have accomplished?

So, everything considered, the most valuable assets of the University stand to the credit of the Church. Their permanency depends upon the future conduct of those who direct its course.

But for the fostering care of the Methodist Episcopal Church, South, the University would not now be the object of the lustful designs of the secularizing influences prevalent in educational circles.

For what purpose is this old friend thus tricked out and again brought forward? What part is he now to play? Is he to divert us by his droll tricks of speech? Or does the (Nashville) Christian Advocate's writer suppose for one moment that the denominational pride can be spurred into a charge under a leader of so strange a [illegible]? The performance is nauseating to

A METHODIST.

Every great movement for the betterment of men originates in the loving heart of God, and is often first communicated to those who are steadily giving him their attention. It is significant that both Peter and Cornelius were keeping the regular prayer hour when God spoke to them.—E. I. Bosforth.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

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MULE AS A MONEY RAISER.

When Missouri Conference, Methodist Episcopal Church, South, meets at Savannah this summer, the Rev. H. R. Cooper, the agent appointed by the Conference to raise an endowment of $100,000 for the benefit of aged preachers and their widows, expects to report the successful completion of his task. He has already raised about $75,000.

Down amid the cotton woods of Audrain County sleeps a typical Missouri mule, which departed this life at the age of thirty. To this mule and the story connected with it Mr. Cooper does homage for the success which has followed his efforts in raising the endowment fund.

When the assignment was made by the Bishop two years ago Mr. Cooper realized that he had hard work ahead. Some of the churches were taxed to their utmost to meet the various obligations for missionary and church extension work, and to pile $100,000 on top of that looked like crowding the mourners; but Mr. Cooper took up his task cheerfully.

He had been in Conference thirty years, twenty of which he was presiding elder, and he had become something of a philosopher. He knew that his appeal for the poor preachers and the widows would have to be something out of the ordinary if it was to reach further down into the pockets of his people.

After he had toured the State a little while someone told him about Brother Smith's old mule down in Audrian County. He went there and investigated and came back home with a smile upon his face. Then he began telling the people about the four-footed patriarch, so:

"Brother Jim Jones was a Methodist of the old school; always at his place in church, ready to shout, sing or pray with the best of them. He never cheated in a horse trade, never lied about the qualities of his dogs, and was always honest with his neighbors and his God.

"Among his stock was old Bill Crow, a black mule nearly a third of a century old. His service had been almost as long as his years. One morning Brother Jones hitched Bill Crow up to the plow and started across the field.

"'Git up!' said Brother Jones.

"Bill Crow didn't move. He just turned his head and looked kinder mournfullike at his boss and then laid down. His working days were over.

"Brother Jones saw that, because it was the first time Bill Crow had ever refused to move when commanded. He went up and looked into the mule's eyes and saw tears in them. He knew Bill Crow had done the best he could, and that he hated to quit. There was no help for it, and so he turned the old mule out in the woods to die.

"That night Brother Jones' boy, Joe, came to him and said:

"'Pap, what've you done with old Bill Crow?'

"'Why, son, he fell down at the plow this morning and so I turned him out to die. Guess his working days are over.'

"'You turned old Bill Crow out to die?'

"'Why, sure; he ain't no good any more.'

"'But, see here, pap; ain't he been working all his life for you?'

"'He sure has, son, and he worked good, too.'

"'And you goin' to church every Sunday and singing: "I want to be an angel?" Pap, do you reckon an angel would 'a' treated old Bill Crow that way after he worked for him all this time?'

"This was putting the thing in a new light, and the old man began to feel like he had been pretty mean to old Bill Crow. He spoke to his wife about it, and she told him if he didn't go out and get Bill Crow and bring him to the barn and feed him and treat him well from this on she'd leave him. Every person about the place seemed to think that Brother Jones had treated his old mule outrageously mean.

"Brother Jones got so ashamed of himself that he sneaked down into the woods and hunted up the old mule and brought him back, and from that time on every day was Sunday to old Bill Crow."

The story of old Bill Crow excites the sympathy of the congregation before they see the application, and when the story is finished Mr. Cooper stands up his aged preacher and asks them if they are not going to be as good to him as Brother Jones was to his old mule. The homely illustration has done more to open up pocketbooks than a world of fine spoken oratory could have done.

People have sent checks by the scores, with letters saying that the mule story had so worked on their feelings that they just had to do something for the old preachers. Many who had never before contributed to such a fund have seen the application and have resolved that they would be as good to men as they would be to mules. The story put them in good humor, and when you get people to laughing they are likely to be generous.

Under the old regime the preachers on the shelf received from $75 to $200 a year, never enough to enable them to live in comfort. Some had toiled out their lives, giving their surplus salary to the good of the cause, and then found old age and decrepitude upon them without any nest egg for the rainy day. It was to meet this plain duty to the old fighters that the endowment fund was proposed, by which it is hoped to care for the needy in a manner befitting their long service.—From the New York Sun.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for $1.50 each.

In clubs of ten or more we will send the "Advocate" for $1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by $1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by $1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for $2 or under, add 10 cents to cover cost of collection. A check for $1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription

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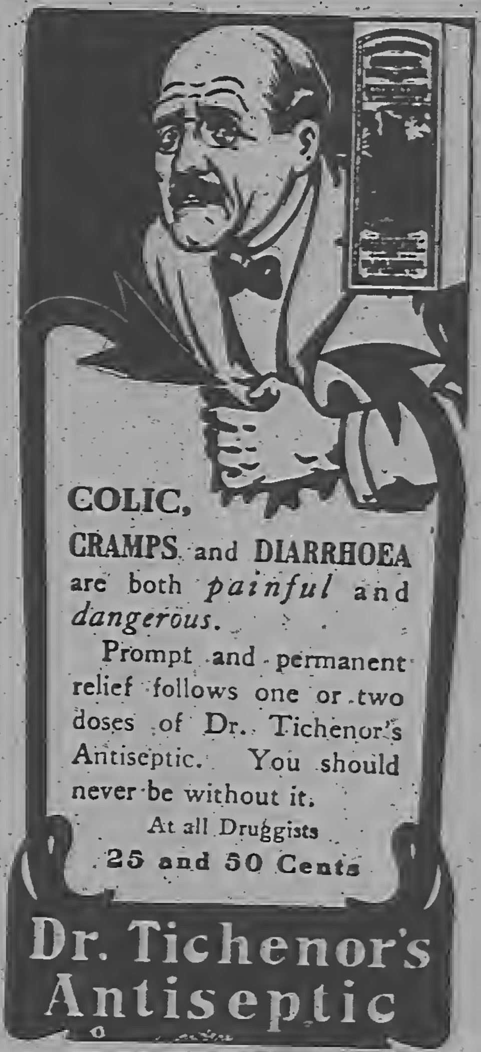
Two men were having an argument as to their respective strengths. "Why," said the first, "every morning before breakfast I get a bucket and pull up ninety gallons from the well." "That's nothing," retorted the other, "I get a boat every morning and pull up the river."



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OUR METHODIST MACHINERY.

One of the editorial brethren declares that so far as the ministry is concerned, "the Methodist Episcopal Church, South, is one of the finest and most effective religious organizations in the world." As to the Church itself he says, "It is not so well organized," and proceeds to point out its defects.

We do not claim perfection for the Church's running machinery, but we feel persuaded that if the machinery as it is could be kept in motion according to the directions found in the Discipline, the friction would be so slight as to escape notice, and the results so wonderful that if taken "knowledge of" by other churches they would be "provoked to love and good works."

We are in hearty accord with every movement at all adapted to produce greater efficiency in the working forces of the Church, but we are not in sympathy with those who attribute failure anywhere or to any extent to the lack of democracy in our Church government. That is the biggest kind of a humbug turned loose to buzz about among the people in the effort to make them believe that they are deprived of their share of government in the Church. Those who swing this bug around, overlook the fact, else do not know, that the General Conference, the law-making body of the Church, is composed of an equal number of laymen and preachers, which makes it thoroughly representative of the people. That is the essence of democracy.

We challenge those who clamor for more democracy to look into those things which concern the laity more than anything else. It will not be a great task for them to learn that the lay men, and the women too, have as much work laid out for them as they are able and willing to perform. In confirmation of this, we ask the reader to turn to those sections of the Discipline that map out work in behalf of Home and Foreign Missions; for the Joint Boards of Finance, and every section that deals with the collection and disbursement of money. Especially do we insist on a thorough study of the Church Conference. This Conference, along with lay-delegation in the Annual and General Conferences, was provided for in 1866. It was hailed, as was lay-representation, as a long step towards democratic government in Episcopal Methodism. Now take the regulations of the Church Conference in connection with the chapter on the support of the ministry and it will be seen that each local Church not only has much to do in supervising its own spiritual interests, but has absolute control of its finances. The Annual Conference itself, according to an Episcopal decision cannot override the order of the Church Conference. See Paragraph 591, Discipline 1906, page 337.

And when in addition we consider that preachers are made from the ranks of the laity; not one of whom can be laid hold of and utilized in any capacity by an Annual Conference without receiving first the recommendation of a Quarterly Conference, and then the authority of a District Conference, both of which are controlled by the laity, it seems clear that little ground is left to complain of the lack of democracy in our government.

That the Church has been slow in utilizing the laity, men and women, is true. Now that the importance of putting everybody to work is recognized, and open doors are seen in all directions, there is nothing in the way of any one who has a mind to help. If there ever was a time when the ministry of Methodism was unwilling to divide the Church's tasks with the brethren, that time has passed. The preachers are more than willing to accept any help that may be offered. The lack of democracy does not hinder. Nothing stands in the way, except the lack of consecration and sacrifice—the giving of one's self to God, and willingness to surrender worldly means to his service.

As well as we are able to determine the machinery of the Church is in good running order. It needs only to be put in motion and run to the limits of its capacity. If those who desire more democracy in the Church will begin with the Church Conference which by the way, is almost unknown in some charges, and has had a fair show in but few, and watch the working of the machine all the way up to and through the General Conference, we think they will be fairly convinced that the membership is fully represented, and that what is needed is not more personal liberty or power, but more of personal life and energy.

Only one thing in the Church is undemocratic, viz.: Our method of supplying the Church with pastors. This is lodged in the hands of the Episcopacy. Herein is secured the safety of both the Church and the preachers. About this we may have more to say at another time.

HELP THOSE WOMEN.

St. Paul's exhortation, "help those women," is invariably relied on by our sisters, and the brethren, too, whenever and wherever the women of the Church stand in need of encouragement or material aid. They quote as though the apostle meant that they should co-operate with the women in all their laudable Church work. The two women alluded to, Euodias and Syntyche, were doubtless Church lovers and Church workers—possibly deaconesses, who labored with St. Paul, but it was not "help" to carry on the work that he had in mind. The two, though good women, and Paul's helpers, had a falling out. If they did not quarrel, the disagreement was serious and hurtful, so much so as to attract the apostle's attention and call for his intervention. He first exhorts the women themselves: "I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord;" and, as if this was not sufficient, he says: "I entreat thee, also, true yokefellow," Timothy, or Silas, or the chief elder or bishop at Philippi—nobody knows certainly who was addressed—"help those women who labored with me in the gospel" to a reconciliation. Commentators agree on this interpretation. If they are correct, it is hardly right to seize upon the exhortation and make it do duty in a cause never intended by the author. It may not be a "mortal sin," but is nevertheless a perversion of the Scriptures.

John Calvin was a great man—a great thinker, and accomplished great good. His followers are and ever have been among the best citizens and most devoted Christians. They do well to keep alive the memory and deeds of their renowned leader. But we fail to see that Calvin controls the theological thought of the day, or exercises a predominating influence over governments, as some extravagantly claim. On the contrary, saying nothing about the influence of religion or civilization, Arminianism, especially in the United States, has counteracted, if not wholly dissipated the influence of Calvin's horrible decrees. We do not miss it far when we say that the union of the Presbyterian (North) and the Cumberland Presbyterians shows that the Calvinism of to-day is not the Calvinism of one hundred years ago.

Christian people seem to be quite able to keep up with the world in organizing for general improvement. In additon to the church which furnishes opportunity for the communion of saints, we have the Sunday School; the Epworth League; the Guild; the Brotherhoods, several of them; the Gideons; the Y. M. C. A.; the Y. W. C. A.; the B. Y. P. U. the W. F. M. S.; the W. H. M. S.; the N. C. K's; and the Layman's Movement. Maybe there are others. The latest one of which we have heard is "The Young Men's Movement." Surely no preacher can stand before a District Conference and say, as we heard one say many years ago to Bishop McTyeire, "We have nothing in our church to interest our young people." But, if so, the Bishop's reply would be pertinent: "You have the communion of saints."

The Third Chapter of the Epistle of St. James, which, instead of "skipping," we have read more carefully, discloses a profound insight into the wickedness of human nature, and an aptness for dealing with the practical affairs of life. Dealing with serious things, the Apostle treats them in a serious way. There is not a word in the Chapter at all adapted to excite mirth, or make readers believe that he would lessen the force of his blows by humorous speech. Men do not "dance on graves" or "table their games on tombstones." No more would a sacred writer undertake clownish tricks or play upon words in dealing with the tongue "that is a fire, a world of iniquity," or "wisdom that is earthly, sensual, devilish." The effort to show that St. James adds his quota to the funny things in the Bible is a failure. The tendency of the effort is to weaken respect for the Word of God.

PERSONAL.

Rev. T. J. Upton, en route from New Iberia, La., to the home of his son, at Jackson, La., spent a pleasant hour in the Advocate office.

Rev. R. S. Walton, of Hammond, spent last week at Port Vincent, helping the pastor, Rev. T. M. Burgess, in a meeting. The work, we understand, was crowned with a good degree of success.

The venerable George Jackson, one of our oldest ministers, called to see us last week. After spending a few days in the city he went to the Seashore Camp Meeting. He is in excellent health and spirits.

Rev. W. H. Lewis, the new presiding elder of the Meridian District, "quickly worked his way into the hearts of his preachers," and the District Conference recently held "adopted resolutions commending his efficiency."

Rev. J. B. Randolph has finished the theological course in Vanderbilt, receiving the degree of B. D. He is now down in his native hills of North Mississippi at work, having charge of Myrtle Circuit—is located in the parsonage. May he have great success!

Rev. S. D. Howard, in writing of the Crowley District Conference, reported that Rev. A. R. Hoffpauir preached the opening sermon. This, he says, is a mistake, which he desires to correct. The sermon was preached by Rev. C. V. Breithaupt, whose pardon is begged by Brother Howard.

Rev. J. S. Duke has taken charge of the Inverness (Miss.) Church and two others composing the circuit, heretofore served by Rev. R. A. Ellis, who, on account of ill-health, was forced to retire. He has planned for meetings at all the churches, and enters upon the work with zeal and faith.

Rev. W. G. Harbin, after a strenuous campaign, winding up at New Iberia, has gone home to rest awhile, and to take in the District Conference, which meets in his home town, Haynesville, La. He passed through the city on Monday, and honored us with a call, which we appreciated very much.

Rev. W. H. Saunders, of Gloster, Miss., passed through the city last week en route to the Camp Ground, where he availed himself of the advantages afforded at the Preachers' Institute. We thank him for giving us the pleasure of his company for about an hour. He is one of our old North Mississippi friends.

Rev. W. W. Mitchell, under date of June 20th, says: "We are moving on smoothly, and I hope making some progress in the old town of Grenada." The evidence of this is found in the good list of subscribers which Brother Mitchell forwarded—like a business man, on a separate sheet from his news item. He has our sincere thanks.

The Times-Democrat scribe at Seashore Camp Ground in notes of the Preachers' Institute reports Rev. J. T. Daves as "the preaching elder of the Atlanta District." That is a new order of elder. It is a distinction to be coveted—so many of the "beloveds" being unable to attain to the honor. We cast no reflections on any particular brother.

Rev. J. S. Parker, writing from Yazoo City, Miss., gives notice of the death of the oldest Methodist in the Bethany Church, Brother A. L. Holt. He died June 18, and next day was buried just back of the church he founded, and which he loved so much. A suitable memoir will be furnished in due time.

Rev. C. D. Atkinson, of Parker Memorial, left for the West on Tuesday last. He will go to Denver to visit one of his sisters; from there he will go to California to see another sister, and on the return trip will stop to see a brother, but at what point we do not call to mind. He will be absent several weeks. We trust he will have a safe and pleasant journey.

Rev. R. B. Donner, who has been crippled for a long time, is now unable to walk and says that he is afraid that he "will have to abide in the house." There is no improvement in the afflicted joint, and the doctors oppose amputation. He is patient under the rod, "esteeming it a great honor to be called to be still." Let the brethren everywhere remember this faithful servant in prayer.

Brother N. A. Mott, Yazoo City, desires us to announce that the time of the Institute for Sunday School superintendents, advertised to be held at Meridian, July 27, has been posponed to Sept. 22-24. This change is made necessary on account of the great storm which so delayed farming operations that it was thought a large attendance could not be secured from the rural districts in July.

The Houston (Texas) Daily Post of June 22 gives a good amount of space to the new Shearn Memorial Church, of which Dr. J. E. Wray is pastor. Dirt was broken on the 21st by Bishop Ward, followed by Dr. Wray, the building committee, and five "elect women," each throwing a shovel of earth. The seating capacity of the house when fully open is 2500. It will be a magnificent structure.

Prof. R. W. Jones, for many years connected with the University of Mississippi as Professor of Chemistry, which position he resigned three or four years ago, was last week elected to the chair of Geology in the same institution. He has accepted, we understand. His many friends will heartily welcome him on his return to Oxford, where he will resume his place in the church, as well as in the classroom.

Rev. N. G. Augustus, presiding elder of the Durant District, has prepared and sent out an elaborate programme to be followed at his District Conference in session as this paper goes to press. In addition to the programme the presiding elder gives the names of expected visitors who will be cordially received and entertained; the names of every pastor and lay delegate to the Conference, over one hundred in number, and also the names of the lay leaders of the District. Nobody seems to have been overlooked.

Brother S. J. High, treasurer of the Board of Missions of the North Mississippi Conference, has submitted a report of receipts for the first six months of the year. He adds this statement, which will be very pleasing to all the brethren: "Our collections on foreign missions are nearly three times what they were the same date last year, and domestic missions almost twice as much. The time should come, and I believe that it will, when the preachers will send in all of their mission money the first six months of the conference year."

We thank our good sister who was thoughtful enough to send us a bit of "church history," clipped from a militant paper—one that is always "fighting mad." We agree with her that "editors should keep well informed," but we beg to say that what she sends us is the stuff J. R. Graves used to preach "raised from the dead." It is too old to be noticed. The Christian world has outgrown the spirit of the men who wrote and adopted the Cotton Grove resolutions. Men who parade them to-day are out of touch and out of sympathy with to-day's religion.

Rev. John M. Moore, Ph. D., managing editor of the Nashville Christian Advocate, has recently delivered a series of lectures on the Oriental nations at Georgetown, Texas, in the Institute held there. He is now delivering a series of lectures at the Preachers' Institute in session at the Seashore Campground. While en route from the hot gales of Texas to the refreshing breezes of the Gulf coast, he honored this office with a call, which was highly appreciated. He spent a portion of the day viewing the work of Methodism in New Orleans.

Rev. H. G. Hawkins furnishes us the following item which will prove interesting to many readers: Rev. W. F. Long, General Sunday School Secretary for Mississippi, has offered a gold medal to the student of the Port Gibson Female College who during the coming session furnishes the best original essay upon "The Organized Sunday School Work." By March first each member of the Senior, Junior and Sophomore classes will hand in to the teacher of English an essay upon this subject, the teacher to select the best ten, and these ten to be submitted to a competent outside critic who will select the one best.

Rev. R. A. Meek, of the Greenville District, tells us that the Methodists of Tunica, Miss., are untiring in their efforts to succeed. Within the past two years they have purchased a neat parsonage and recently built and furnished a new church, the first service in which was held on June 13th, and there is a very little balance on the two structures unpaid.

We have been favored with long communications—some of them in the form of essays or addresses read to public assemblies—how many, it is not necessary to say. Some of them will appear—some day. Others will be a long time coming out, if ever, especially those printed in other papers before they reached us.

GALLOWAY MEMORIAL CHURCH.

My Dear Dr. Boswell: I wish to commend in strongest terms the movement for the erection of "Galloway Memorial Church," in Jackson, Miss. In Jackson a part of Bishop Galloway's active ministry was spent. There he made his home for years. There, in the capital city of his native state, his dust awaits the call of the Resurrection Angel. It is altogether fitting that a great Church should bear his name in his home city and attest to those who are to come after us the esteem in which he was held by the generation in which he lived.

SETH WARD.

GALLOWAY MEMORIAL CHURCH.

The second remittance to reach me is $5. The funds in hand are drawing interest daily in one of the strongest savings banks in the South.

J. R. BINGHAM, Treasurer.

Carrollton, Miss.

SPECIAL REQUEST.

Will the Third Vice Presidents of the Auxiliaries of the Woman's Home Mission Society of the Mississippi Conference, please send me their names and address, that I may communicate with them during the coming month? This favor will greatly aid me in my work. Mrs. W. H. Hunter, Third Vice President, Lumberton, Miss.

CHANGE OF DATE.

Bishop Ward requests us to announce that the Louisiana Conference will meet in Alexandria, La., Dec. 15, instead of Dec. 8, as heretofore published. Preachers and others interested will take notice of this change and govern themselves accordingly.

MILLSAPS COLLEGE.

At the recent meeting of the Board of Trustees, I was instructed to urge the payment of the subscriptions to the Endowment Fund. I was authorized to engage the services of such persons as I could secure to aid me in making these collections.

We now have an unpaid subscription list of $31.300. Of this amount, $10,000 is NOW DUE. If we can collect this $10,000 it will secure another $10,000, which will almost complete our ONE HUNDRED THOUSAND, we started out to raise three years ago. Surely, our friends will not falter or neglect to send in their checks, when so much depends upon prompt action.

I am anxious to engage the services of competent persons at each of the places where we have subsciption lists. Such friends as Lee Rogers, of New Albany; Warner Wells, of Greenwood; Sam Berryhill, of Water Valley; H. C. Campbell, of West Point; Mrs. Helen Woodword, of Starkville, and others, are worthy of all praise. Kind friends, send in your checks.

T. W. LEWIS.

THE CENTURY.

The July number of the "Century Magazine" is out in advance of the month, as usual, and a superb number it is—worthy of a place in every home that has any literary taste at all. One of the most interesting articles is "The Human Side of Calvin." It will be read with more than ordinary interest by all who delight in biography. To those who contemplate making their first journey across the ocean the article, "Safety at Sea," will appeal without difficulty.

The "Century" can be found at all news stands, or may be ordered from the Century Publishing Co., New York.

SEASHORE CAMP-MEETING.

ANNUAL CAMP MEETING JULY 7-15.

Special Rates on the Railroads.

NO ADMISSION FEE AT THE GATES OF THE GROUNDS DURING THE CAMP MEETING.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. Last year the revival fires burned with old-time vigor and we are hoping and praying for a better meeting this year than last.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove, and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be admitted into the grounds and provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board. A great many families own or rent cottages on the grounds. Electric lights, artesian water and gas for cooking give the essential comforts of the city. The seashore drive and electric street car line extends for thirty miles or more, with comfortable homes on one side and the gulf on the other. The bathing privileges are free to those who make their homes on the camp grounds. The gulf breeze tempers the climate, until it is more delightful than at many Northern resorts. Fresh fish and oysters may be had all the summer through.

A CONGENIAL PLACE FOR CHRISTIANS.

Too often the summer outing has been a time for relaxation of the spiritual life, and even of backsliding on the part of our church members. Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living. If you spend your vacation on the camp ground, you will not require a month to recover from your "rest," but you will at once be ready to take your place in your work and your church when you return to your home.

ATTRACTIONS FOR THE SUMMER OF 1909.

Annual Camp Meeting, July 7-15. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Summer School for Sunday School Workers, July 16-23. In this day, when every school teacher who is keeping up with his profession attends a summer normal somewhere, it is a mark of the enlarged conception given to the most important teaching that we have, that summer normals are being provided for Sunday School teachers. In the school of methods for Sunday School Workers some of the most experienced teachers of the nation will tell how best to conduct the Sunday School.

Seashore Assembly for Christian Workers, July 24-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans; or Dr. E. L. McGehee, 1502 Webster St., New Orleans, La.

Sunday School Institute: T. V. Ellzey, Canal-La. Bank Bldg., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

EDUCATIONAL.

McFerrin School,

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PROPERTY MEMPHIS CONFERENCE,

M. E. CHURCH, SOUTH.

AN IDEAL PREPARATORY SCHOOL FOR BOYS AND GIRLS.

Healthful location. Modern buildings, steam heat, electric lights, etc. A fine type of students. Rates reasonable.

Twentieth year begins Sept. 1, 1909. For Catalogue and particulars, address,

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FOR

YOUNG LADIES,

JACKSON, MISS.

J. R. PRESTON, A. M.,
PRESIDENT.

Fifteen highly qualified instructors. Six acre-campus and all modern comforts. Excellent table and courteous management. Patronage solicited from cultured homes. Sound instruction and satisfactory progress guaranteed. Sixteenth session opens Sept. 15, 1909. Write for catalogue.

Stanton College for Young Ladies,

NATCHEZ, MISS.

College and Preparatory Courses. Vocal and Instrumental Music, with teachers of the best European and American Training. Art, Expression, Physical Culture. Fifteen teachers. Beautiful location. Modern conveniences. Two students to the room. Especial care as to thoroughness, health, womanly culture and pleasant home life. Sixteenth Session opens SEPTEMBER 14, 1909. For handsome catalogue address

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Box 221, Natchez, Miss.

The Jefferson County High School,

FAYETTE, MISS.

The only County High School in the State offering courses strictly in Literary, Music, Elocution, Commercial Departments.

Girls only taken to board in the Dormitory.

Strong faculty of Christian men and women. Most healthful and pleasant location. Considering the high class work done in our four-year High School course, our prices are very reasonable.

Cost of session is from $150 to $175. For further particulars write

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American Business College

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Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, Arithmatic, Civil Service, Preparatory. Free Employment Department. Individual Instruction. Write for Catalog A. **WALTER M. GATES and S. CARTER SCHWING.**

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A High-grade College for Young Ladies. Session 1908'09, 240 students and 22 teachers and officers. Next session begins Thursday, Sept. 9, 1909. For catalogue, address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

Epworth League

TOPIC FOR JULY 4.

Godless Commercialism. Mark v: 1-20. (Patriotic Service.)

The subject for our lesson is godless commercialism. The Scripture lesson is taken from the healing of the demoniac on the coasts of Gadara. The story is surprisingly simple and direct. The Master, with his disciples crossed the sea and entered the country of the Gardarenes. They found a demoniac among the tombs, so fierce that men could not bind him. The Master cast out the evil spirits. They asked permission to go into a herd of swine feeding near. When permission was granted, the swine, to the number of about two thousand ran down into the sea and were drowned. When the owner of the swine saw the demonaic, clothed and in his right mind, and heard of the loss of the swine, they entreated the Christ, that he should depart out of their coasts. They were not willing to pay for the healing of men, possessed with evil spirits, at a cost of at least ten thousand dollars apiece.

2. Godless Commercialism.

Theoretically, the business world moves on lines that are both selfish and cruel. Men must buy in the lowest market and sell in the highest. The workman must be made to labor at the lowest point that competition can reduce him to. In the commercial warfare, every competitor, must be robbed of his right to live, and all business taken away from him if possible. What wonder is it that men who have tried to run their establishments on such principles, have tried to believe that there was no God. They have tried to reduce time and eternity to a matter of dollars and cents. It is this spirit of trade that has reared some of the great trusts that have heen utterly ruthless in destroying their competitors.

3. Man is More Than Money.

When the Lord touches the business life, he makes it plain that a man is worth more than all the money in the world. He propounds the question, "What shall a man give in exchange for his soul?" He places the golden rule, in the midst of commercial transactions. Before every man the Lord sets a final auditing of accounts at the great day of judgment. What may pass the strict limits of the commercial law, may be far from passing the tests of the judgment day. The chief end of life is man, and the making of man in the image of his Lord. The business that tries to cut God out of it, and that does not hesitate to destroy men, will bring all that are concerned in it under the wrath of God. To-day men are raising questions of revenue and of commercial welfare when the liquor traffic is under discussion. Men who admit that it brings only destruction, and benefits no one, will yet hold to it, because it pays. When men, who are seeking the welfare of their fellow-men, hinder some godless pursuit, or even take from the legitimate gains of business, the same cry is raised as of old, and they seek that the Christ shall depart out of their coasts.

4. Commerce, the Servant of Man.

This world is to fit men for the next. The commerce of the world may cover its material need, but more than this it is to serve to uphold man in his spiritual enterprises. If all the herds be lost, and the business resources taxed to the uttermost, it is a little thing, if the gospel be brought in reach of men, and men be brought to Christ.

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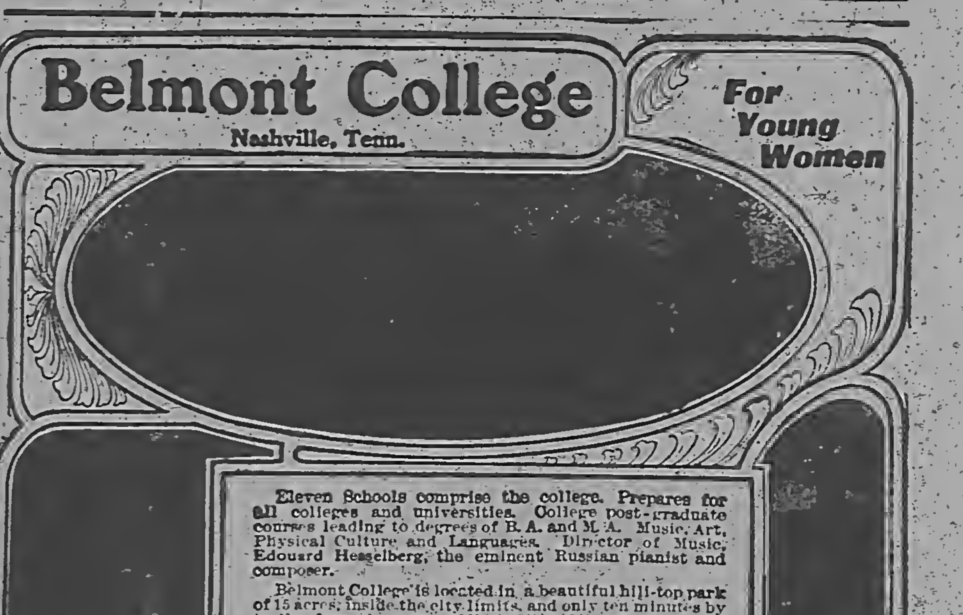

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Rev. IRA LANDRITH, D.D., LL.D., Regent.
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NOTES FROM OLIVE BRANCH.

Dear Doctor: As I stop long enough to ponder, I realize the rapid march of time and see another half year chronicled on the dim pages of the history of the past—and I am thus advised that soon another Annual Conference shall convene in North Mississippi, and soon many of us, as itinerants, shall be moving to new fields of labor to face new problems and to serve new people.

For the half year gone, I would like to make a report, and correct one mistake in regard to my work:

First, I note in our Conference Minutes of 1908, that Pleasant Hill is credited with $295 expended on churches and parsonages and Olive Branch is credited with nothing at all. This is a mistake, for Olive Branch raised and expended $295 on churches and parsonages last year, and not Pleasant Hill. Pleasant Hill may have expended that amount, but not to my knowledge; but I know my charge did expend that amount and that it was reported thus at our last conference. This correction is due my people at Olive Branch.

This is my second year with the cultured, kind, and thoughtful people on the Olive Branch charge. Since conference we have made marked advancement along all lines. Every church on my work is in nice working order and everything moves on to victory. I am just back from the League Conference, at New Albany and I find my Epworth Leagues are the "banner Leagues" in North Mississippi. I organized an Epworth League here at Olive Branch about three months ago, which has a membership of seventy-eight. A good per cent. are active, earnest, enthusiastic, hopeful members. My church membership here is only about fifty members. We are not a dead League, but a live, working League, remembering our motto, "All for Christ." Give us the "banner."

I have a fine working League at Kelly, with about twenty-five members. This League raised last year about $120 on church repairing and on missions. The young people in these Leagues are my faithful "standbys" in church work. We have a total League membership of 103. Beat that, my readers, if you can.

I have five Sunday Schools on my work, all of which are now doing much better work than last year. We recently had two Children's Day services on my work. Both were above the average, well rendered, and heartily appreciated by the large audiences, both inside and outside of the churches. They are calculated to do much good as both are educational and spiritual forces for developing the young mind and life in my churches. Our Children's Day services were great successes; and my heart throbs with hope for the future church at Olive Branch and at Kelly, led on to victory by the young people and children here.

We expect to report all collections in full at Okolona this year. Our protracted meetings begin soon. I have secured able help and am expecting mighty, "old-time" revivals and a manifestation of the "old-time religion."

We all love our presiding elder, Brother Young. He is succeeding nicely up here, and is appreciated by his preachers and people. The clouds are rifted, the sun is bright. Our forces are marshalled. Forward we march. Success is sure. Pray for us.

Fraternally, K. P. FOUST.

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to plan meals, teach girls cooking, supervise culinary department. Must be educated, refined, devout Christian, under forty, with good health; must be a good cook and love domestic work. Prefer former hotel or boarding-house keeper, or one trained in domestic science. Address,

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Box N., Meridian, Miss.

A GREAT REVIVAL.

On Tuesday morning, May 25, we began our meeting at Brooksville and for eleven days the people of the place were stirred as never before. Rev. Robt. A. Clark, of Okolona, besides doing all the preaching, conducted the men's prayer meeting at 4 o'clock each afternoon in a vacant store right in the heart of the business district. The current opinion among our people is that they have never before in revival meetings had the gospel preached to them with greater power, earnestness and effect than during this one just closed. Interest increased with each service and the congregations grew steadily and to such proportions that at morning services there were as many present as at evening.

For the first time in the history of the town, every place of business was closed during the morning service and men who have not been to church for months and some for years, were present at this hour.

Out of seventy-five male residents of the place, there were as many as sixty-seven at the prayer services in the afternoon. Before the meeting closed, fifty-seven of these men were talking and testifying, and forty-three of them praying in public.

The ladies' afternoon prayer meeting was proportionately as well attended and results at their services equally as great. As a result of the revival we have a united Christian people, "kindly affectioned one towards another" and "zealous of good works." Among other results, a number of family altars were erected and without exception, the Christians of the town pledged themselves for greater service and larger usefulness. A number who had been living inconsistently were reclaimed and many of the indifferent were interested and consecrated themselves anew. Two united with the Baptist Church and seven with the Methodist.

Thus closed the most far-reaching revival ever held in Brooksville, during which time every life in the place was touched, strengthened or changed. In the accomplishment of this great work the Lord used Brother Clark, the three local pastors and the godly men and women with unusual effect. To him be all the praise.

W. C. GALCERAN.

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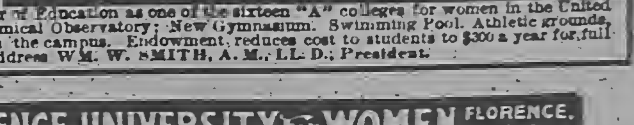

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MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Wayne Mission, at Hebron	July 17, 18
Waynesboro	July 23,
Scooba, at Bodga	July 25, 26
Enterprise and Stonewall, at Concord	July 31, Aug. 1
DeKalb, at DeKalb	Aug. 4,
North Kemper, at Hopewell	Aug. 7, 8
Binnsville, at Binnsville	Aug. 15, 16
East Clark, at DeSoto	Aug. 21, 22
Bucatunna, at Chicora	Aug. 28, 29
Shubuta and Quitman, at Quitman	Sept. 4, 5
Meridian, East End	Sept. 8,
Meridian, Southside and Poplar Springs, at Southside	Sept. 9,
Daleville, at Bethel	Sept. 11, 12
Lauderdale, at Lockhart	Sept. 15,
Meridian, Fifth St. a.m.,	Sept. 19,
Meridian Central p.m.,	Sept. 19,
Vimville and Seventh Ave., at, Pleasant Hill	Sept. 22,
Matherville, at Winnifred	Sept. 24, 25

W. H. LEWIS, P. E.

Jackson District—Third Round.

Jackson Ct., at Pearson 11 a. m.	June 26, 27
Jackson, Rankin St. 8 p. m.	June 27, 28
Thomasville, at Forest Hill	July 1
Madison, at Pearl River	July 3, 4
Deasonville, at Dover	July 7
Braxton, at Bethany	July 10, 11
Brandon	July 18, 19
Jackson; First Church	July 25
Jackson, Capital St	Aug. 1
Terry, at Forest Hill	Aug. 5
Eden, at Lodi	Aug. 7, 8
Lintonia, at Lake City	Aug. 9
Florence, at Richland	Aug. 14, 15
Sharon, at Millville	Aug. 20
Flora, at Livingston	Aug. 22, 23
Benton, at Tranquill	Aug. 27
Fannin, at Holly Bush	Aug. 28, 29
Pinola, at Poplar Springs	Aug. 30
Camden, at Thomastown	Sept. 4, 5
Canton 8 p. m.	Sept. 8
Yazoo City	Sept. 11, 12

J. R. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Oxford District—Third Round.

Oxford	July 4, 5
Paris, at Salem	July 17, 18
Coffeeville, at Goshen	July 24, 25
Water Valley, at First	July 25, 26
Ashland, at Wesley	31 Aug. 1
Holly Springs Circuit, at Mt. Hope	Aug. 3
Grenada Ct., at Sparta	Aug. 7, 8
Grenada	Aug. 8, 10
Charleston, at Oak Grove	Aug. 9
Abbeville, at Andrews	Aug. 11
Water Valley Ct., at Forest Hill	Aug. 14, 15
Water Valley, Main St	Aug. 15, 16
Potts Camp, at Cornersville	Aug. 21, 22
Red Banks, at Mahon	Sept. 2
Randolph, at Washington	Sept. 4, 5
Toccapola, at Tula	Sept. 11, 12
Lafayette, at ——	Sept. 14
Waterford, at Soule Chp.	Sept. 18, 19
Holly Springs	Sept. 19, 20

J. E. CUNNINGHAM, P. E.

Greenville District—Third Round.

Shelby, at Duncan	June 27, 28
Arcola and Hollandale	30 July 1
Glen Allen	July 7
Boyle, at Dockery	July 11, 12
Cleveland Station	July 12
Cleveland Circuit	July 16, 17
Clarksdale	July 17, 18
Jonestown	July 18, 19
Lula and Lyon, at Rich	July 25, 26
Tunica, at Evansville	July 25, 26
Lake Cormorant, at Eudora	31 Aug. 1
Coahoma, at Dubbs	Aug. 2, 3
Friar's Point, at Sherard	Aug. 7, 8
Rosedale	Aug. 9, 10
Greenville	Aug. 11
Hillhouse, at Bobo	Aug. 14, 15
Gunnison, at Malvina	Aug. 16
Leland	Aug. 21, 22
Shaw	Sept. 15, 16

The pastors are urged to see that answers to questions 17 and 22 of the Discipline are in proper form and on hand. R. A. MEEK, P. E.

Winona District—Third Round.

Winona	June 27
Carrollton, at Smith's Chp.	July 2
Itta Bena ——...——	July 4
Greenwood 8 p. m.	July 4
Moorhead, at Dodsville	July 10, 11
Schlater, at Schlater	July 17
Minter City ——	July 18
Inverness, at Coile	July 24, 25
Belzoni, at Sky Lake	July 26
North Carrollton, at McCorley	31 Aug. 1
Mars Hill, at Mars Hill	Aug. 5
Ruleville, at Sandy Bayou	Aug. 7, 8
Indianola, at Fair View	Aug. 10
Winona Ct., at Salem	Aug. 12
Tutwiler, at Rome	Aug. 14, 15
Vance, at Bellview	Aug. 20
Webb, at Dublin	Aug. 21, 22
Tom Nolen, at Bellfontaine	Aug. 4, 5
Slate Springs, at Bentley	Sept. 7
Eupora, at Eupora	Sept. 11, 12

E. S. LEWIS, P. E.

Columbus Dist.—Third Round.

Columbus Ct., at Murrah's Chapel	July 3, 4
Starkville Ct., at Lebanon	July 10, 11
Starkville	July 12
West Point	July 14
Crawford, at New Bethel	July 17, 18
Hebron, at Hebron	July 24, 25
Columbus, First Church	July 27
Columbus, Second Church	July 28
Macon	July 30
Brooksville, at Xprairie	J31 Aug. 1
Shuqualak, at Cooksville	Aug. 7, 8
Winstonville, at ——	Aug. 14, 15
Mayhew, at Kilgore	Aug. 21, 22
Mathiston, at Long Beach	Aug. 28, 29
Cedar Bluff	Sept. 4, 5
Cedar Bluff, at ——	Sept. 4, 5
Sturgess, at ——	Sept. 11, 12

L. M. LIPSCOMB, P. E.

LOUISIANA CONFERENCE.

New Orleans District—Third Round.

Mary Werlein, at McDonoghville a.m.	July 4,
Epworth p.m.	July 4,
Seashore Camp Ground	July 11,
Carrollton Avenue	July 18,
Slidell, at Mandeville	July 25,
Covington, at Fitzgerald	Aug. 1,
Plaquemine	Aug. 8,
Second Church	Aug. 15,
Algiers	Aug. 22,
Felicity	Aug. 29,
First Church	Sept. 5,
Rayne Memorial	Sept. 12,

F. N. PARKER, P. E.

Crowley Dist.—Third Round.

Franklin	July 3, 4
Lafayette	July 4, 5
Bell City, at Bell City	July 17, 18
Lake Arthur	July 19,
Jennings	July 24, 25
Crowley	July 25, 26
Eunice and L. P.	July 28,
New Iberia	July 31, Aug. 1
Morgan City	Aug. 1, 2
Indian Bayou	Aug. 4,
French Mission and Esther	Aug. 7, 8
Abbeville	Aug. 8, 9
Prudehomme and P.	Aug. 11,
Patterson	Aug. 14, 15
Jeanerette	Aug. 15, 16
Gueydan	Aug. 21, 22
Rayne	Aug. 22, 23
St. Martinville	Aug. 25,
Longville and Lake Charles	Aug. 28,
Lake Charles	Aug. 28, 29
Sulphur	Aug. 29, 30

Let the preachers see that questions 17, 20 and 22 be answered, as required by the Discipline.

J. E. DENSON, P. E.

Ruston District—Third Round.

Haynesville, at Colquitt	July 3, 4
Benton, at Benton	July 10, 11
Plaindealing, at Concord	July 17, 18
Hanghton, at Castor	July 24, 25
Simmsboro, at Salem	July 28
Ruston	31 Aug. 1
Bienville, at Bear Creek	Aug. 14, 15
Vernon, at Long Straw	Aug. 18
Homer	Aug. 21, 22
Winnfield	Aug. 28, 29
Jonesboro, at Wyatt	Aug. 29, 30
Arcadia	Sept. 4, 5
Ringgold, at Grand B.	Sept. 9
Gibsland, at Oak Grove	Sept. 11, 12
Bernice, at Summerfield	Sept. 18, 19
Lisbon, at Tulip	Sept. 25, 26
Lanesville, at Pine Grove	Oct. 2, 3
Minden, at ——...——	Oct. 3, 4
Cotton Valley	Oct. 4

R. W. TUCKER, P. E.

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The order is not feeling, fact, faith; or feeling, faith, fact; but it is first God's facts, which are laid as a foundation of adamant; then our faith, which apprehends God's facts and rests upon them; finally feelings come when we fulfill the conditions upon which they depend.—F. B. Meyer.

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If anger arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are like breath to fan it.—Jeremy Taylor.

Obituaries.

SYLVINIA ELIZA COOPER TALLEY, daughter of Jarid Russell and Tobitha Cooper, was born in St. Tammany Parish on the east bank of Bogue Chitto river about two miles north of Sun, La., on March 26, 1848, and died May 22, 1909, at her home in Slidell, La. She was married to William Enoch Talley on the third day of December, 1870. This union was blessed with eight children, six boys and two girls. Three boys and one girl have preceded their mother to their eternal home. Mrs. Talley united with the Methodist Episcopal Church, South, early in life and remained a loyal member of the same until God, in his love, said, "tis enough, come up higher." She was an unselfish, sunny-souled Christian, zealous of good works, patient in tribulation, and blameless in character. On account of feebleness of health, she was confined to her home for three or four years (and a great deal of the time to her bed) before she died, but her faith was undimmed by doubt or anxiety. Her greatest pleasure was doing for others and ministering to the sick, and helping those in distress or need, for none were turned away from her door empty-handed. She bore in her person, the graces of the Spirit, and expressed the principles of the gospel in her daily walk and practice. I have known Mrs. Talley for nearly two years, and have often gone to her bedside, and talked to her, about her hope in God, she would smile and say, "O, Brother Peters, you don't know how much joy and comfort I find in trusting Jesus, I am only waiting for him to call me, I am ready to go." She could truly say, "My soul longeth, yea, even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God." She leaves behind to mourn her going, a husband, four children, several grandchildren, and a host of friends. Good-bye for a while, wife, mother, friend. We mourn our loss now; but some glad, sweet morn, we shall again see you, but not as we did here; we shall see you in a more radiant body, a perfect body. In heaven, we shall see you. Good-bye.

T. V. PETERS.

RESOLUTIONS OF RESPECT TO THE MEMORY OF BROTHER R. F. PARKER.

At a meeting of the quarterly conference of the Yazoo City M. E. Church, South, held May 31, a committee was appointed to draft suitable resolutions to the memory of Brother R. F. Parker, who departed this life on Friday, May 28, 1909, and the following resolutions were prepared by the committee:

Whereas, We are again called upon to mourn the loss of a friend, a Christian brother and a fellow-worker in our church. It seems to us with our limited vision like a strange dispensation of Providence when one in the prime of life is cut off so suddenly and with but little warning, and especially when that one is so useful, and is such a leader among men; but we are not questioning his ways; we are not asking or reasoning why; we bow in humble submission to the Almighty will. But the stroke is none the less severe, we feel our loss none the less keenly, and we stand stunned and bewildered in the presence of death. But it was God's will, and his ways are past finding out; they are true and righteous altogether.

Mr. R. F. Parker came to Yazoo City from Anding several years since, and at once took rank among the foremost business men of our city. He identified himself with the Methodist Church of Yazoo City at the earliest opportunity, as he had long been a leading member of the church at Anding, and he was soon after appointed a member of the board of stewards which office he ever after continued to hold. He was one of the most useful and consistent members of our communion. He was a man among men, of sterling integrity and upright in all his dealings. One of the highest encomiums ever passed upon the life of another was said after his death by one who had had many and large business dealings with him, that he was one man who was truly honest, and that his word was always accepted as good as his bond. Therefore, be it resolved

First—By the quarterly conference of the Yazoo City M. E. Church, South, that we deplore the loss of our brother, and take this method of expressing our appreciation of his worth. He was a Christian gentleman, a loving husband, and a kind, affectionate and indulgent father. In all the relations of life, he was true, exemplary, and conscientious in the performance of his duties.

Second—That we extend to his bereaved widow and children our heartfelt sympathy. We mourn deeply with them in their hour of sorrow, and words fail us to express the depth of the grief we share with them. But we desire to point them to One who has promised to comfort those who mourn, and to protect the widow, and to be a father to the fatherless, and whose word never fails. Our prayers join with theirs that the loved ones remaining may look forward to a glad re-union in Beulah land.

Third—That these resolutions be spread upon the minutes of the quarterly conference, that a copy be furnished the family of the deceased, and that the New Orleans Christian Advocate and the three city papers be requested to publish them.

A. H. COURTS,
I. S. REED,
N. A. MOTT,
Committee.

FROM IUKA CIRCUIT.

Dear Dr. Boswell: I have been thinking for some time that we would give a brief account of what we are doing on Iuka circuit. This charge lies in the extreme northeast corner of the State of Mississippi. We have six regular appointments, and preach at three other places when we think there is a probability of doing good. This is our second year on this charge. We are praying for an improvement over last year which must have been two hundred per cent. above what it was when we came here in December, 1907.

This past Spring we fenced our five acres of parsonage land. The yard, garden, and farm lot is all newly fenced with post and wire.

We have five Sunday Schools on the charge, all doing good work. We expect to begin our revival meetings the fourth Sunday in July and expect to continue through August and September. We are praying for one hundred conversions and as many accessions to the church.

I earnestly solicit the prayers of all the good people in behalf of Iuka circuit.

Respectfuly yours in the work of the ministry, J. R. JAMES, P. C.

AN APPRECIATION.

I take this way to express my heartfelt thanks for the many kind letters of sympathy received from the brethren since the death of my wife. They were much comfort to me in this sad hour. May God bless all of you.

Your brother in Christ,
E. L. WHIDDON.

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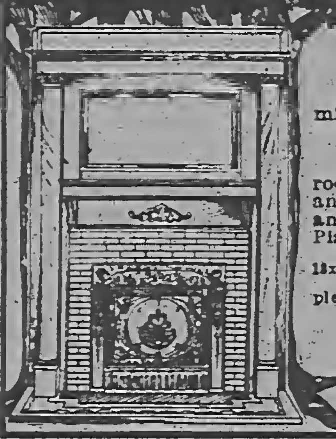

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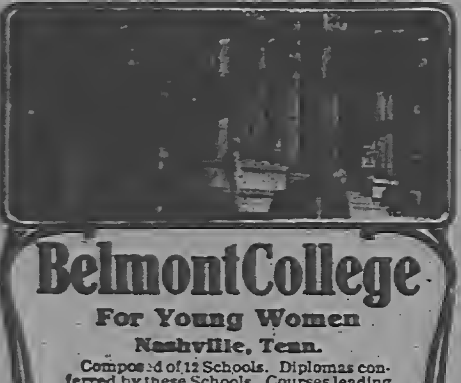

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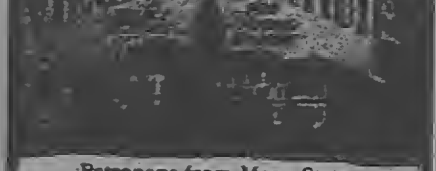

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CHILDREN'S DAY AT HUB AND HATHORN, MISS.

Dear Editor: The Cildren's Day at Hub on June 6, and Hathorn June 13, was a success viewed from a moral standpoint. A programme of some twenty parts was gotten up at Hub and was creditably executed, consisting of songs, Bible reading (from memory) dialogue, recitation and invocation.

The choir led off with a call hymn, "Bring Them In," and was followed by a song of welcome by seven girls, the memory reading of the 23rd Psalm, by Verdie Selman, following was a prayer by Hilary Westbrook, the pastor. One of the most pathetic parts was the rendition by four girls, Essie Denison, Annie Boyet, Verdie Selman, and Lucile Carnathan, of the old-time song, "Rock of Ages," they sang as to the unseen, their training had neared the perfect.

The outstretched arms, the clasped hands, the swaying bodies and inclining head was in harmony with each other and in accord with the strains and sentiment of music. The effort could easily bear the insignia of "par-excellent." Time and space will not admit of extended notices of each part, but without a venture we can say, the children acquitted themselves nobly at Hub and Hathorn.

Mrs. J. G. Keeton, at Hub, and Miss Clara Branton, of Hathorn, at the organ was equal to the emergency and they conducted their parts to the full satisfaction of the participants and audiences. Prof. H. F. Peterson was leader and moving spirit of the programme at Hub and Miss Clara Branton, at Hathorn.

The writer preached a sermon at Hub to the parents and children on the subject, "Little Things Constitute Greatness."

Following, a collection was taken up at Hub of $3.85 and one at Hathorn of $2.31, for the Sunday School Board. The closing song was then sang and the audience dismissed and some of us left feeling that we were the better by having been there. Amen.

Fraternally,

HILARY WESTBROOK, Pastor.

CARR CHURCH.

The Carr Church, in the southern part of Scott County, Miss., is the oldest—not only Methodist Church—but the oldest church of any kind in Scott County, south of the A. and V. railroad. This church was organized in 1837 by Rev. A. T. M. Fly, pastor of the Paulding circuit in the Monticello District, of which Rev. Green M. Rogers was presiding elder.

The congregation was first organized under a bush-arbor near the residence of Rev. Jacob Carr, local preacher, of whom mention is made in Jones' History of Methodism in Mississippi, Vol. 11, p. 398, but soon a comfortable house was built. Col. Frederick Carr, in whose honor the church was named, defraying most of the expense. This congregation soon grew to be the largest and most wealthy congregation in east Mississippi, and in this church some of the most substantial men and women in Scott and Smith Counties received their religious training.

The last of the charter members, Mrs. Marguerett Rhodes Weems, departed this life in the triumphs of a living faith in the Lord Jesus Christ whom she learned to trust in early childhood, July 7, 1903. Her husband, Mr. Samuel R. Weems whom she married Nov. 9, 1838, still survives and resides with his youngest son, Robert, on the old homestead where he and his young bride first began house-keeping in the Winter of 1838.

This grand old patriarch was born in Abbeville District, S. C., Sept. 24, 1814, and moved with his parents to Lawrence County, Miss., in 1816, where he lived till 1838, when he married and moved to where he now lives. He and his wife reared one of the most honored and respected families in the State, one of whom is our own Rev. J. M. Weems, D.D., and another, Mr. W. L. Weems, is the Newton District Lay Leader of the Laymen's Movement.

"Uncle Sammy" Weems (if I may use this familiar title) joined the Carr Church in the second year of its existence and has been one of its most substantial members. He is now almost totally blind and deaf, and is badly stooped under the weight of ninety-five years, but he has risen superior to the cares of the world, and is patiently awaiting the summons to come up higher and be re-united with his companion and other loved ones who have gone on before.

T. J. O'NEIL.

June 15, 1909.

ADVANCE IN MEDICAL SCIENCE.

Medical science has taken a great leap forward during the past century. A century ago very little was known of bacteria, bacilli, germs and of the methods universally recognized for fighting such invasions. They used to let a man die of diseases that are easily curable to-day. In no branch of medicine has greater progress been made than in treating those addicted to the use of morphine and liquor. Such human slaves are now looked upon as diseased rather than naturally vicious, and down in Atlanta, Ga., there is a man, who for over thirty years has been treating successfully nearly all who have been brought to him. One may be, from the world's standpoint, a human wreck. But Dr. Woolley will put new life in him and make him a man—with a righteous abhorrence for the degrading influence of drugs. If you know of anyone in your neighborhood who needs to be uplifted from the mire of despair, won't you write to Dr. B. M. Woorley and give him the person's name and address?

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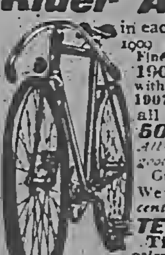

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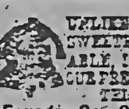

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By W. B. Campbell.

LESSON FOR JULY 4.

PAUL'S JOURNEY—ANTIOCH TO PHILLIPI.

Acts xvi:6-15.

Golden Text: "Come over into Macedonia and help us." Acts xvi:9.

It is profitable to preserve, as much as possible, a continuous line of thought in the study of the beginning and organization of the church of the New Testament: for this purpose it is necessary to recur to Lesson viii of May 23, in which the council at Jerusalem was the subject. Satisfied with the decision of the council, Paul and Barnabas returned to Antioch accompanied by Judas and Silas, when after a short time Judas returned to Jerusalem, but Silas preferred to remain. Silas' decision, at first glance, has not the import that succeeding events gave it. So it is with many things that occur in life, that seem but a passing influence of inclination, but eventually assume an important place in the line of duty marked out for us by an over-ruling Providence.

While Paul's actions may seem to be controlled by a powerful energy of his own, yet the man chosen by the Son of God for a work of boundless magnitude, must be in communication with, and under the direction of the Holy Spirit. Having this in mind, there is less tendency to wonder when we read of the Holy Ghost forbidding this and that, and directing them to the places to which they should go and at what time.

Another tour to visit the places where they had been and preached the Word, was being planned by Paul and Barnabas; but the journey was not taken together. Never again were these yoke fellows to work together. It gives the Christian heaviness of heart to read of how these two ambassadors of Christ should so allow such contention between them as to raise a question of right or wrong in the mind of every one that reads the Scripture. In extenuation the fact of liability to err is present in the heart of the best of men "lest they be exalted above measure." The result was separation; Paul and Silas going one way, and Barnabas and Mark another, and who can tell but that there was a special work for both that could best be done apart?

So Paul and Silas, "being recommended by the brethren unto the grace of God" began a tour over the way, and among a people, that by this time had become endeared to the apostle: for after Paul's conversion he resided some time in the regions of Syria and Cilicea. Passing through Derbe and coming to Lystra they met Timothy, a young man in whom the the apostle must have seen great promise of future usefulness. Paul's heart opened to receive the young man, and would have him to go with him, and be with him in the ministry —Paul loved Timothy—he called him "mine own son in the gospel" and always in after years, even when Timothy was exalted to the bishopric, he still had oversight of him as a father has for his son. From the wording of the Scripture in recounting these events, it is concluded that Mark had also joined the company, so now there were four, each ready for their part for the great work before them. After the churches had been visited in the various places to which the apostle had gone before, he turned to new fields of labor. His pathway was laid out, but the Spirit had not as yet made the direction known. So Paul turned his face eastward toward Asia, but the Holy Ghost forbid him to preach the Word there. Teachers and students will wonder at this, and at how the Holy Ghost communicated with the apostle. Let none wonder that this consecrated servant of God was in communication with heaven. Did not the Lord Jesus come to him more than once and talk with him? Was he not "such an one that was exalted to heaven?" Then why could he not have been directed by the Spirit that dwelt within him in an unmistakable way: as for the manner of communication, God created the body for the means of exercising the Spirit that dwells within the body, the body weakens and dies, then is the Spirit deprived of exercising speech, hearing and thought, because the organs that God made for that use in the body perished when the body perished? No. God is a Spirit and with a voice that some mistook for thunder, called from heaven in the language of earth that time when Jesus, standing among his disciples called to his Father: "Father, glorify thy name." Then came a voice from heaven, saying, "I have both glorified it, and will glorify it again." Think on these things and wonder no more except that some day even we may be able to speak without the aid of this "poor stammering tongue."

The manner of Paul's call to Macedonia can better be understood by us of to-day, because the material is more manifest, and the vision easier to interpret. Paul harkened to the call and at once journeyed to Phillipi. He and his company must have arrived there about mid-week, in time to look up any that loved and served the Lord Jesus. It is natural for those who love Jesus, to love to be in one another's company, but many of the present-day do not cultivate this Christian sociability and friendliness; especially in the cities is the plain, humble believer often unsuccessful in finding a cordiality that should need no sending out. On the first Sabbath in Phillipi Paul found friends, and he found the place where they went on the Sabbath to pray. It was out in a quiet place by the riverside. So he and Silas and Luke and young Timothy went to that open air prayer meeting on that Sunday morning. O, we would that we could have been there; there with Paul who, with all his great learning, determined to know nothing but "Jesus Christ and him crucified." There with Silas who shared Paul's suffering, and was a comfort to him. There with Luke whose spirit-guided pen produced the words that we read to-day. There with Timothy, who, when we think of his mother, Eunice and his grandmother, Lois, reminds us of childhood days and the blessing of godly parents.

As after some of our prayer meetings, the faithful ones love to remain awhile, and shake hands and exchange brotherly greeting, so after this prayer meeting by the riverside, Paul found a worshiper of God that was ready to befriend him. It was Lydia, a wealthy woman, who heard Paul's words and "the Lord opened her heart" and she believed and was baptized; before that she had only known God as the God of the Jewish religion. This may have seemed an humble beginning of the great work of help for the man in Macedonia, but Paul was satisfied and accepted Lydia's hospitality, as it was given as a work that follows a saving faith.

The man that Paul saw in his vision, we can see every day without a vision, for we speak to him and do business with him every day. Have we spoken to him about Jesus this past week? Have we ever spoken to him about his soul? Do we even mention the name of our Savior in our office, in our store, in our shop or field?

Our religion is not of much force if we only use it on Sunday at church or Sunday School. You go among people who do not come to church, who never will come to church, yet these people must hear the gospel; if you do not tell them of the salvation you have found, your Father in heaven will some day ask you why you did not. This is the work of the Laymen's Movement, and if you cannot do it as an organization, do it as an humble servant of Christ, for you must hear the cry of the man from Macedonia.

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EXPECTING A REVIVAL.

Dear Advocate: The "God of our fathers" is still with us on the Vimville charge. Deep conviction and showers of blessings attend our monthly appointments. We are planning and praying for an old-fashioned camp meeting on the work, Aug. 3-17 at the church here in Meridian with the co-operation of the other churches on the work.

We want to secure a large tent for the meeting and have secured one of the best evangelists of the Kentucky Conference for the human leader of the meeting.

We are expecting a "feast of good things" and give all a cordial invitation to come and be with us through the entire meeting and you will be entertained free of charge. We especially invite all pastors who can come, for many things will be during the meeting that will be of special benefit to them.

We want to hold most of our meetings, if not all, on the other part of the work beforehand and wind up the revival campaign with the camp meeting.

We crave the prayers of all God's people who read these lines that we may leave nothing undone that would be condncive to the revival needed.

I find myself at this writing wonderfully encouraged and strengthened for the coming conflict with sin and its advocates. Let us "earnestly contend for the faith once delivered to the founders of Methodism" that old-time revivals of Methodism may be seen and felt once more in our midst.

In his service,

J. A. WELLS.

REVIVAL MEETING AT HUB, MISS.

Dear Christian Friends: The scriptures have placed no limitations on the possibilities of prayer, all proper things are made possible, therefore "prayer is the highest form of Christian service."

I desire to enlist your interest and earnest prayers in behalf of the Hub revival meeting June 30 to July 9, 1909. Can you not place this meeting on your prayer list and pray once in each day for the outpouring of the Holy Spirit on this occasion. If you cannot do this, will you pray at least one "effectual fervant prayer" to this end.

A revival of the unusual sort is needed in these parts. Our Father is able and willing to bestow it. God's store of grace has not been exhausted, neither has the fullness of his power yet been seen. Now, for concentrated prayer and efforts for the glory of our Master and for the help of immortal souls. You are cordially invited to attend these services and partake of the heavenly benefits.

Rev. J. N. Tucker, of Meridian, Miss., will be the principal leader with several helpers. Yours in him.

HILARY WESTBROOK, Pastor.
Hub, Miss.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

Oxford District, Paris, Miss., July 8-12.

Monroe District, Merrouge, La., July 6.

Shreveport District, Logansport, La., July 13.

Vicksburg District, Utica, Miss., July 20-23.

District Conference, Corinth District. Booneville, Miss., July 21-23.

INSTITUTES.

Conference for training of leaders. Young Peoples' Missionary Movement, Montreat, N. C., July 2-9.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Nov. 24.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 1.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Annual Camp Meeting at Seashore Camp Gronnds, July 7-15.

SUMMER SCHOOL FOR SUNDAY SCHOOL WORKERS.

The programme for the Gulf States Summer School of Methods for Sunday School Workers, to be held July 16-22, 1909, at Seashore Campground, Biloxi, Miss., offers all who are interested in the development of the Sunday school work in the far South a rare opportunity. Every phase of Sunday school work will be covered by a faculty of experts in their respective departments.

Seashore Campground is an ideal place for rest and recreation. Boating, fishing and bathing is good. Every Sunday school in the State should have a representative at this school. Expenses, including everything during term of school, $9 to $12. Reduced rates on all railroads.

For programmes and further information write T. V. Ellzey, Secretary-Manager, 908 Canal-La. Bank Bldg., New Orleans, La.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253. Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JULY 8, 1909.

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VOL. 56—No. 25.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2787.

Glances at the World.

The prohibition wave is not receding as the brewers and distillers are telling the people. It has struck the Northwest, even Nebraska. The campaign was opened in Omaha on the 27th of June by ex-Governor Hanley before an audience of ten thousand people. And to add to the interest of the matter, and perhaps to the consternation of the liquor fraternity, Mr. Bryan has come squarely out on the temperance issue. At least, so says a press dispatch, and we have seen no contradiction in any of the papers. Nothing about it, one way or the other, so far as we have seen, has appeared in the Commoner. We hope the report is true. If so, it will make him a tower of strength in the campaign now on in his home State. It will likewise give to the anti-saloon party great strength among the Democrats throughout the whole country, for, notwithstanding his third defeat for the Presidency, he is still the idol of the Democratic party. We are only sorry that Mr. Bryan did not take that stand years ago.

* * *

A great stir was created down in Georgia on account of the strike of white firemen of the Southern Railroad. Their effort was to get rid of the negro firemen. The matter was of serious and of wide-spread interest. But arbitration was proposed and accepted by both parties to the contest—the railway authorities on the one hand and the white firemen on the other. Arbitrators were quickly selected, and without any waste of time they went at their work. The first effort of the white firemen was to set before the arbitrators the attitude of the public on the question, arguing that if the negroes were retained there would be great dissatisfaction and probably disorder among the people. To prove this they brought a large number of town mayors from different points in the State. The commissioners declined to take into account the state of the public mind, but to decide the question on its merits. This "knocked out" the white firemen the first round and left them little to say. The commissioners, in less than a week, decided there was not sufficient reason for ousting the negroes from the places they held as stokers, and they were allowed to remain. A like decision was reached by the authorities of a Texas railroad in answer to switchmen who demanded that negroes be displaced for white men in the yards at Houston.

* * *

An outcry has been raised by many secular papers against mission work among the Chinese in the cities because one Chinaman of the many hundreds being taught has proven faithless and murdered his teacher, a prominent and highly respected young lady. The papers are saying that Chinamen join the mission classes only because they desire to learn the English language, or because the classes are usually taught by young women. At least, one paper went so far as to say that never yet has a Chinaman been converted to the Christian religion —not even in their own land where Christian missionaries have been laboring for more than a century, and where there are hundreds of thousands of professed believers. All such talk is the result of prejudice, and comes from men who look only at the commercial side of the Chinese and Japanese question. They never read of the victims of the Boxer rebellion from the moral or religious side of that deplorable event. They never heard or read of the many Chinese converted to Christ, and who lived and died in the faith. It may not be best for young and impulsive girls to lead classes of Chinese men, but to denounce the missions as a whole, and arbitrarily close them as was done in Chicago June 27, is without reason. It is a species of fanaticism unworthy of intelligent and sober minded citizens.

* * *

Whether a desire to create a sensation or a desire to rectify abuses, was attempted by one "Inspector Harms, of East St. Louis," will perhaps never be known. He reported to the Department of Agriculture certain violations of the "pure food law" in one of the packing houses, and deliberately declared that the work of inspection was largely a farce. The department promptly ordered an inquiry, but it came to nothing. The witnesses cited by Harms did not sustain him in his charges nor did he testify. The inquiry, so far as it extended, may have been all right, the report in accordance with the testimony, but that the agents appointed to investigate did not get at all the facts is evident. They say they "wanted to get the truth," but "were certain the employes of the packing houses would not tell it unless they knew they would be protected in their jobs." That reveals a sad state of things—men employed in important work, involving the health of the people, will not tell the truth for fear of being discharged. It reveals more: That packers will not, if they know it, keep men about them who dare to tell the truth under oath. If these things be true, how can an honest investigation be conducted? What is a report, made under such conditions, worth to the public? Nothing; absolutely nothing.

* * *

We clip the following paragraph from the Northwestern Christian Advocate of Chicago, anent the case of a foreigner who applied for naturalization papers, but who on examination acknowledged that he kept his saloon open on Sunday and intended to "keep on doing so:" "The Supreme Court in a recent decision in the case of Louis Harsky, of East St. Louis, denied him the right of citizenship because he kept his saloon open in defiance of the Sunday-closing law. The defense of Harsky was that all the other saloon keepers of the town kept their places of business open on Sunday, and that the officials sanctioned the practice; to which the court replied that "it is essential to the safety and perpetuity of the government that laws be enforced until repealed. The decision as to the wisdom of the Sunday-closing statute rests with the legislature, not with the court; but so long as it is the law it should be enforced." The mayor of Chicago appears to be the only person who has had the courage, if such it be called, to disagree with the Supreme Court. He patronizingly admits that 'of course we all respect the opinions of the Supreme Court,' and then proceeds to show his respect by adding that the decision does not alter his belief that 'the Sunday-closing law should not be enforced in Chicago.' If this is not anarchism one wonders where to look for it. And yet we ask why our cities are misgoverned!

* * *

The liquor folks are a sharp set. It is a hard matter to head them off. They have recently set forth a new idea on the Louisiana prohibition, or local option law. Caddo parish, which includes the city of Shreveport, in 1905, voted out the saloons. Having exhausted every other method of defeating the will of the people, the attorneys for the saloonists have discovered that the police jury in obedience to the will of the people, had authority to prohibit the sale of liquor only in drinking houses and shops. The statement is that the police jury under section 1211 of the Revised Statutes of the State "was only authorized under and after a vote of the people to grant or withhold licenses from drinking houses and shops within the limits of said parish, and were wholly without power or authority to prohibit the sale of such liquors at retail except at drinking houses or shops as provided by law." Under such construction of the law, if sustained, all men have to do to avoid trouble is to pay the United States tax ($25), get him a supply of liquor and peddle it on the streets or in the woods—or anywhere except in a house. A boot-legger could do a flourishing business. This reminds us of the man who got round his pledge of total abstinence in a temperance society by soaking ginger cake in liquor and eating it. His plea did not avail, for though he had not violated his vow by drinking whisky, he had not abstained from its use. The soaked gingerbread made him drunk.

* * *

President Hall, of Clark University, has recently given out some figures well adapted to waken thought in serious and patriotic minds. Citing one of the leading colleges for women in the United States, he says that during the first ten years of its life, ending with 1888, there were 370 graduates, of whom, up to the spring of 1903, 158 had married, considerably less than half the graduates. One hundred and fifty-one became the mothers of 315 children, or "2.08 children per mother." In the next ten years, ending with the classes of 1898, there were 1130 graduates, of whom, up to 1903, only 331 had married. It is probable that others have married since, but the figures show that as time advanced not only was there a decrease in the number of marriages, but that the birth-rate was remarkably low. Whether these figures would be sustained by statistics from other schools, we do not know. But, if so, the facts show that something, somewhere, is wrong; either that the education is defective, or that much learning naturally turns a woman's mind and heart from domestic life. What should be done? Cease to educate the girls? By no means. Find out where the trouble lies and correct it. Let presidents and teachers impress the girls with the fact that the more education they have sanctified by religion the better prepared will they be to help build and conduct a home, and that home building is their God-given mission.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

DID SAUL OF TARSUS OR MATTHIAS FILL THE VACANCY.

The historical setting given to the election of Matthias to fill the vacancy in the apostleship caused by the sin and fall of Judas Iscariat makes it a readable and interesting story. It has the charming simplicity, brevity and literary finish common to all that St. Luke wrote. And it is so true to life! It is just what we would expect Peter to propose, and the other disciples to agree with him in doing. And Matthias "was numbered with the eleven apostles." It is a beautiful story of their devotion to Christ and of their indifference to what the chief priests and pharisees were saying and doing. It well deserves the literary setting which St. Luke gives it in the chronicles of the disciples of our Lord prior to the Pentecost.

But, as a matter of fact, did Matthias actually fill the place in the apostleship made vacant by the fall of Judas Iscariot? The writer thinks not. In the first place, St. Luke does not say that they were divinely instructed or directed to elect him. Peter counseled to that effect, but he claimed no inspiration for his counsel. He based what he said on the prophecy concerning it. The disciples, acting on Peter's counsel, prayed and cast lots. The fact that they prayed is an evidence of their desire to please the Lord, but it is no proof that he directed their vote, and by it made choice of Matthias to take the place of Judas Iscariot. There is nothing in the record to indicate that God accepted him in the place of Judas. The Lord has always reserved the right to choose the men he wants for the ministry. He has never delegated this right to the Church. He has never thought it wise to do so. And if he will not trust the Church to call men to the ordinary pastorate, he certainly would not trust the disciples, unendued and uninspired by the Holy Spirit, to call a man to the office of an apostle. If the disciples at Jerusalem prior to the Pentecost could call a man to the apostleship, why cannot the Church of today, endowed with the Holy Ghost, call and commission men to the Christian ministry, and supply herself with the needed men in her pulpits? As to Matthias being "called by the general conference in Jerusalem," there was no "general conference." The only divine authority they had for assembling at Jerusalem, and the only business they were charged with, was to wait until they should receive the gift of the Holy Ghost. But if there had been a general conference, unendowed by the Holy Spirit, and uninspired by his presence, it could not have called and commissioned a man to the apostleship.

But one of the peculiarities of the apostolic college was that it consisted of twelve men. In the Holy Scriptures a greater or less number is unknown. For reasons which we do not fully understand, but which are sufficient to the mind of our Lord, the twelve apostles in some high spiritual sense represent the twelve tribes of Israel. For that reason their number could not be increased nor diminished. For the same reason they did not and never can have any successors in office. A close reading of the New Testament will reveal to us that they bore witness to Christ in one particular in which no others did. Others received the Holy Ghost and wrought miracles in the name and power of Christ, but they could not impart the Holy Spirit and the miraculous gifts which they possessed unto their converts. Philip, one of the seven deacons, a man full of faith and the Holy Ghost, could work miracles among the Samaritans and convert them to the Christian faith, but he could not impart unto them the Holy Spirit and the miraculous gifts he possessed. He doubtless told them about the Holy Ghost: how he had been given to the disciples at Jerusalem, and that he would be given to them, but he could not impart him to them. In order that they might receive him, Peter and John, two of the apostles, were commissioned and sent to them from Jerusalem. Only the apostles bore witness to Christ by imparting the Holy Spirit and his miraculous gifts to others. They alone seem to have been conscious of such divine power. Hence it is that at their death the power to work miracles practically ceased in the church. Some manifestations of miraculous power from time to time, at occasional intervals, as the Lord had need of them, have occurred; but as one of the peculiar and essential functions of the apostolic office seems to have been to bear witness by imparting the Holy Spirit and his miraculous gifts to others, and as there were only twelve apostles, and as their office ended with them, miraculous gifts have not since their death been among the spiritual gifts of the Church.

As a reward for such distinguished office and service, the twelve apostles are to receive singularly distinguished honors. In the nineteenth chapter of Matthew, in answer to Peter's question, "Behold, we have left all and followed thee: what shall we have, therefore?" Christ replied: "Verily I say unto you, That ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

That this honor is intended for the apostles is clear from the fact that there are only twelve thrones and from the following verses which contain promises to all the other disciples. In the 21st chapter of Revelations, 14th verse, St. John says: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

Now, if Matthias did actually take the place of Judas Iscariat, then there were thirteen apostles, one more than was originally chosen, one more than was needed to represent the twelve tribes of Israel; one more than thrones were prepared for to judge the twelve tribes of Israel; one more than there were names written in the twelve foundations of the wall of the eternal city of God. Not Matthias, but Saul of Tarsus, took the place from which Judas Iscariot by transgression fell, is my belief.

D. M. GEDDIE.

Winona, Miss.

THE PREACHER—A POWER.

By W. A. Belk.

I have seen a man whose heart had been touched from the altar of God and whose life had been consecrated to his work. Every fiber of his being was alive with burning zeal to do his Master's will. His conversion was true and genuine. There was no doubt about it. God had laid his hand upon him and he had obeyed the call. He had walked boldly out from the world and standing at full height answered the roll and joined the army. He, moreover, had not failed to take the proper training for his work. His education was thorough. His reading was wide and judicious. His life was pure and his ambition to do good was keen. As I gazed upon him I said, "What a power for good is this man!" Young, ambitious, educated, energetic, thoughtful, gentle, brave, handsome—the pride of the church—he stood ready to enter upon the duties which lay out before him. I watched that young man. Wherever you met him, whether in the quiet of home-life or otherwise, there was that about him which made you feel and know that he was a "soldier of the cross" and a child of God. It was impossible to be with him without feeling the power of God emanating from him. His very presence, his manner, the tone of his voice, the touch of his hand, the sparkle of the eye, the manly bearing of his person, all stamped him as one of God's children and also one of his ambassadors. Looking upon him I could but recount the great good which that man is accomplishing and which he is yet to accomplish in this world for God. Caesar, Napoleon, Alexander, Hannibal and many others immortalized themselves in battle. Cicero, Demosthenes, Burke, and Henry charmed the world with their undying eloquence. Homer, Virgil and Shakespeare pleased and startled the world with their sweet strains of poetry. But the deeds of these men do not reach beyond this life, while those of my hero not only touch time, but likewise eternity. See him yonder standing at full height in the sacred pulpit telling men of God, of sin and of eternity. "Only remembered by what he has done" when his life shall be over and some faint estimate of his usefulness may be had. He is a preacher. God's divine hand is upon him. Eternity alone will reveal his worth and works. No sacrifice is too great and no labor too severe for him. He has laid himself upon God's altar and God is using him. Let us give him our support and sympathy. It will do him good to know that he is both appreciated and loved. His fight is a hard one. His enemy is strong and alert. Let us not forget that his enemy is our enemy. Let us cheer him and encourage him and help him. Let him feel that

"A voice is ever at thy side,
Speaking in tones of might,
Like the prophetic voice that cried,
To John, in Patmos, Write."

Holly Springs, Miss.

VALUE OF THE SOUL.

By E. B. Partin, M. D.

Who can compute the value of the soul or determine its worth? We usually determine the value of a thing by the purchase price paid for it. If it cost but little, the value placed upon it is small. If it cost a great deal in dollars and cents, the value is enhanced in proportion to the cost. But when it comes to the soul of man, who can estimate its great worth? We see people every day who seem to place very little value on their immortal souls. They do not seem to think about that immortal part within, which is worth more to them than all the wealth of this world. They do not seem to think or care that it must spend eternity in heaven, or else be cast out into outer darkness to suffer forever. The Savior said (Matt. 16:26) "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

That God places very great value on the soul of every man, woman and child is evidenced in the gift of his only begotten Son to die for them, that they should not perish, but, by believing on him, have eternal life.

"What wondrous love is this
That caused the Lord of bliss
To lay aside his crown for my soul."

The Apostle Peter says (I Peter, 1:19): "We are not redeemed by such corruptible things as gold and silver, but by the precious blood of Christ."

It is said that Rowland Hill, on one occasion, was preaching to a vast audience in the open air, when Lady Anne Erskine, who was passing that way in her carriage, on learning who the preacher was, requested to be driven near the stand, that she might hear the great preacher. Rowland Hill, on seeing her, and learning who she was, paused in his sermon and said to the audience: "I have something for sale; who will bid on it? I am going to sell it by auction, and it is worth more than the crown of Europe. It is the soul of Lady Anne Erskine. Will anyone bid for her soul? Hark! me thinks I hear Satan bid. What is his bid? 'I will give riches and honor and pleasure—yea, I will give the whole world for her soul!' Hark! I hear another bid. Who bids? The Lord Jesus Christ! Jesus, what will you give for this soul? 'I will give peace and joy and comfort that the world knows nothing of; yea, I will give eternal life for her soul.'" Turning to Lady Anne Erskine, the preacher said: "You have heard the two bidders for your soul; which shall have it?"

She ordered the footman to open the door, and, pushing her way through the crowd, she said: "The Lord Jesus shall have my soul."

There are two bidders for every soul. Satan promises that which he cannot give, for he is a liar from the beginning, and tries to deceive. But Christ promises that which he is abundantly able to fulfill, and does fulfill to every soul that trusts in him.

THE UNREALIZED LOGIC OF THE CHRISTIAN RELIGION.

By Walter G. Harbin.

For Dr. W. T. J. Sullivan to recommend any book is enough to cause me to want to read it. On a recent visit to Jackson this most discriminating reader recommended and loaned me to read "The Unrealized Logic of the Christian Religion," by W. H. Fitchett, B.A., LL.D.

Mr. Fitchett is prominent in Australian Methodism, and through his writings is becoming known throughout all the world of thought and literature.

The unrealized logic of religion is a manual of unexpected evidences. For three hundred years theological literature followed a beaten track, a track so well beaten at last, that given the subject of a book, any moderately close student of theology could reel off the chapters from the back of his head, without ever so much as glancing at the table of contents. Especially was this true in the field of evidences. There was little room for variety, except in the verbiage employed, and that had a tendency towards the stilted coolness of a judicial opinion that made evidences pretty dreary reading.

The theology of the Reformation was theo-centric. It had its origin in the attributes of God. This was necessary. What those mighty intellects did not settle in the field of abstract theology is doubtless beyond the grasp of human logic. The theology of to-day is Christo-centric. It has its origin in the personality of Jesus Christ. We are trying now to enter into the consciousness of our Lord.

With these changes the science of Evidences has changed. The last word has been said and said repeatedly on evidences a priori and a posteriori. Analogy will never go beyond or rise above Butler. Prophecy has been exhausted to find the cumulative evidences in the answer of type and anti-type, and in literal fulfillment. Only the passage of the years, and the slow fulfillment through generations unborn of prophecies which are still prophetic can add much to the evidences derived from that source. But with the awakening of intellect in the Renaissance and with the writing of the Novum Organum, a new field was opened for evidences, which apologetic writers were very slow to enter.

We are learning at last that Nature is as much, though far from as high, a manifestation of God as revelation. This accretion to our verities has given us a new school of apologetics. Some of those who have exploited this field have given us very hazy outlooks, and foggy views, but they have done us service. We are learning to look through nature up to nature's God. Geology and biology alike have been appealed to for deeper evidences of the truth of the Word of God.

Hugh Miller gave the world "The Testimony of the Rocks;" at a later date Henry Drummond, scientist and theologian, and eminent as both, gave us a new analogy in his "Natural Law in the Spiritual World," and in our own times Sir Oliver Lodge has found deeper reconciliations between a changeless faith and a ceaselessly re-crystallizing science.

To none of these classes does Mr. Fitchett's book belong. This is an age of economy. We are making fortunes out of things our fathers threw away. Mr. Fitchett founds some of the most forcible arguments for the Christian faith that twenty years has produced on things that no apologist of a past century would have considered for a moment. He is the economist of apologetics. In realms that we had passed over time and again, and from sources unnoticed by us all, he has built of disregarded materials a mighty bulwark for the Christian faith.

I shall not give much of what the book contains. It would be better to stimulate the appetite for the reading of it and stop at that. But some of the suggestive chapter-headings will awaken interest in what they contain. "The Logic of the Changed Calender." "The Logic of the Missionary." "The Logic of Ourselves." "The Logic of Human Speech." "The Logic of Answered Prayers." The strongest chapter in the book is that on "The Logic of Unproved Negatives." Infidelity has made its denials, let it state and prove its affirmatives. And—but read the chapter.

A sentence from the book itself sets forth the lofty daring of its purpose: "It is certain there are proofs of the truth and divinity of religion which lie closer to us than those formal arguments of which we have spoken, and are of quite another type. They do not need to be drawn out into syllogisms; perhaps they cannot be drawn out so. They are incidental, infinitely various, apparently unrelated to each other; seen vividly at times, and yet at other times lost to the sight." These are the proofs this book sets forth.

It is unfortunate that a writer with so keen insight and so deep penetration should not cultivate a style better adapted to make his reader see things from his own lofty point of vision. Mr. Fitchett's style is sometimes lacking in clearness, and is heavy enough to make it easier to read his book a little at a time than at a sitting. Given clearness and ease of style the book would make as much noise in the world as "The Natural Law in the Spiritual World."

The reader who takes up the "Unrealized Logic of Religion" has an inviting task. Task enough to keep all the faculties of his mind awake, and he will find too all that he could ask to reward him for his pains.

"The Unrealized Logic of the Christian Faith" opens a new field of evidences, and sheds upon it a light remarkably strong and forceful.

THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

Since the summer sun has made its presence felt we naturally turn our faces toward the gulf breezes and long to be on the banks of the bay.

No spot offers so many advantages as the famous old Seashore Camp Grounds, near Biloxi, Miss. It is a hallowed place because of the prayers of the noblest saints which have gone up from there for the past forty years.

Now that the eyes of the church have been drawn in that direction, and are faintly realizing our advantage in its possession and calling its different assemblies to meet there, with prospects of a branch of our Training School being built on the grounds, it behooves our young Methodists of the adjoining states to keep in touch with its life. I wish to impress upon every reader of the Advocate the importance of trying to get the young people of our church to attend upon the meetings of the Seashore Assembly for Christian Workers, convening this summer, from July 24 to Aug. 3. This is the meeting of the three states, Alabama, Mississippi and Louisiana, to train and inspire proper ideals for Christian service for the present day; and if we would keep abreast with the best thought in doing the Master's work we should attend upon this gathering.

The officers of the Louisiana division to look after its interests are as follows: Rev. A. L. Townsley, President, New Orleans, La.; Rev. Jno. E. Foster, Vice-President, Algiers, La.; Mrs. W. W. Holmes, Secretary, New Orleans, La.; Rev. T. V. Peters, Treasurer, Slidell, La.; Rev. S. L. Riggs, Executive Secretary, St. Francisville, La.

There were about forty workers from Louisiana in attendance last year, and we are very anxious to have at least 100 to enroll during the session of 1909. So let the president of the Woman's Home Mission Society, Woman's Foreign Missionary Society, Epworth Leaguers, Sunday School superintendents and pastors impress upon our young people publicly and otherwise the importance of saving a little money and taking a vacation from the ordinary pursuits of life and refresh themselves in body, mind and spirit, and derive the greatest benefit for the least expenditure that has ever been offered to the youth of this country. It will cost approximately about $20 for the round trip from most of Louisiana, board and all.

There is no Christian gathering in the South that offers such advantage to every one desiring to attend. I have attended the Y. M. C. A. Summer School, and Moody Bible Institute, and I do not believe that an assembly by the sea can be excelled anywhere for more definite results during a ten-day session.

No one with a ready mind and heart can help but be uplifted by coming in contact with the personnel of the faculty and leaders. Rev. Fitzgerald Sale Parker, D.D., President of the Assembly, not only teaches some of the classes, but gives expression to the whole movement, and the Southern Church has scarcely a more resourceful man in it. Rev. Jno. A. Rice, D.D., whose heart and head is overflowing with the life of God and his Book, and who is fully in sympathy with the whole movement of the Assembly, is to be there to teach one of the Bible classes. Rev. Thos. Carter, D.D., professor of New Testament exegesis at Vanderbilt University, is to lead one of the Bible classes, and if you cannot be interested with his wit and fire you must be beyond redemption and had just as well remain away.

There are Miss Mabel Head, associated with the Woman's Home Mission Society, and Miss Daisy Davies, of the Woman's Foreign Mission Society—two young women of the highest type of womanhood, whose gifts and graces eminently fit them to fill their places in the Assembly as uniquely as any two characters of all the land.

Mrs. Lipscomb, teacher of Bible and mathematics at Whitworth College, Brookhaven, Miss., has been in attendance for several years, and filled in the programme of the vesper service by the sea, and who that ever heard her pleading and elegant voice could discount her ability and worth in such a gathering?

There will be Dr. Hamill and his wife, Miss Susie M. Juden and T. V. Ellzey, the leading lights of the Sunday school work of this country, to give their best service to the Sunday school interests; and there will be half a dozen other good workers present to assist.

The evening lectures will all be given by specialists of the line of thought best fitted to help the young life of our church to-day. With most excellent bathing facilities, boating, fishing and all recreations and a religious atmosphere permeating the entire life of the grounds, with such a small cost, it seems that all should be satisfied and put forth an effort to attend the session this summer. S. L. RIGGS.

If your cup is small, fill it to the brim. Make the most of your opportunities of honest work and pure pleasure.—Henry Van Dyke.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.B., President.

Grenada, Miss.

THE BLOOD SONG.

By Rev. Walter G. Harbin.

"There is a fountain filled with blood,"
The song rang on the frosty air,
As near the mission's door he stood
In rags, defiled, in deep despair.
He slipped inside, he scoffed, he heard,
He feared, he hoped, he knelt to pray;
Light leaped in eyes by sin long blurred,
The blood washed all his sins away.

"The dying thief rejoiced," they sang,
The organ's thousand voices pealed,
His full heart broke, he felt the pang
Of all his inward guilt unhealed.
His thoughts were high, his speech was clean,
But Christless, life's dim path he trod,
"Though vile as he," he owned the stain,
And yielded all his soul to God.

"Dear dying Lamb," a little child
Sang on her way to Sunday School;
A mother's holy influence mild
Had formed her to her Master's rule.
"Thy precious blood," the sweet voice broke,
The young heart opened like a flower,
As in her soul that old song spoke
Its message of his cleansing power.

"When this poor lisping, stamm'ring tongue,"
The dying Christian woke, and stirred;
Around, their hearts with anguish wrung,
They bent to catch his latest word.
A song rose from the couch of death,
A sweet voiced triumph o'er the grave;
He gathered all his failing breath
And sang that fountain's power to save.

"Then in a nobler, sweeter song,"
Through heaven's high arches soars the praise;
Angelic host and blood bought throng
Unite the Lamb's new song to raise;
And sweet and strong mids't that high strain
Swells one clear note of love and blood,
Diviner now the old refrain,
"And sinners plunged beneath that flood
Lose all their guilty stains."

A TRIBUTE TO BISHOP GALLOWAY.

As I looked with loyal pride on the apparently aged face of that noble son of my native state pictured on the first page of the Nashville Advocate I felt a glow of admiration, until, as by a presentiment, it occurred: "he is not, for God hath taken him." Twenty-four years ago I met him in the sanctum of the New Orleans Christian Advocate, while he was its editor, and realized that I was in the presence of no ordinary personage, as he tenderly made mention of a contribution I had made to the waste-basket a few days previously.

What a short time it seems since he entered upon his lifework by joining the Mississippi Conference. Well do I remember a little anecdote that happened at Conference which my dear, good father told me of. I think it was the first session after young Galloway had joined; he rose, and was speaking, when the presiding Bishop called him to order. He sat down, and an old veteran arose and uttered a most striking prophecy, saying, "the Lord has a mission for that young man."

Early did the great Church of his choice recognize its duty to place him where he would be untrammeled in the accomplishment of his great lifework, and how nobly did he respond to the call!

While Bishop Galloway always served his Master with becoming humility, it seemed to me that after he was elevated to the Episcopacy he reconsecrated himself and realized to its full extent Christ's teaching: "Except ye become as a little child."

Precious thought! and precious promise, to all given, who will be faithful to the end to meet him, together with all the stars of the first magnitude, with an immeasurable multitude of saints and angels around the great white throne, to spend an endless eternity of unutterable bliss, the first moment of which will repay ten thousand times over for every tribulation, sorrow or suffering met in this life!

JAY B. COPELAND.

Puerto Cortes, Republic of Honduras.

CROWLEY DISTRICT.

Dear Brethren: Our district conference was a success in every respect, and reports showed most gratifying results for the first half of the Conference year.

Much remains, however, to be done, in order to meet our obligations, and put our district in the front rank of the conference, where it rightly belongs. We should not be satisfied with anything less than a great revival throughout the district, and collections in full.

This can and will be done, if every preacher and official will do his duty.

The very least that should be expected of any charge is the payment of its assessments in full, and this is the first step toward a gracious revival.

Let the preachers begin at once a systematic canvass in the interest of the benevolences, and see to it that every member and friend of the church make some contribution. If this is done it will be an easy matter to provide for these modest assessments in full, and we should not be content with anything less

None of the assessments for ministerial support are extravagant; and in many instances are inadequate for the actual needs of the preacher and his family, and a failure to meet this obligation must, of necessity, greatly embarrass him. Let the stewards bring this matter before their congregations, and insist that they meet this debt to their pastor. No more heroic band of men ever lived than those cultivating the fields in the bounds of this district, and to these same Southern Methodist preachers is and will be due the redemption of this country. Others may come and others may go, but these go on forever.

J. E. DENSON, P. E.

Lafayette, La., June 25, 1909.

EPWORTH LEAGUE CONFERENCE.

The Epworth Leagues of the North Mississippi Conference held their Annual Conference in New Albany, Miss., June 15-16 and 17th. The Conference was the best in the history of the Leagues of North Mississippi, and the effect of this great meeting of young people is going to be felt throughout the Conference. From the very beginning the spirit of consecration and loyalty to their Master's cause was evidenced by all who took part, and cold and dead indeed must have been that heart that could have witnessed the devotion and enthusiasm of these young people, without being filled with a holy zeal to do greater things for Christ.

The Conference was opened Tuesday evening by Rev. R. A. Clark, president of the North Mississippi League Board, followed by a message from Brother J. B. Small, president of the Conference. The address of welcome was delivered by Brother G. L. Jones, of New Albany, and responded to by Mr. F. J. McDonnell, Jr., of Okolona. The first evening session closed with an impressive consecration service, followed by a social half-hour.

Wednesday, the second day of the Conference, was well begun by a quiet hour service at 6 a. m., conducted by Rev. S. L. Pope. Devotional services at 8:30 a. m., by Rev. T. W. Lewis, were followed by organization and enrollment. At 10 a. m., a well prepared report of the first vice-president, Miss Bessie Critz, was read. This was followed by a very interesting talk on "How to make a Devotional Meeting both Interesting and Profitable," by Miss Nora Evans, of Booneville, after which we enjoyed a round-table discussion of practical problems of this department. At 11:15 we had the pleasure of listening to Dr. W. F. McMurry, of Louisville, Ky., on the "Needs of the great Southwest for Church Extension Work."

The afternoon session was begun with devotional services by Rev. T. W. Lewis; after which the work of the Junior, Intermediate, and Boys' Leagues was taken up. The Junior Superintendent, Miss Mary Sweatman, was not able to be with us, but a very interesting paper on "How I Conduct A Junior League" was read by Mrs. Theresa Cavin, of Okolona. An open conference then gave opportunity for general discussion of this work. The second vice president being absent, no report was had from the Charity and Help Department. The Conference then went into a very thorough discussion of the work of this department, and we feel sure that from the ideas exchanged greater things along this line may be expected from the Leagues.

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After a short devotional meeting at 8 p. m., Dr. McMurry again addressed the Conference, taking as his subject the "Reign of Josiah" and illustrating most entertainingly the possibilities of the young life of the church.

Thursday morning the quiet hour was observed at 6 a. m., being led by Rev. S. L. Pope. At 8:30 the regular morning session opened with devotional service by Rev. T. W. Lewis. A business session followed, during which Kosciusko was selected as the next place of meeting. The report of the third vice-president was then read by Rev. J. H. Holder, as Miss Blanche Foose could not be present. Mrs. W. E. Kennedy, of Columbus, then gave a demonstration of "How to Conduct a Successful League Social" which was greatly enjoyed by all.

An open conference then followed and the work of this department was fully discussed, and the experience of some of the Leaguers given. A general discussion was then engaged in as to the best method of conducting a business meeting. The necessity of a business meeting once a month was clearly shown and the value of using the regular printed report forms for the different departments was fully demonstrated.

Mr. T. B. King, of Memphis, then addressed the Conference, pointing out the necessity of early training and example to the young, and by the relation of a touching incident in the life of Henry W. Grady impressing the great truth that only when we become as little children do we really enter into the kingdom of God.

The last afternoon session opened with a devotional meeting, and then the fourth vice-president not being present, his report was read by Rev. J. H. Holder, secretary of the League Board. Brother Holder supplemented this report with valuable suggestions on mission work, calling special attention to the mission study course. The Conference then went into an election of officers which resulted as follows:

President, J. B. Small, Winona; first vice-president, Miss Nora Evans, Booneville; second vice-president, Miss Estha Hall, New Albany; third vice-president, Mrs. W. E. Kennedy, Columbus; fourth vice-president, Walter Boswell, Kosciusko; secretary and treasurer, W. E. Kennedy, Columbus; Junior Superintendent, Mrs. Jennie W. Shannon; press reporter, Miss Mary Stokes, Columbus.

District Secretaries—Aberdeen, Mrs. Theresa Cavin, of Okolona; Columbus, Miss Bessie Critz, of West Point; Corinth, Miss Elizabeth Bouten, of New Albany; Durant, Miss Lovie C. Clark, Kosciusko; Greenville, Rev. R. P. Neblitt, Shelby; Oxford, Mrs. J. H. Mitchell, Water Valley; Sardis, Rev. S. L. Pope, Senatobia; Winona, Miss Mary Sweatman, Winona.

The regular devotional exercises, Thursday evening, were followed by a splendid address by Mr. T. B. King showing how earnest and constant our efforts as Epworth Leaguers should be to find the lost, and to make soul-saving service the one great purpose and aim of our lives.

The installation of officers then followed, and was made very impressive by all Leaguers coming forward and pledging their support with a good, old-fashioned hand-shaking. Personal expressions as to what had been gotten out of the Conference, and how it would be used, brought to a close the most successful League Conference we have ever had the pleasure of attending.

At the business meeting of the Conference the following resolutions were adopted:

1. We are profoundly grateful for the evidence of substantial growth in League work throughout our bounds. We believe the Epworth League is on a firmer basis than ever before.

2. We hereby express to our Conference officers, especially to the programme committee, our unqualified appreciation of the splendid work they have done during the year. They have been diligent in stirring up the pastors and Leaguers, and they have given us a Conference of much value to us.

3. It is our belief that the Junior League and the Juvenile Missionary Society should be united on some fair and just basis, so that our children may get all the benefits without the confusion of the two organizations as they now exist. We request our president and secretary to prepare a suitable memorial to the General Conference to meet in Asheville, N. C., next May.

4. We hereby express our thanks to the railroads for reduced rates of travel and to the press for courtesies extended.

5. We are especially grateful to the good people of New Albany for the generous hospitality extended to us during our stay here: to the committee on entertainment for their untiring attentions, and to Brother Harris, the pastor, for thoughtful courtesies.

One hundred and twenty-seven delegates registered, representing thirty-seven towns in the North Mississippi Conference.

CONFERENCE BOARD OF MISSIONS.

LOUISIANA ANNUAL CONFERENCE.

Report of treasurer for the quarter ending June 30, 1909:

	Missions	
	Foreign.	Domestic.
Pleasant Hill, Rev. H. J. Boltz	$15.00	$10.00
Second Church, N. O., Rev. A. I. Townsley	52.00	....
Carrollton Ave., Rev. H. T. Carley	67.00	8.00
Donaldsonville, Rev. H. N. Harrison	31.00	....
Louisiana Ave., Rev. W. W. Holmes	....	42.00
Rayne, Rev. W. L. Doss, Jr.	9.90	35.50
Pinegrove, Rev. H. C. Murphy	11.00	17.00
Patterson, Rev. Jno. F. Patterson	17.00	17.00
Wilson, Rev. E. L. Cargill	10.00	10.00
Gueydan, Rev. J. W. Booth	....	10.00
Bunkie, Rev. J. D. Harper	72.00	....
Bastrop, Rev. S. J. Davies	5.00	....
Parker Mem'l, Rev. C. D. Atkinson	26.00	....
Hammond, Rev. R. S. Walton	21.00	21.00
Total	$336.90	$170.50

W. B. THOMSON, Treasurer,
231 S. Rampart St.,
New Orleans, La.

NORTH MISSISSIPPI.

The treasurer of the Board of Missions of the North Mississippi Conference reports the following payments on missions for the first six months of the present conference year, ending June 16th, 1909:

	Missions	
Aberdeen District—	Foreign.	Domestic.
Shannon	$8.75	....
Verona	....	$35.00
Previously reported	799.60	762.95
	$808.35	$797.95
Columbus District—		
First Church, Columbus	$69.25	....
Second Church, Columbus	....	$10.00
Columbus Circuit	27.00	48.00
Shuqualak	....	6.75
Previously reported	357.80	205.30
	$454.05	$270.05
Corinth District—		
Booneville Circuit		$2.37
Dry Run	$7.85	.15
Hatchie	9.00	....
Mantachie	....	20.00
Ripley and Blue Mountain	52.00	35.00
Previously reported	239.00	484.42
	$307.85	$541.94
Durant District—		
Previously reported	$133.50	$253.00
Greenville District—		
Coahoma	$42.00	....
Friars Point	25.00	25.00
Greenville	83.00	40.00
Previously reported	249.00	320.00
	$399.00	$385.00
Oxford District—		
Abbeville	....	$43.05
Charleston	$50.00	40.00
Coffeeville	....	45.00
Holly Springs Circuit	14.00	14.00
Randolph	20.00	....
Previously reported	336.25	337.90
	$420.25	$479.95
Sardis District—		
Arkabutla	....	$15.00
Crenshaw	10.00	30.00
Eureka	....	12.00
Sardis	50.75	....
Wall Hill	10.00	10.00
Previously reported	195.00	419.00
	$265.75	$486.00
Winona District—		
Eupora	....	$45.00
Winona	$19.42	85.00
Previously reported	346.77	312.50
	$366.19	$442.50

RECAPITULATION BY DISTRICTS.

Aberdeen	$808.35	797.95
Columbus	454.05	270.05
Corinth	307.85	541.94
Durant	133.50	253.00
Greenville	399.00	385.00
Oxford	420.25	479.95
Sardis	265.75	486.00
Winona	366.19	442.50
W. S. Lagrone, miss. evangelist	....	709.06
Laymen's Movem't, Winona Dist.	300.50	....
Total to June 16	$3455.44	$4365.45

S. J. HIGH, Treasurer.
Tupelo, Miss.

AN APPEAL FOR A CHURCH.

I wish to inform the readers of the Advocate that the Poplar Springs Methodist Church was accidentally burned, and that it is very necessary for us to build a creditable one in its stead, since Meridian is building out that way, and, too, it was near the Beeson Male and Female Colleges. Our people are bestirring themselves for such a building, but they are not able to build and complete such a building without help, and therefore we appeal to the readers of the Advocate to send us any amount that they may see proper, and we shall thankfully receive it, with prayer for the contributor.

Dear readers, please do not read this appeal and then forget it without a response of at least $1, more or less. We should be quite thankful to receive about $1000. With that amount we feel sure of our ability to erect the building needed. Dear reader, please help us at once, so we shall be able to hold a revival in same, any how, in September or October, if not sooner. May God's blessings be the possession of all.

ISAAC L. PEEBLES.
910 Bragg Avenue, Meridian, Miss.

"THE HUMAN SIDE OF CALVIN."

Calvin was a very different man from the popular opinion of him, as the July "Century" will show, apropos of the Calvin Tercentenary, in an appreciation of "The Human Side of Calvin," by Maria Hornor Lansdale. An estimate of "Calvin as a Theologian" will accompany this, by the Rev. Francis Brown, D.D., LL.D., president of Union Theological Seminary.

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President W. L. WEBER,
Shreveport, La.

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W. H. M. S.

MISSISSIPPI CONFERENCE.

Report of treasurer of the Mississippi Conference W. H. M. S. for the first quarter, 1909.

CONNECTIONAL WORK.

Amount raised for dues	$4[illegible]
Amount raised for Baby Roll dues	[illegible].15
Amount raised from baby mite boxes	3.53
Amount raised from Conference pledge	[illegible].40
Amount raised for Conf. Expense Fund	10[illegible]
Amount raised from Brigade mite boxes	14.93
Amount raised for Coast Mission	4.00
Total	$63[illegible].29

LOCAL WORK.

Orphans' Home	$170.15
Value of supplies given locally	123.50
Amount expended for assistance of needy	1[illegible].60
Amount expended on parsonages	559.68
Amount expended on churches, etc.	639.05
Amount expended on city mission work	15.00
Reported expended, but not specified	54.25
Total	$1,654.23

MRS. J. K. DUNN, Conf. Treas.

LOUISIANA CONFERENCE.

Mrs. E. R. Kennedy, state president, writes: "With this letter I am saying 'good-bye' on the eve of my annual trip to New York. My address will be 225 Rich Ave., Mount Vernon, New York." Let the women who may need to write to Mrs. Kennedy while she is away take notice. We wish for her a pleasant and profitable journey with a safe rreturn.

MONROE.

We were privileged to spend a day in Monroe recently visiting Brother and Sister Wynn and their new W. H. M. Auxiliary. When we learned Monroe had really become connectional, we felt like saying, "I told you so." Brother Wynn is helping those women and they are helping him. Prospects are bright for a revival. One thing is noticed that is a new departure, each woman responded to "roll call" by stepping forward and paying dues. Monroe is "all-right." Brother Wynn's father and mother are visiting him. The church is "a thing of beauty and a joy forever," a more comfortable and commodious parsonage none need desire. There is just one dark side to the picture. Monroe is cursed with the open saloon. May we all work and pray "till we make the map all white."

MRS. A. C. McKINNEY,
Conf. Supt. Press Work.

THE MISSISSIPPI ORPHANS' HOME.

Since this institution was established eleven years ago, there have been 567 children received. There are at present 160 in the Home. The present building was constructed four years ago in Jackson, Miss., and was intended to accomodate 150 children. It is now filled to overflowing and others are knocking at the door for admission. We need two other brick buildings, costing from $30,000 to $35,000. Three men have kindly agreed to give us half of this amount, will you not assist in this worthy cause? Any amount you may feel justified in contributing will be duly appreciated. The institution belongs to the Methodists of Mississippi and is a home for all white orphans or destitute children.

This is practical religion; money here invested will be bringing in returns and declaring dividends long after you have passed away.

Make remittances to Rev. M. L. Burton, treasurer, Purvis, Miss., or to me direct. Papers throughout Mississippi, will please copy.

JNO. H. SHERARD, President.
Sherard, Miss.

WISE SUGGESTIONS CONCERNING EDUCATION.

Selected by Rev. W. A. Betts, President Mississippi Conference Training School, Montrose, Miss.

If a man is to be educated physically and intelligently because he has a physical and intelligent nature, why should he not be educated and trained morally and spiritually because he has a moral and spiritual nature? If men are to be trained to be strong in muscle, why not to be strong in the Lord? If to wrestle with each other, why not with wickedness? If to carry on mimic fights and boxing, why not to fight the good fight of faith? If to gain the crown of victory in contests with each other why not an incorruptible crown? If to run races in the gymnasium and on the campus, why not to run the race that is set before them in which they are compassed about with so great a cloud of witnesses? Why, in short, if they are to be trained in bodily exercise that profiteth little, should they not be trained in godliness, that is profitable unto all things?"—President Hopkins.

* * *

I think that which deals with spiritual things should be elemental and ingrained, and not produced from without. The effort to make one religious is apt to result in nothing more than whitewashing a sepulcher. I am not opposing efforts to reform and give better manners. * * * That we should seek by our education to develop the spiritual nature is of first and last importance. I do not believe, however, that it can be plastered on. I think that as a veneer religion is a failure. This I consider fundamental.—D. C. Barrow, LL. D., of Ga.

It is in failure to rightly apprehend the elements of religious education that we may err.

Ask then: Is truth that makes free taught? Is unselfishness that makes all men brothers, taught? Is devotion to duty taught? Is courage which endureth and sustaineth, taught? These are things which all have the right to ask, for all must hold that these things are good. And all should hold that those who teach should exhibit in life these attributes of character. The school which does not require regular and systematic performance of such tasks as are set is, in so far as it falls short, irreligious.—D. C. Barrow, LL. D., of Ga.

* * *

Whatever else may be the function of the academy, its patrons expect it to provide the elements of general culture and an acquaintance with the subjects included in its curriculum. They look to it for the beginnings of scholarship, for training in accuracy, and for such knowledge as will enable its graduates to pursue future studies in science, arts or trades with success. This calls for intensive work in order to promote precision of thought and speech, without which there can be no thoroughness of scholarship, no successful college career. Those studies which develop strength belong to this period and this curriculum. We must not forget that in laying foundations we should first desire solidity. He who sacrifices this for decorations has missed the purpose before him. A special province of this school is to teach pupils how to study. When a boy has learned where to look for things and has acquired some initiative in thinking, together with the mastery of a few subjects at the basis of education, his college and future career can no longer be a matter of doubt.—Prof. J. D. Clary, of Arkansas.

* * *

Education is not breadth, if breadth means the spreading of one's energies over too wide a field, but it is mastery. Happy is that youth who has secured is his boisterous years the results of firm discipline, and has learned the value of thoroughness and concentration. It is our part to give attention to these things. We make no specialists. When he leaves our hands, he will be neither merchant, minister nor magistrate, but should be first of all a man.—Prof. J. D. Clary, of Arkansas.

* * *

Whereas, from the birth of Methodism down to the present hour the educational work of the Church has been her right arm of power; and whereas the future power and usefulness of our Church are dependent upon the maintenance of our institutions at such a point of efficiency that we can train our children under positively Christian influences, so that whether as preachers or laymen they may show themselves to be workmen that need not to be ashamed; be it

Resolved, 1. That we declare it to be the unwavering purpose of the M. E. Church, South, to furnish academic, collegiate and university training, which shall have it as its aim to develop the physical, mental and spiritual powers to the highest possible point and to bring all these developed powers into captivity to Christ that our children may do their work in life in right relation to God and to humanity, and thus work together with God to bring in the Master's kingdom.

2. That we call upon our people to show their sincerity and the earnestness of their purpose by giving their sympathy, prayers and money to maintain, equip and endow our institutions, so that our schools may be able to give to our children all the advantages that are necessary for the proper development of their God-given powers.—Board of Education, M. E. Church, South, 1908.

* * *

Is any one ready to say that the Southern people are not able to equip their schools, colleges and universities up to the level of those favored institutions in the East and North and West? If so, it may be answered that any people with patience, courage and indomitable energy enough to triumph in a single generation over the ravages of the most disastrous war ever waged in history, and then when fully on their feet have moral force enough soon to eliminate by acts of legislation a drink bill of nearly a half billion of dollars annually, have the innate manhood to amaze all mankind with what they can do. The Southern people can do anything they determine to do.—Dr. James W. Lee, of Georgia.

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THE BAG-OF-BEANS TEST.

"Very well," remarked Mr. Henry Thurston, looking up from his desk, where he was just signing a check, "So they've passed the punctual and honesty tests? Now try them on the bag of beans. A fellow will never make a success in our business if he gets cross and shows temper over trifling mishaps and unavoidable accidents. And one is always meeting with just such annoyances in work of this kind. The one who proves himself good natured at the bursting of the bag—if either does—may be told that he is engaged at seven dollars a week."

Mr. Thurston paused, and took up his pen.

"Wait a minute," quickly after a moment's reflection. "Be sure there's enough water on the counter to thoroughly wet the bottoms of the bags. Then, too, try one of them this afternoon, and the other at the same time to-morrow. It might hardly be a fair test of their dispositions to make use of it on either of the two boys in the morning. One sort of feels better natured then, you know, anyway!"

Mr. Nelson, head clerk in the big wholesale and retail establishment of Thurston & Lincoln, left the comfortably furnished office of the firm, and went back to the busy delivery department.

There were three qualifications which the head of the establishment insisted that each employe of the company should possess and strictly live up to. These were honesty, punctuality and wholesome good nature. Boys had been known to lose their position there, owing to their getting angry over mere trifles. Mr. Thurston felt that a boy's usefulness to the firm depended on an unruffled disposition quite as much as it did on punctuality and honesty.

The constant growth and enlargement of Thurston & Lincoln's business made it necessary from time to time to increase their working force accordingly. And it was the custom of the company to promote, at such times, the men and boys already in their employ, leaving to be filled by the new hands only the "bottom down" places, as the clerks characteristically called them.

One of the men had just now been sent out on the road as a traveling salesman—the firm did a large wholesale business—causing, after a rearrangement of the force, a vacancy in the delivery department.

Harold Stevenson and his cousin, Willis Fuller, had both applied for the position, and they of all the many applicants had passed the punctuality and honesty tests; and now it lay between the two boys as to which one would be successful in obtaining the desired situation.

Thurston & Lincoln had the reputation of being the most reliable firm with which to hold a job in the large and thriving village of Muncie.

"I s'pose it's selfish—I admit—but I hope old man Thurston will give me the place," declared Harold Stephenson, with an air of careless disrespect. He was talking with Willis over the prospects the evening before the first bag-of-beans test. "Of course I'd like for you to have it, too; but you wouldn't mind losing it as much as I would. This probation 'stunt' of his—I don't imagine Mr. Lincoln has anything to do with it—is a queer wrinkle. I call it a piece of downright foolishness; I don't know how you regard it."

"It gives them a chance to find out whether they want a fellow or not," replied Willis, considerately. "For my part, I think it's a pretty good scheme. Of course, it keeps a fellow in suspense—and all that."

"Which one of us do you s'pose will 'land' the job, anyhow? Give us your opinion," and Harold picked up a chip and began whittling aimlessly.

"I haven't the least idea—but one of us! And I'm rather proud that we've been singled out from all the fellows who've made application; there were twenty, at least, which applied for the place."

"More'n that," exclaimed Harold.

"Not very many more. And if they give it to you, I stand a show of getting the next place when a vacancy occurs. I won't be disappointed, though; I don't very well see how I could if you get it."

"I've been trying hard enough," and Harold put up his jackknife. "After I'm once sure of the job, you bet your life I won't be as painstaking over every little thing as I've been this week. It's just killing on a fellow to be so punctual, and all that kind of nonsense—a person couldn't stand it long."

"He'd have to while he worked for Thurston & Lincoln," remarked Willis, quietly. "And it's no more'n right he should."

"Well, you can, if you get the place. You'd be a fool, though."

The two boys, while closely related, were entirely different in disposition and temperament. Harold's character was well described by their Uncle Thomas as being one of "fits and starts." Willis, though not so smart in many ways, was a steady-going, earnest fellow, always "making good" the responsibilities laid upon him.

Willis Fuller was sent out with one of the delivery wagons the next afternoon—the afternoon of the first bag-of-beans test, it being the purpose to have him absent from the store at the time of Harold's trial.

A four-quart bag of beans had been left on the counter in one end of the store, placed as though by accident in a small amount of water.

Harold was helping one of the clerks put up an order for the afternoon's delivery, when Mr. Nelson called from the door, where he was overseeing the loading of a wagon just about to start out, "I wish, Stephenson, you'd bring over here that bag of beans you'll find on the north counter." "All right, sir!" and Harold left his work and hurried over for the beans. As he hastily caught up the bag the bottom suddenly came out, scattering its contents over the floor and under the nearby boxes and barrels.

"Confound the luck!" exclaimed Harold, his face flushing a deep red. "Some one's a precious pretty fool, slopping water round in that way!" And he savagely kicked the unoffending peck measure which lay on the floor beside him back under the counter.

"I've spilled them—everywhere!" he called angrily across the store to Mr. Nelson. "The team will have to go without them, or have another order put up. 'Twill take me till doomsday getting them all off the floor again!"

"I'm afraid he won't do," reflected the head clerk; and as he glanced over toward the other end of the room, he saw Mr. Thurston silently standing in his office door.

Mr. Thurston, of course, made no comment, and after watching Harold for a moment, as he began angrily to gather up the beans, he quietly closed the door, and went back to his desk.

"I'm glad it's going to be decided soon," remarked Harold, as the two boys were walking home from the store that evening. "Mr. Nelson says we'll know to-morrow, and if I'm not going to have the place, I don't want to be fooling away my time away to please old man Thurston and his crowd! I saw him watching me while I was picking up a bag of beans I spilled to-day. I s'pose he wanted to see how fast I could work—but I didn't hurt myself. It doesn't pay!"

"He seems to me like a mighty fine person to work for; and Mr. Nelson's just a peach of a man!" exclaimed Willis, enthusiastically. "It's queer you feel as you do. For my part, I don't wonder so many folks apply for the place when there's a vacancy there!"

"Oh, well, it's good enough, I suppose," returned Harold. "I kind of think they like me; they ought to—I've given them a square deal!"

It was in the middle of the afternoon, the next day, when Mr. Nelson asked Willis to carry the bag of beans he'd find on the cereal counter to Freeman Baker, who was just then checking off an order for a downtown restaurant.

He hurriedly took up the bag, when out dropped the beans, falling in reckless confusion on the store floor.

"I'm afraid I've done it now, Mr. Nelson," called Willis, quickly. "You'll think I'm a blunderer; but it won't take long to gather them up again. I might as well laugh as cry," cheerfully. "I'll have them off the floor in a little while, and I'll work all the harder afterwards."

"That's the kind of a fellow to have!" Mr. Thurston went back to his work in the office—Willis hadn't seen him standing in the partly open door.

"I don't understand why they gave you the place!" declared Harold, gloomily, as Willis joined him that evening outside of the store door. "I've actually slaved for a week for them; never tried harder in my life to please—and this is what I get for it!"

"I really expected they would give you the job," replied Willis, generously. "And I don't see why they didn't!"

But Mr. Thurston did; and his reason was based on the result of his bag-of-beans test!—Zion's Herald.

"Power for Service."

This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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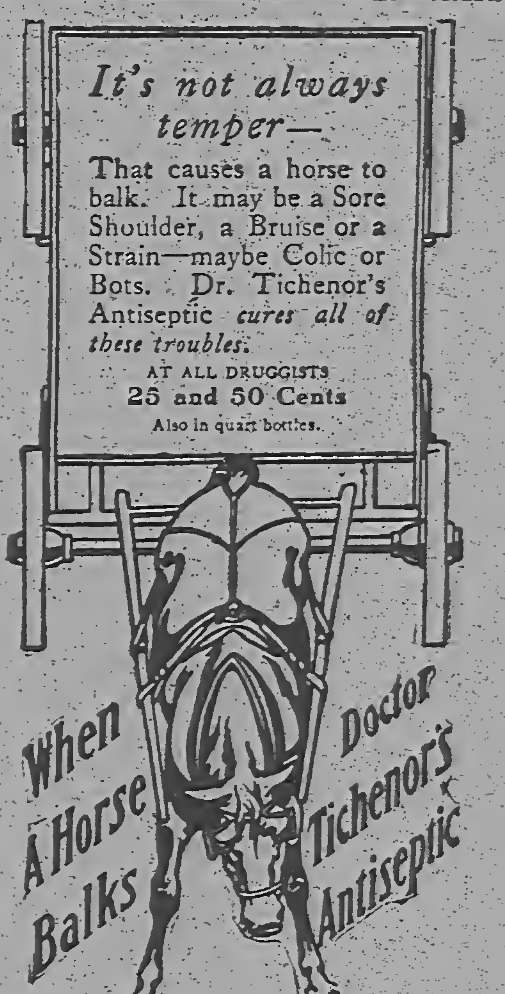

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THE SEASHORE CAMP MEETING.

The great [illegible] Seashore [illegible] is again at hand. The [illegible] while we write [illegible] people from all sections of the country are making their way to the [illegible] spot by the seashore. If any brother or sister [illegible] on this notice,—those pondering the [illegible] during this hot weather—we hope they will decide at once to go to the Seashore Camp Meeting. There is no better place in all the South, as far as we know, for summer recreation and [illegible] a spiritual uplift. [illegible] We do not know who will be the preachers [illegible] that is immaterial—the preachers will be there and their trumpets will give no uncertain sound. Living is about as cheap at the camp ground as anywhere else, besides it has the advantage of sea breezes and sea bathing. Let everybody who can, go to the Seashore Camp Meeting!

OUR EPISCOPACY—UNDEMOCRATIC.

Episcopal Churches are supposed to be governed by Bishops. Whether they occupy an order in the Church or only an office is immaterial to the discussion of the question as one of Church polity. As a matter of fact pure episcopacy is found only in the Roman Catholic Church. It is maintained in a modified form in the Church of England, of which the Protestant Episcopal Church in the United States is the offspring. It exists likewise in a modified form in Methodist Episcopal Churches. These Churches maintain Bishops and they have extensive power, but their authority is not absolute. Their duties are as clearly defined as are the duties of the humblest order of preachers in Methodism, and they are held strictly to account. The examination of the character and official administration of the Bishops is as rigid and searching as the examination of presiding elders and pastors.

Only in three particulars does the power of the Episcopacy even seem to be absolute, viz.: In arranging the districts, choosing the presiding elders and appointing the pastors, and deciding questions of law coming up in the regular business of an Annual or a District Conference, or on appeal. In the three particulars named there is both great authority and responsibility, requiring wisdom, grace and the spirit of impartiality that the duties of the Bishop may be so performed as to [illegible] the interests of the whole Church. [illegible] preachers [illegible] subject [illegible] questions of [illegible] except in the case [illegible] and confirmed by the College of Bishops. In such matters the Bishops [illegible] as a court of last resort [illegible] General Conference may alter [illegible] the question to the Annual Conferences [illegible]

The [illegible] Conference [illegible] the Bishops [illegible] 1828 [illegible] General Conference [illegible] presiding elders [illegible] much authority [illegible] We are [illegible] appointment is undemocratic, but that it is [illegible] On the contrary we see that Episcopal Methodism [illegible] only a complete and efficient system of supplying churches with pastors, but that it is [illegible] of all denominations in winning [illegible] Whether the itinerant system under the direction of a competent Episcopacy may be credited with the success of Methodism it is unnecessary to affirm.

Some of our brethren surrender or beg the question when, in attempting to defend our polity they tell us it is a system built on compromises: that the preachers surrender their right to choose their fields of labor, and the people surrender their right to choose pastors. When and where did the preachers obtain the right to go where they please? When and where did the people secure the right to choose pastors? There is not a word of such rights in the New Testament, nor in the organization of Mr. Wesley's original societies, nor in the organization of American Methodism. As Mr. Wesley ante-dated the societies, members being received only on his approbation, he being "the father and founder under God" he claimed the right as the societies grew and multiplied, to name his "helpers," and the people accepted his appointments as children in the gospel. And, as the Episcopacy in our Church ante-dated the Church itself in America, Mr. Wesley having ordained and authorized Dr. Thomas Coke as General Superintendent and sent him to America as his representative, it follows that if Mr. Wesley had a right to appoint the preachers in England, Bishop Coke had the right to appoint them in America. It was in the power of the preachers who represented the societies at the organzation of the Church in 1784 to reject Bishop Coke, and organize on their own responsibility, and in their own way, but they chose to organize under Mr. Wesley's directions thus recognizing Dr. Coke's right, and the right of his successors to appoint the preachers. Episcopal authority to appoint the preachers has been exercised from the beginning to the present day, and cannot be taken away without destroying the very constitution of the Church. As a believer in the providential rise of Episcopal Methodism we are unwilling to change [illegible] alter any part or rule of government so as to do away with Episcopacy or destroy the plan of our itinerant general superintendency. We are unwilling even to modify our [illegible] elders and make them share with the Bishops the responsibility of stationing the preachers. This would be like submitting to Congress the election of the President's cabinet and holding cabinet officers [illegible] responsible [illegible] Such action would destroy [illegible] of the presidency. Our Bishops [illegible] as general superintendents have the right to call in council not only presiding elders [illegible] laymen, [illegible] presiding [illegible] would share with the Bishops the responsibility of making the appointments. [illegible] would [illegible] away with [illegible] and lodge the most important work of the Church in the hands of a commission [illegible] beyond the province of the General Conference.

In our ranks we have no [illegible] out of work except those who are disabled by sickness or age. We have no churches without pastors. This is one of the glories of Episcopal Methodism. The Bishops' eyes are on the whole field and they keep the work supplied. This could not be done without an itinerant ministry, and an unhampered Episcopacy.

PERSONAL.

After spending a few weeks in Texas, Rev. W. G. Harbin will hold several meetings in the bounds of the Ruston District.

Rev. H. N. Brown, of Morgan City, La., is in the city with his wife, who has been sick for some days in one of the sanitariums. We are glad to learn this (Monday) morning that she is improving.

The Ruston District Conference had a large attendance and a delightful session. The Presiding Elder, Rev. R. W. Tucker, is very popular in his district, and the people respond readily to his suggestions.

Rev. W. W. Perry gives us notice of the death of a good man, Brother Chas. A. Redding, who died at his home, Terry, Miss., June 12, in the 59th year of his age. He was superintendent of the Sunday school, cashier of the bank, and useful both in the church and in the community.

We reprint this week Rev. T. W. Lewis' call in reference to Millsaps College endowment notes, with an added word which came in last week after the paper had gone to press. It is a matter of utmost importance, and we trust our preachers will comply with Brother Lewis' request.

Our friend and brother, Rev. W. G. Harbin, now in the local ranks, was honored last week by the Ruston District Conference, of which he was a member, by election as delegate to the ensuing session of the Louisiana Annual Conference. He was also made secretary of the District Conference.

We learn with pleasure that Rev. F. N. Sweeney has so far recovered his health as to be able to resume his work at Baker, La. During his protracted sickness the people of his charge were very kind to him; and to them and all others who showed an interest in his welfare he returns his heartfelt thanks.

Notwithstanding the exceedingly warm weather, accompanied by an unusual quantity of rain, Rev. T. W. Lewis, of Columbus, Miss., tells us that the work of the Church "moves on as usual. About one hundred persons attend the prayer meeting, and three hundred the Sunday school." And the preacher is at his post.

Dr. J. A. Rice, of Rayne Memorial, has been over in Texas. Both at the commencement of Southwestern University and the Preachers' Institute he mightily pleased and edified the people. He preached the commencement sermon, and delivered the literary address. At the Institute he delivered a course of lectures. We learn privately that the lectures literally captivated the preachers.

Rev. G. W. Gordon, of Kossuth, Miss., writes requesting the prayers of the brethren in behalf of his wife, who was, on June 24, stricken with paralysis, the whole of her left side being involved. At the time of Brother Gordon's writing she was slightly better of the stroke, but still in a serious condition. May the good Lord sustain Sister Gordon in this affliction!

Rev. L. B. Hankins, Pleasant Hill, Miss., is again on the sick list. He entered upon the active duties of his pastorate too soon after his long sickness last fall. He is now suffering a "nervous breakdown." He asks the brethren to remember him in prayer. He is highly esteemed by the members of his charge, and they will bear him in mind and heart while he is resting at a Mineral Wells resort near Memphis.

We learn that on June 22, 1909, the marriage of Miss Annie L. Henderson and Mr. Howard Henderson, of Chicago, Ill., was solemnized by Rev. Jno. F. Foster at the Methodist Episcopal Church, South, at Mansfield, La. Miss Henderson is a stepdaughter of Rev. Robert Parvin, for long years a member of the Louisiana Annual Conference. Mr. Henderson is a leading lawyer of Chicago. The good wishes of the Advocate go with the happy couple.

On June 30 Miss Lucille Williams and Prof. Paul Worley were united in marriage in the parsonage at Mayhew, Miss., by Rev. T. H. Dorsey. The bride is the "daughter of the parsonage," her father, Rev. A. H. Williams, having for many years been a faithful itinerant preacher. She is a recent graduate of Grenada College, and we heartily congratulate Prof. Worley in securing her heart and hand. The young people have our best wishes for happiness and long life.

We have received from Dr. McMurry several leaflets published by the Church Extension Board, among them: "The Reign of the Rose," by Dr. W. E. Stahler, of the Lutheran Church; "The Dynamics of a Building," by Rev. Henry Trawick, of the Alabama Conference, and "The Larger Life and Church Extension," by Bishop Wilson. These and others, all concerning Church Extension, may be had for the asking by writing to Dr. W. F. McMurry, Louisville, Ky.

A well devised and elegantly printed programme of the Corinth District Conference has reached us from the presiding elder, Rev. B. P. Jace, who invites us to "come or send a hand." The Conference will be held at Booneville, Miss., July 20-23. It will be hot about that time, Booneville is about four hundred miles from this end of the line, and our pocket-book "flatter than a flounder"—the effect of the "dull season." We nevertheless appreciate the "beloved's" kind invitation.

One of the great civic conferences of America is the Temperance Conference inaugurated last summer at Winona Lake, Ind. It will be made a permanent institution. The conference will be held this year one week beginning on the first day of August. It is the only assembly or conference of any great importance in which Southern talent is duly recognized and represented—seven leading temperance men of the South being on the programme. There are eight, counting Robert E. Clay, "the colored orator" of Bristol, Va. Rev. Geo. R. Stuart, one of the great Southern leaders, is the Director of the Temperance Conference.

Dr. H. W. Featherstun, of the Natchez District, kindly furnishes the following personal items: "Rev. H. C. Brown, at Centerville, is suffering severely from over-work, a serious nervous breakdown. No man was ever in higher favor with any people than is H. C. Brown with the people of Centerville. No man ever did better work than he has been doing there. We hope for his early restoration; but at present he is very sick. * * * Rev. H. W. Van Hook, at Woodville, has become president of Edward McGehee College for Girls, located there. Not every man could successfully run a pastorate and a college at the same time; but I am sure that Van Hook can. The prospects at Woodville for both are very promising."

A PROPOSITION.

We are desirous of making it possible for any student attending our Training School to take bookkeeping, shorthand or penmanship, along with the other studies pursued. If, therefore, any capable young man or woman proficient in these departments wishes to take our literary or piano course and pay board and tuition for same by teaching bookkeeping, shorthand or penmanship at such periods as may be mutually satisfactory, we would like to correspond with him or her. By this means we can build up a regular business department, and be able to offer a salary the following year.

W. A. BETTS,
Pres. Mississippi Conf. Training School.
Montrose, Miss.

TO IMPROVE OUR CHURCH AT HOLLY SPRINGS.

Dear Dr. Boswell: I dislike to "tell tales out of school," but must be pardoned this time for so doing. For the past three Sundays our faithful pastor, Brother Borders, has been giving us sermons at the 11 o'clock service on our duty towards the material part of the church. For instance, one of his sermons was from Haggai 1:4, which reads: "Is it time for you, O ye, to dwell in your celled houses, and this house lie waste?" You can imagine about what a man of his ability would say from that text. So, last Sunday, after service, he called a sort of "church conference," and asked for contributions. He added that he would himself give one-tenth of any amount up to $1000 that was subscribed. That was just like Borders. The subscription was liberal. A finance committee and a building committee were named, and are now at work soliciting contributions from the members only, and the neat sum of $1000 is now about subscribed. We are, therefore, through the direct efforts of Brother Borders, soon to see our elegant old church put on much-needed improvements. Borders is a hustler. He does things. He is now in his third year at this place, and is more popular and loved than at the end of his first year. He is not only popular with his own people, but also with the masses. God has wonderful things laid up for this man to do. Come to see us, Doctor, when our church gets her "new clothes on." Very sincerely,

W. A. BELK.

MILLSAPS COLLEGE.

At the recent meeting of the Board of Trustees I was instructed to urge the payment of the subscriptions to the Endowment Fund. I was authorized to engage the services of such persons as I could secure to aid me in making these collections.

We now have an unpaid subscription list of $31,300. Of this amount $10,000 is NOW DUE. If we can collect this $10,000 it will secure another $10,000, which will almost complete our ONE HUNDRED THOUSAND we started out to raise three years ago. Surely our friends will not falter or neglect to send in their checks, when so much depends upon prompt action.

I am anxious to engage the services of competent persons at each of the places where we have subscription lists. Such friends as Lee Rogers, of New Albany; Warner Wells, of Greenwood; Sam Berryhill, of Water Valley; H. C. Campbell, of West Point; Mrs. Helen Woodward, of Starkville, and others, are worthy of all praise. Kind friends, send in your checks.

Will the pastors please read the foregoing notice in those churches where we have subscriptions? I will greatly appreciate it.

T. W. LEWIS.

THE GALLOWAY MEMORIAL.

Cash received for Galloway Memorial Church:

Prof. D. H. Bishop, University, $10; Rice-Stix Dry Goods Co., St. Louis, $10; J. R. Pepper, Memphis, $25.

J. R. BINGHAM, Treasurer.
Carrollton, Miss.

CLUB RATES.

The club rates for 1909 are as follows:

For clubs of five or more, we will send the "Advocate" for $1.50 each.

In clubs of ten or more we will send the "Advocate" for $1.25 each. In either club we allow a commission of 25 cents on each subscriber, which we expect the person securing the club to retain when making remittance to us. We make no distinction between old and new subscribers in the clubs. The only condition is that you secure enough names to obtain the club rate and that all arrearages be paid. We have made these clubs small enough, that no one should send in a club asking for the club rate until he has the necessary number. After you have once secured your club, you may continue to add to it until the next Annual Conference, at the same rate, sending one at a time if you wish.

Any preacher who so desires, may send the full amount of the club rate, letting his subscribers have "Go Forward," instead of the commission. We will only send "Go Forward" when there is a request for it. To make the matter still more plain, if possible, when we receive five or more names accompanied by $1.50 for each name, we will give a year's subscription to "Go Forward" to each of these persons, if we are asked to do so at the time the names are sent in. When we receive ten or more names, accompanied by $1.25 each, and the request to send "Go Forward," we will do so.

When checks are sent us for $2 or under, add 10 cents to cover cost of collection. A check for $1 is only worth 90 cents to us. When we have to pay the collecting fee, we will give credit on subscription only so far as the balance after paying for collection of check will carry said subscription.

SEASHORE CAMP-MEETING.

ANNUAL CAMP MEETING JULY 7-15.

Special Rates on the Railroads.

NO ADMISSION FEE AT THE GATES OF THE GROUNDS DURING THE CAMP MEETING.

The Seashore Camp Meeting is known over a large part of Methodism to-day. Men have attended it from all parts of the Union. Last year the revival fires burned with old-time vigor and we are hoping and praying for a better meeting this year than last.

The religious services are under the direction of the Presiding Elders of New Orleans, Seashore and Mobile District Conferences of the M. E. Church, South, and these brethren will be assisted by the best preaching talent that can be obtained.

Preaching under the Tabernacle, Grove and Cottage Prayer Meetings, and other religious services, will be held during each day and evening, to which all persons on the grounds are not only cordially invited, but are expected to attend.

Plan to come this year, and bring your unconverted friends with you. All Methodist preachers will be admitted into the grounds and provided with board and lodging free of charge during Camp Meeting.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board. A great many families own or rent cottages on the grounds. Electric lights, artesian water and gas for cooking give the essential comforts of the city. The seashore drive and electric street car line extends for thirty miles or more, with comfortable homes on one side and the gulf on the other. The bathing privileges are free to those who make their homes on the camp grounds. The gulf breeze tempers the climate, until it is more delightful than at many Northern resorts. Fresh fish and oysters may be had all the summer through.

A CONGENIAL PLACE FOR CHRISTIANS.

Too often the summer outing has been a time for relaxation of the spiritual life, and even of backsliding on the part of our church members. Many men and women date the beginning of their aggressive service for the Master to a few days spent on the camp grounds. There is a distinctively Christian atmosphere, and the many assemblies as well as the Camp Meeting bring together some of the brightest men and some of the most saintly characters we have. There is no compulsion about attending any of the lectures or sermons, but they are in easy reach and there is a sane and healthy tone, that tends to vigorous thinking and wholesome living. If you spend your vacation on the camp ground, you will not require a month to recover from your "rest;" but you will at once be ready to take your place in your work and your church when you return to your home.

ATTRACTIONS FOR THE SUMMER OF 1909.

Annual Camp Meeting, July 7-15. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Summer School for Sunday School Workers, July 16-23. In this day, when every school teacher who is keeping up with his profession attends a summer normal somewhere, it is a mark of the enlarged conception given to the most important teaching that we have, that summer normals are being provided for Sunday School teachers. In the school of methods for Sunday School Workers some of the most experienced teachers of the nation will tell how best to conduct the Sunday School.

Seashore Assembly for Christian Workers, July 24-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans; or Dr. E. L. McGehee, 1502 Webster St., New Orleans, La.

Sunday School Institute: T. V. Ellzey, Canal-La. Bank Bldg., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

EDUCATIONAL.

McFerrin School

Martin, Tennessee.

UNDER MEMPHIS CONFERENCE
M. E. CHURCH SOUTH.

[illegible]

ROBERTS and MOORE, Principals.

BELHAVEN COLLEGE
FOR
YOUNG LADIES,
JACKSON, MISS.

J. R. PRESTON, A. M.,
PRESIDENT.

[illegible]

Stanton College for Young Ladies.

NATCHEZ, MISS.

[illegible]

For handsome catalogue address
[illegible], President,
[illegible], Natchez, Miss.

The Jefferson County High School.

FAYETTE, MISS.

[illegible]

Cost of session is from $150 to $175.
For further particulars write
H. L. McCleskey, Supt.

American Business College

New Orleans, La.

Day and Night Sessions. Bookkeeping, Banking, Telegraphy, Stenography, English, Typewriting, Penmanship, [illegible], Preparatory [illegible] Department. Individual [illegible]. Write for Catalog.
S. CARTER [illegible], A.M., President.

Whitworth College,

A High-grade College for Young Ladies. Session 1908-09, 249 students and 22 teachers and officers. Next session begins Thursday, Sept. 9, 1909.
For catalogue, address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

[illegible], MISS.

[illegible]

FROM [illegible], MISS.

[illegible]

T. H. DURRETT.

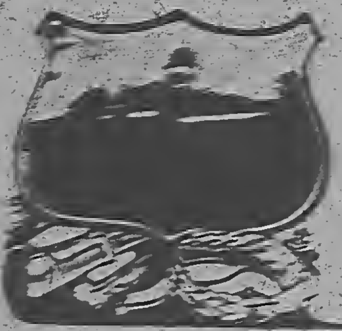
CHILDREN'S DAY AT LAMAR, MISS.

The Sunday School at Lamar celebrated Children's Day on Sunday, June 20. Mrs. Fannie D. Leake and daughter, Miss Gracie, were at the organ with Mrs. Hall and Miss Hall, the pastor's wife and sister. Mrs. Tony Oliphant, leader in singing. Mrs. [illegible] Gallamer, Mrs. Maxwell and other ladies assisting in the singing with the different parts carried by the male voices in union, rendering sweet music and in excellent style. This Sunday School consists of about twenty-five children, all denominations. The two churches here united in making a success on this occasion, and all seemed to enjoy the day, and the children acquitted themselves well. All were pleased and delighted. The pastor, Brother A. G. Hall, was well pleased, and satisfied, and preached a good sermon in the evening, at 2:30.

The collection amounted to $2.30 which will be properly appropriated.

A WELL WISHER AND MEMBER.
Lamar, Benton County, Miss.

EDUCATIONAL.



National Teachers' Normal and Business College,
HENDERSON, TENNESSEE.

[illegible], President.
[illegible], Vice-President.

SILLIMAN COLLEGE FOR GIRLS.

Forty-Eighth Year Begins Sept. 1, 1909.

[illegible] The cost of the school is much [illegible]

[illegible], President. Clinton, Louisiana.

PEACE INSTITUTE

[illegible]

THE SCHOOL FOR YOUR BOY

[illegible]

CHAMBERLAIN-HUNT ACADEMY
PORT GIBSON, MISS.

THE ATLANTA DENTAL COLLEGE
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Largest School in the State. Leading School of the South.

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William Crenshaw, D.D.S., Dean, Box 404, Atlanta, Ga.

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Nashville, Tenn.

Prepares for colleges and universities. College postgraduate courses leading to degrees of B.A. and M.A. [illegible] Catalogue on request. Rev. Ira LANDRITH, D.D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

The MOONEY SCHOOL FOR BOYS
TWENTY-FOURTH YEAR
Has moved from Murfreesboro to
HARRIMAN, TENNESSEE

[illegible]

W. D. Mooney, Harriman, Tenn.

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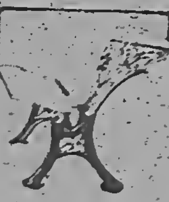
The business world is eager for the help of competent young men and women. The salaries are good and grow better as the worker proves his competency. There is no need to be satisfied with drudgery—if you are ambitious, because this school offers you a chance to improve your condition. We give instruction which is absolutely essential to business success. It fits you for lighter work, larger salary and greater opportunities. Individual instruction in *Bookkeeping, Shorthand,* and *Telegraphy.* Write today for catalogue.
Address E. B. MILLER, Pres. Owensboro, Ky.



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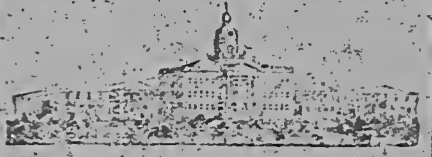
W. A. PRICE & SON, West Jackson, Miss.

EDUCATIONAL.

COLUMBIA COLLEGE



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Musical instruction, both vocal and instrumental. Best possible mental and moral training.

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President,
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Music, Art and Expression

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Educates men and women, boys and girls *not together* but in Five Separate Institutions *under one management.* The combination enables us to offer the best advantages and to

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J. E. HART, Secretary.

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College and Preparatory Courses. Music, Art, Expression, Modern Languages, Physical Culture and Domestic Science. Matchless location. Register now. Catalogues on request. Address Box T.

IRA LANDRITH, D.D., LL. D., President.
Miss HOOD and Miss HERON, Principals.

The man who has Christ dwelling in his heart need have no fear. He is fixed in his purposes. He is grounded in his faith. He is perfected in his hopes. Heaven is his home.—Southern Churchman.

FROM WESLEY CHARGE.

Dear Brother Boswell: I would be pleased to write a few lines in regard to our work in this part of the State. We have three Sunday Schools which seem to be doing fine. The interest is generally very good. The churches are holding up splendidly, notwithstanding this country has been greatly damaged by the boll-weevil and the overflow of 1908; and this no doubt has had much to do with many of our good people on the line of giving and helping to support the gospel. We are praying for good meetings this year and fully believe that the Lord will answer our prayers for he has promised to be with them that trust and obey him, however if there is any failure, it is always on the part of man.

Now, just a few words on the gospel and its power. The Bible says that the gospel is the power of God unto salvation to everyone that believeth, and the Savior says he "came to seek and save that which was lost." Then the entire redemption scheme is of such a character that man alone is the object of its effort. The cattle upon a thousand hills are God's, the countless pearls in ocean-beds go unnoticed and unestimated, the gold in the numberless mines and diamonds in uncounted caverns are all disregarded by our Heavenly Father; but his supreme care and attention are directed toward the lost soul. A human soul then is more valuable in the eyes of the All-Wise One than all the objects of commercial value in the world estimated together. Many men give their utmost efforts to secure only a small portion of this world's goods; and even this small portion is sometimes estimated as a large fortune. When others who are even in need of the comforts of life, may lead many souls to Christ and are rich in treasures laid up in heaven. All Christians who are sound in faith believe this and yet many are afraid to act on it. How rich one ought to feel who has been instrumental in saving a single soul, over against the man who has done nothing for the cause of Christ and yet who has secured an abundance of this world's wealth. May the Lord help, is my prayer. I ask the readers of the dear Advocate to pray for me and my people. Yours in the work,

C. B. POWELL.

THE REVIVAL AT BOONEVILLE.

Dear Advocate: Since my last letter was written we have had a great revival here conducted by Brother McIntosh, which lasted about three weeks. About sixty-five joined the Methodist Church and some thirty-five or forty the other churches. We feel that we had a great meeting. Most of the ladies pledged to quit playing games for prizes, etc. A number of men pledged to quit swearing, gambling, drinking and other bad habits.

Brother McIntosh was at his best. He was assisted by his estimable wife, who is a fine worker. This was a union tent-meeting and one in which all Christians worked together.

Our Sunday School is still growing—has passed the 500 mark and the interest seems to be increasing.

Brother Holder is holding a meeting at New Albany this week. We trust he may accomplish much in the name of his Master. There is no more earnest, faithful and consecrated man anywhere, and we all love and honor him.

Our District Conference will soon be here and we expect you up, Doctor. The district is doing well under the wise leadership of our presiding elder, Ben P. Jaco. HARDY W. REES.

SUPERIOR TO ALL OTHERS FOR STOCK.

Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

EDUCATIONAL.

MILLSAPS COLLEGE,
JACKSON, MISSISSIPPI.
WILLIAM BELTON MURRAH, LL.D., PRESIDENT.

A High Grade College situated at the Capital of the State. Location High, Dry and Healthful. The Very Finest Moral and Religious Influences. Extraordinary Advantages in Literary and Law Departments.

Eighteenth Session Begins September 29th. For Catalogue and other Information, Address

J. E. WALMSLEY, Secretary,
Jackson, Mississippi.

Resolutions of Thanks.

Whitworth College entertained 240 teachers during the State Normal at Brookhaven, Miss., which closed July 2. Prof. Hill, on June 30, offered the following resolutions which were unanimously adopted:

In view of the very pleasant and profitable month spent at Whitworth College, we, the teachers who have boarded at the college beg leave to express our thanks to Dr. Cooper and others for their uniform courtesy and hospitality in attending to our every comfort and pleasure during our stay.

We find Whitworth College an ideal place for a Summer School; the grounds are delightful, the buildings comfortable and convenient, the table-fare all that could be asked, and the health practically perfect. Very respectfully,

FACULTY AND STUDENT TEACHERS,
Boarding at Whitworth College.

ALABAMA POLYTECHNIC INSTITUTE.

ONLY SCHOOL OF THEOLOGY IN ALABAMA.

64 Professors and Instructors............20 Well Equipped Laboratories.

CHAS. C. THACH, M.A., LL.D., President. AUBURN, ALABAMA.

Session begins Wednesday, September 8th, 1909. Location high and healthful, 826 feet above sea level. Attendance, 701 students, from twenty States and three foreign countries.

Course of Instruction: Nine four-year degree courses. MINES, ENGINEERING, CHEMISTRY: (1) Mining, (2) Civil, (3) Electrical, (4) Mechanical, (5) Architecture, (6) Chemistry and Metallurgy, (7) Pharmacy. Forty-one Professors and Instructors. New engineering hall occupied. New machines and equipment in all laboratories. Students hold leading technical positions in Birmingham District and throughout the South. First course of Architecture established in the South. New library building. (8) History, Latin and Modern Language Course: English (4 years); Latin (4 years); History (4 years); French (2 years); German (2 years); Mathematics (3 years); Physics and Astronomy; Political Economy, and Psychology. Thirty-seven Professors and Instructors. (9) Agriculture, Horticulture and Forestry. Fifty-three Professors and Instructors. (1) 3-year course in Pharmaceutical Chemistry, Ph.C.; (2) 2-year course in Pharmacy, Ph.G.; (3) 3-year course in Veterinary Medicine, D.V.M. New Dining Hall, also board in private families. Tuition free to residents of Alabama. Agricultural Hall in course of construction. For catalogue and further information address the President.

Port Gibson Female College,
PORT GIBSON, MISSISSIPPI.

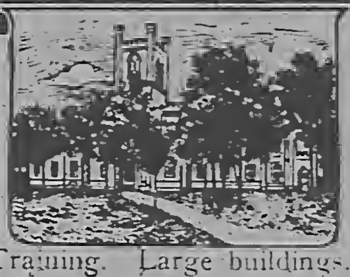
70th year begins September 22nd. Literature, Art, Music, Elocution, Commerce, Sewing. Baths, Physical Culture and Chorus Work Free. Special attention to HEALTH AND MORALS. Confers degree of A.B. Preparatory department. SOME STUDENTS REDUCE EXPENSES BY TAKING DUTIES. Educational Tour to New Orleans. REV. H. G. HAWKINS, A.B., President.

Memphis Conference Female Institute, Jackson, Tenn.

Next School Year begins Wednesday, September 15. Every facility offered for a thorough education for girls and young women. All departments taught, including, besides regular Classical and Literary Course, Music, Art, Expression, Stenography, Typewriting, Business Course, etc. Charges reasonable. For catalogues, etc., apply to Rev. A. B. JONES, President, Jackson, Tenn.

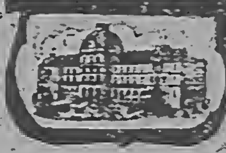
The Memphis Conference Female Institute is one of the oldest Female Colleges in the South, having been chartered in 1843. The college has 250 attendants and 125 of them are boarding pupils.

The Southern University



A partially endowed institution under the influence of the Methodist Church. Aids worthy young men desiring collegiate education who cannot meet all expenses while at college. Courses embrace English Branches, Literature, Languages, Natural Sciences, Physical Training. Large buildings. Spacious grounds. High, healthful location. For catalog address,

S. M. HOSMER, President, Greensboro, Ala.



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MAGNIFICENT buildings, costing $100,000. Elegant appointments. Refined and Christian home. Pianos and furniture all new. Ideal location near the mountains. All college courses. Conservatory unsurpassed. Teachers from the best schools of Europe and America. Opens September 15, 1909. For handsome catalog, address

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[illegible]

H. H. FEATHERSTUN, P. E.

Brookhaven District—Third Round.

N. Wesson at Union Chapel	July 10, 11
Wesson	July 11, 12
Lo Branch and Thompson, at Lo Branch	July 17, 18
McLaurin, Centenary	July 18, 19
Pearlhaven, at Hazlehurst	July 24, 25
Brookhaven	July 25, 26
Gallman, at Old Crystal Springs	July 31
Bogue Chitto and Norfield at Bogue Chitto	Aug. 1, 2
Prentiss at Santee	Aug. 7, 8
Crystal Springs	Aug. 9
Topisaw at Topisaw	Aug. 12
Georgetown, at Muddy Springs	Aug. 14
Magnolia	Aug. 15, 16

[illegible]

Seashore District—Third Round.

[illegible]	[illegible]
Handsboro	Aug. [illegible]
[illegible]	Aug. [illegible]
Columbia	Aug. 3
Lumberton	Aug. [illegible]
[illegible] at [illegible]	Aug. 20
Moss Point	Aug. [illegible] 22
[illegible] at Orange Grove	Aug. 25
Pascagoula	Aug. 23
Poplarville	Aug. 22, 23
Carriere and McNeil, at Pine [illegible]	Aug. 30
Pearl River Mission at Byrd's Chapel	Aug. [illegible]
Americus	Sept. [illegible]
[illegible] River Mission	Sept. [illegible]

W. R. JONES, P. E.

Vicksburg District—Third Round.

Port Gibson	July 17, 18
Anguilla, at Bethel	July 24, 25
Rolling Fork, at Cary	Aug. 1
Edwards, at Edwards	Aug. 8
Bolton, at Brownsville	Aug. 7, 8
Oak Ridge, at Bradley's	Aug. 14, 15
Crawford Street	Aug. 21, 22
Hazlett, at Shiloh	Aug. 22, 23
Mayersville	Aug. 31
Harriston	Sept. 2, 3
Rodney	Sept. 4, 5

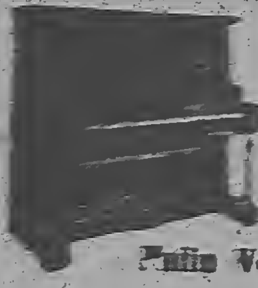
The district Conference will meet at Utica, July 20-23. Let all the delegates be personally notified by the pastors and urge them to attend. A subject of vast importance will be thoroughly discussed.

O. H. GALLOWAY, P. E.

CAPUDINE CURES HEADACHE

There isn't any headache remedy that does the work like Hicks' Capudine. For sick or nervous headaches, headaches from heat, cold, grip or stomach troubles, it gives immediate relief. Liquid, easy to take. Sold by druggists.

Four Years to Pay for This Piano



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OPEN ALL THE YEAR.

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ACCOMMODATIONS FOR 100 GUESTS.

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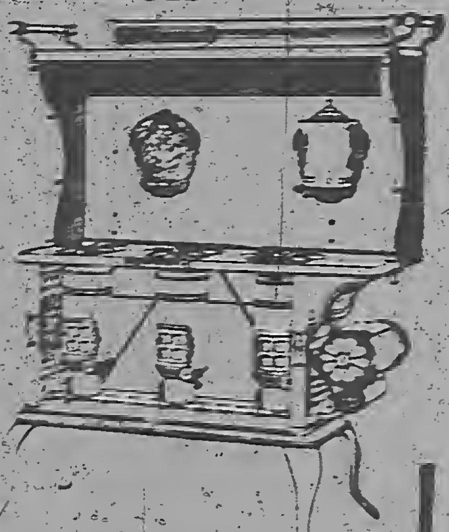
MRS. [illegible] Proprietor. Monteagle, Tennessee.

Put This Stove in Your Kitchen



It is a wonderfully convenient way to do kitchen work on a stove that is ready at the instant wanted, and out of the way the moment you're through. Such a stove is the New Perfection Wick Blue Flame Oil Cook-Stove. By using it you avoid the continuous overpowering heat of a coal fire and cook with comfort, even in dog-days. The

NEW PERFECTION

Wick Blue Flame Oil Cook-Stove

is so constructed that it does not add perceptibly to the heat of a room. It differs from all other oil stoves in its substantial CABINET TOP, with shelf for warming plates and keeping cooked food hot, and drop shelves for holding small cooking utensils. Has every convenience, even to bars for towels. Three sizes. With or without Cabinet Top. If not with your dealer, write our nearest agency.

The Rayo Lamp is the ideal lamp for family use—safe, convenient, economical and a great light giver. If not with your dealer, write our nearest agency.

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which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market—

Improved Feed, Wire Rope Drive, Quick Receding Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power we guarantee it to Cut One-Third More Lumber than any other mill in existence. It is designed right, its workmanship and material are the best. Sold by dealers everywhere. Write for catalog and prices. Manufactured by

COLUMBIAN IRON WORKS
Chattanooga, Tenn.

Obituaries.

Mrs. SARAH HUGHES KNOX, daughter of Dr. William Edward and Mrs. Mary Gibbs Hughes, was born in Grenada, Miss., Oct. 12, 1844, and from her comfortable and happy home in the town of her birth she departed this life Feb. 24, 1909. Mrs. Knox was converted and joined the Methodist Church in girlhood. She was not only well versed in the doctrines and polity of her church, but found its teachings and fellowship a stay and a comfort throughout her earthly pilgrimage. She had a strong and abiding faith in God, which clothed her with those shining virtues and beautiful graces that adorn the perfect woman. She possessed to an eminent degree, two qualities rarely so strongly marked in the same person—firmness and gentleness. So strong was sbe that tbe bravest about her sought ber counsel; and so gentle that the most timid and shrinking were never embarrassed in her presence. The unselfishness of her nature was clearly seen in her broad and generous charities. Sbe was modest and unassuming, yet there emanated from ber pure life and her strong personality, an influence that blessed and cheered every circle in which sbe moved. A woman more popular, more beloved by the people among whom she had spent her 60 years of unselfish service the writer has never known. Mrs. Knox belonged to one of the oldest and best families of Grenada County, and it may be truly said, the best blood of "the old South" flowed in her veins. In 1871 Miss Sarah Hughes was united in marriage to Mr. James McRee Knox. This happy union, however, she was permitted to enjoy for only a few years, her husband falling in 1878 a victim to tbe terrible scourge of yellow fever, that swept over our fair Southland, almost depopulating the little city of Grenada with many others. This sore bereavement, with other sorrows and afflictions, were borne with becoming fortitude and seemed only to consume the dross and refine the gold of her Christian character. She leaves two heart-broken daughters, a fond brother, a weeping sister, many relatives and almost an innumerable host of friends to mourn a loss this world can never repair. Well do they know where to find her, they must "seek a better country, a city which hath foundations whose maker and builder is God." By faith she lived patiently, wrought wisely and died triumphantly. Having been true in all of life's relations as daughter, sister, wife, mother, friend, she has gone to her reward. "I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, tbat they may rest from their labors."

Her pastor,

W. W. MITCHELL.

TERESE T. HOLLADAY was born Nov. 11, 1821 in Augusta, Ga., and married at 18 years of age to O. F. M. Holladay wbo preceded her to the grave about 26 years. They moved to Lauderdale County, Miss., in 1848 and lived tbere about 22 years. They then moved to Newton County about the year 1870. She was the mother of eleven children, five boys and six girls, of whom there are two boys and three girls still living. She joined tbe M. E. Church at the age of fourteen years, and lived a consistent member of same about seventy-four years. She departed this life Jan. 23, 1909, at the age of eighty-eight years, two months, twelve days. * * *

Mrs. HESTER ANN CURRIE (nee Selser) was born in Jefferson County, Miss., Feb. 2, 1820 and died in Madison Parisb, La., June 10, 1909. She was educated at Clinton, Miss., graduating at the age of fifteen. She was twice married; first in 1837 to Geo. Richard who lived only eleven years. Tbis union was blessed with seven cbildren only one, Mrs. Gregg, of Stuttgart, Ark., survives her. In 1850 she was married to W. C. Currie and after twenty-six years she was again left a widow. This union was blessed with six children, only three of whom are still living, Mrs. Gilfoil, Mrs. Riley and Miss Annie, are left to mourn their loss. But they "sorrow not as those who have no bope." Her life is a precious heritage to them. She gave her heart to God in early childhood and joined the Methodist Church of whicb she remained a faithful and loyal member until the day that her pure spirit took its flight to the Father's home above. For some months before her death she was confined to her bed, but amid all her sufferings sbe was patient, her faith grew stronger and her hope brighter. She was anxious to get home. Her spirit was like a caged bird beating its wings against the walls of its cage in its anxiety to get to that brighter world above. She loved her church with a strong affection and was ever ready to do all in her power for its support. She was the first one to contribute to the pastor's support this year, a few weeks before ber death she said to her pastor that she had never violated one of tbe rules of tbe church. Her life was a benediction to all who knew her. Everybody loved grandma Currie and she will be missed but we will know where to find her. Not in the beautiful cemetery in Vicksburg where we laid her frail body to rest but in the heaven's eternal rest.

Her pastor,

ROBT. O. WIER.

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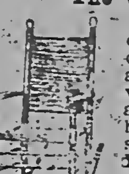

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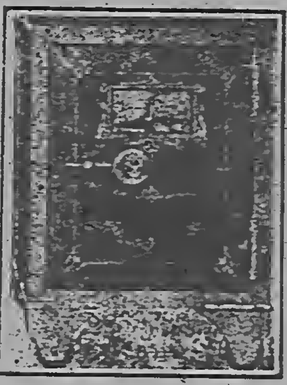

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WINONA CIRCUIT.

Dear Dr. Boswell: The farmers of our section have not had gloomier prospects for years. They have been flooded with rains until large portions of their best soil had to be plowed up and planted over. Much of the corn on the bottom lands, it is now thought cannot make more than a half crop and some of it scarcely anything at all. The cotton is badly in the grass and a month behind in growth. But they have not lost hope. They still believe that the Lord will provide. It is said that when crop prospects are discouraging that people reduce their contributions to the church, but we have not had that experience yet. They are still loyal to Christ and Methodism.

Winona Circuit, in keeping with the district and Conference, as far as I have heard, is making progress. There has been advancement in almost every interest and department of the church. Our parsonage debt, which had reached the point of embarrassment, has been so reduced that we feel encouraged to hope that it can be paid out this year. Our finances are in advance of former years. Three of the churches on the charge, New Hope, Bethlehem and Bluff Springs, have provided for the general collections ordered by the Conference.

There are five Sunday Schools well attended and doing excellent work. Bethlehem and Bluff Springs, Schools have considerably increased attendance and interest. New Hope takes a monthly collection for the Orphans' Home. The Children's Day service at Bethlehem the third Sunday was a great occasion.

The New Orleans Christian Advocate is very popular with all our people who read it. Many say they cannot do without it. The pastor joins them in that sentiment. More anon.

D. M. GEDDIE.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

Shreveport District, Logansport, La., July 13.

Vicksburg District, Utica, Miss., July 20-23.

District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

Summer School for Sunday School Workers, Seashore Campground, Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Nov. 24.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 1.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

International Conference of Epworth Leagues, Seattle, Wash., July 7-11.

Annual Camp Meeting at Seashore Camp Grounds, July 7-15.

Camp meeting at Bethel Campground, Miss., July 23-Aug. 1.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Winona Temperance Conference, Winona Lake, Ind., Aug. 1-7.

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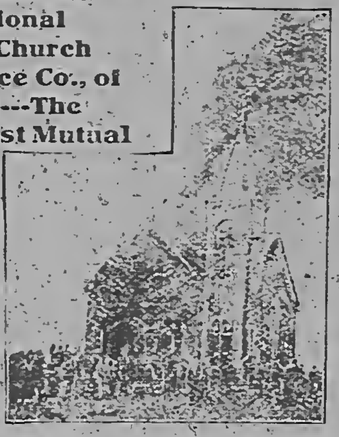

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Sunday School

By W. B. Campbell.

LESSON FOR JULY 11, 1909.

THE PHILIPPIAN JAILOR.

Acts xvi:16-40.

Golden Text: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts xvi:31.

"Into whatever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence" were the words of Jesus as he was directing the twelve apostles, in the manner in which the work of their ministry should be done. Paul found a worthy one at Philippi; that day in the prayer meeting out by the river side, where Lydia found salvation in Christ, and constrained Paul and Silas to abide at her house. The meetings by the river side must have been the beginning of the church at Philippi, for the preachers went to prayer there many days; and one day a strange thing happened to them as they passed along the street, a young woman began to follow them, calling out "These men are the servants of the Most High, God, which show us the way of salvation." At first glance this would seem a great help for Paul in introducing Christianity among a heathen people; but the apostle did not desire aid from such a source, for this young woman was possessed with a spirit of divination, she was what we would understand to be a clairvoyant, or a fortune teller; any way the spirit that possessed her was not in accord with the gospel of Christ as preached by Paul, so he said to the spirit, "I command thee in the name of Jesus Christ to come out of her." And the spirit came out of her at once. Thus the young slave-woman lost her power by which her masters had made much money, who on seeing their loss, were filled with a desire of revenge in furtherance of which they caught Paul and Silas and took them before the rulers in the market place. This court at the market place must have corresponded to the mayor's or the recorder's court of modern times. Formal charge was made against the prisoners; it was in three sections, and the only one of the three that was true was the first, they were Jews. The charge also was that they "do exceedingly trouble our city," also "teach customs, which are not lawful for us to receive, being Romans," the apostles had been guilty of no disturbance, and as for the influence of the gospel among them, they were following the rule as laid down by Jesus when he told his disciples and the assembled scribes and Pharisees, "render unto Caesar the things that are Caesar's." However it is found, on examination, that the old Roman law opposed the introduction into the Empire of any foreign religions; so there was only a certain amount of truth in the last clause of the indictment. The complainants did not state the true cause of their complaint; they must have known there was no remedy at law where a value was depreciated by occult causes. They were not loyal citizens themselves for by the means of this poor friendless slave, they had been duping all the people. They were men of influence, for the whole multitude of citizens sided with them, and the magistrates also yielded to the majority, so by the command of the dispensers of Roman justice, without a trial, they were stripped of their clothes, publicly beaten, and thrown into prison.

This was a battle of the same war that has ever waged between good and evil, and will continue until "the Captain of our Salvation" will destroy the powers of evil with the "brightness of his coming." The evil spirit that had been cast out of the woman, and thus deprived of his power aroused kindred spirits in the idolatrous mind of the populace to allude to the Jews, being a hated, suspected and despised people. The Jews had lately been driven out of Rome, and the fact was used in alluding to themselves as Romans. They could not conceive the idea that a Roman could preach the gospel of Christ and retain the rights of citizenship. So fierce were they in vengence, they gave a special charge to the jailor to keep them safely. Not knowing the degree of atrociousness of the charge against the prisoners, and having only to obey orders, the jailer put the apostles in the inner prison, which must have been the dungeon, and to make more sure, they were put in the stocks. The stocks was a frame so constructed as to confine the feet, the hands and sometimes the head, in an immovable position, throwing the entire body into a continued painful attitude.

In the condition left by the cruel scourging, and being dragged hurriedly through the dusty streets, the prisoners were left suffering in the dungeon until mid-night, the seemingly victorious hour for the powers of evil; but really it was their hour of defeat, for instead of succumbing to the cruel treatment and being silenced by despair, Paul and Silas prayed and sang praises to God. The two godly men must have called to mind the many times that the servants of God passed through great suffering, and emerged therefrom in glorious triumph: Joseph, Daniel, and Jeremiah had been deemed worthy; and more recently Peter and John had their prison door opened by an angel; and another time, after Paul was converted Peter was delivered from prison by an angel, even while the keepers of the prison stood on guard at the door. So at the hour of mid-night, while Paul and Silas were singing so loudly that the other prisoners in the outer-prison heard them, there came a great earthquake shaking the foundations of the prison and loosening the bonds of all the prisoners, and throwing open the doors of the prison. The jailor being awakened out of his sleep, and seeing the doors all opened, supposed the prisoners were escaped and knowing that his life would be required for apparent careless exercise of duty, drew out his sword to kill himself. Paul saw this and called to him loudly, "Do thyself no harm, for we are all here." He called for a light and came in trembling, and fell down before Paul and Silas. When he spoke he asked a question that leads us to believe that he knew more of the cause of the two minister's arrest and committment than is told, for his salvation was his chief concern at an hour when material things were most manifest. "Sirs, what must I do to be saved?" The answer came at once, in a few words, and embracing everything fundamental in the gospel, "Believe on the Lord Jesus Christ." He believed at once, and his faith was shown in kindness to those who brought the message of salvation. The magistrates must have passed a sleepless night, for when it was day, or early in the morning, they sent a message to the jailer, a short message considering the treatment they had given to Paul and Silas in the market place the day before. "Let these men go." He took the message to Paul and told him to go in peace. O No, Mr. Jailer, this is a more serious case than you or the rulers think: said Paul, "We are Romans ourselves, and without due process of law, we have been publicly beaten and thrown into prison uncondemned." "Let them come themselves and fetch us out." When the magistrates heard that they came with fear and took them out of prison, and begged them to leave the town. Being set at liberty, they went to Lydia's house and, after a short time in which they had seen and comforted the brethren, they set out on their journey, through Amphipolis and Apollonia to Thessalonica. Let this midnight prison-scene remain in our memory. These blessed songs in the night; this making melody in the heart to the Lord, when all around is so dark that we wonder if it will ever again be light. In the night of dark affliction, of sorrow, of bereavement, blessed is he who can sing of the mercies of the heavenly Father. It is true in this life that glory for Christ follows suffering for his sake. Read Paul's letter to the Philippians, written from Rome, many years after the mid-night deliverance from the Philippian prison, and after much suffering; the whole Epistle is a song of joy in assuring the faith of Christ as "the excellency of knowledge." Beginning with: "I thank my God with every remembrance of you;" and ending with "I rejoiced in the Lord greatly, that now at the last, your care of me hath flourished. * * * For even in Thessalonica ye sent once and again unto my necessity. The grace of our Lord Jesus Christ be with you all."

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Epworth League

TOPIC FOR JULY [illegible]

TRANSFORMED [illegible] THINGS

[illegible]

All the world loves a lover, hence everybody is interested in a wedding; but that the Christ, fresh from his baptism and his [illegible] face to face with his supreme and awful mission, should attend a wedding and become a part of its merry-making is a very remarkable fact. It places the highest sanction upon the marriage relation, which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought." It also sanctions innocent social festivities, and tells us clearly that our Lord would have the young people be glad. Gladder than anybody were the couple, if they understood at all what it meant to have the Christ at their wedding.

The wine at the wedding gave out and Jesus supplied the need by miracle—

"The conscious water saw its God and blushed."

He, who but a few days before had refused to turn stones into bread to stay his own hunger in a forty-days' fast, now turns water to wine to refresh a wedding party and relieve the embarrassment of the man who gave the feast. There is something strikingly beautiful in this.

Does our Lord's creation of wine for this feast in any way give sanction to the manufacture and sale of intoxicating liquors? Most assuredly not. Although some learned men say that the wine he made was of the intoxicating kind, other learned men as confidently affirm that it was not. The judgment to this effect of such men as Dr. Moses Stuart the learned orientalist, Dr. Taylor Lewis, and Dr. Jacobus cannot be readily set aside. Neither the Hebrew word translated wine, nor its Greek equivalent means fermented grape juice, as is often supposed. The word in either language indicates nothing more than expressed juice of grapes, just as our word cider means the expressed juice of apples whether fermented or not. The liquor dealer or maker of to-day who tries to defend his infamous business of human ruin for gain, citing our Lord's example here, is not only far afield in his logic, but is wide open to the charge of blasphemy.

The little colloquy here recorded between Jesus and his mother is frequently misunderstood. In our English versions his words sound harsh. Properly, though somewhat freely rendered, they would read: "Mother, the matter is not in our hands—anyway my time has not yet come"—intimating that by and by he would probably intervene and relieve the situation. She evidently so understood his words, for she went at once to the servants, and directed them: "Whatsoever he saith unto you, do it." No son was ever tenderer toward his mother than was Jesus.

John tells us that by this miracle Jesus manifested his glory; and his disciples believed on him. This means very evidently that this, his first miracle, proved to them that he was all that he claimed to be. All of this is very true; and this was doubtless the chief purpose of the miracle; but in a sense that John did not indicate this miracle with its sweet home-like setting was a manifestation of Christ's glory. In it we see the Christ of all worlds sanctified and ennobling the [illegible] and duties of daily life—are the diversions and innocent frolics of the common people. In it we see also the tender care and marvelous kindness of the Christ. And all of these are his glory. Dean Trench beautifully says: "The gracious Lord has sympathy with all needs, with the finer as well as with the common needs of our life." For all the grace and beauty and courtesy of life are taken account of in Christianity, as well as life's sterner [illegible].

Mr. Ruskin once taught us that the foul mud of the street may be transformed to resplendent beauty—the clay becoming sapphire, the sand an opal, the soot a diamond, and the water a dew-drop, or a crystalline star of snow. Christ has beautified and glorified common folks and their common affairs of life. Christianity transforms the world and all the things of the world and all the peoples of the world; and Christianity is only the Christ in the world.

H. W. FEATHERSTUN.

LOUISIANA CONFERENCE.

Baton Rouge District.—Third Round.

Clinton	July	3, 4
Wilson, at Pine Grove	July	6
Zacharie, at Zacharie	July	9
Baker, at Deerford	July	10, 11
Denham Springs, at Alford's	July	14
St. Francisville, at S. Hill	July	17, 18
Jackson, at Jackson	July	18, 19
Baton Rouge, First Ch.	July	25, 26
Baton Rouge, Second Ch.	July	25, 26
Pt. Vincent, at Meadow's Church	July	27
Ponchatoula, at Ponch.	31 Aug.	1
E. Feliciana, at Camp G	Aug.	7
Independence, at Red Oak	Aug.	12
Kentwood	Aug.	14, 15
Amite City	Aug.	15, 16
Mt. Hermon, at Pine Ridge	Aug.	18
St. Helena, at Center	Aug.	21, 22
Pine Grove, at Montpelier	Aug.	24
Hammond	Aug.	28, 29
Franklinton, at Angie	Sept.	4, 5
Bogalusa	Sept.	5, 6
New Roads		

C. C. MILLER, P. E.

Shreveport District—Third Round.

Pelican, at Benson	July	10, 11
Keatchie, at Logansport	July	16
Grand Cane	July	17, 18
Bossier City, at Kingston	July	24, 25
Texas Avenue	July	25, 26
Wesley, at Holly Springs	July	30, 31
Coushatta, at Coushatta	Aug.	1, 2
Provincal, at Marthaville	Aug.	7, 8
Ida, at Gilliam	Aug.	14, 15
Mooringsport, at Vivian	Aug.	18, 19
Hornbeck, at Holly Grove	Aug.	21, 22
Leesville	Aug.	22, 23
Greenwood, at Greenwood	Aug.	25
Bon Ami	Aug.	28, 29
DeRidder	Aug.	29, 30
Merryville	Aug.	31
Hopewell	Sept.	4, 5
Fullerton	Sept.	5, 6
Shreveport, First Church	Sept.	12, 13
Noel Memorial	Sept.	13
Many, at Loring	Sept.	14
Zwolle	Sept.	16
Pleasant Hill	Sept.	18, 19
Lachute	Sept.	22, 23

Our district conference will meet at Logansport, July 13. The opening sermon will be preached by Dr. J. M. Brown, Tuesday morning.

Of course, all the pastors, local preachers and delegates are expected to attend this conference. Any others, who wish to honor us with their presence, will please send their names to Rev. C. M. Morris, Keatchie, La., in order that homes may be provided.

We appoint the following committees: On License to Preach and Recommendation to the Annual Conference—Dr. J. M. Brown, K. W. Dodson, and B. H. Sheppard. On Orders—Dr. H. M. Whaling, C. B. Carter, and A. C. Holder.

T. J. WARLICK, P. E.

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JULY 15, 1909.

CHAS. O. CHALMERS, Publisher,
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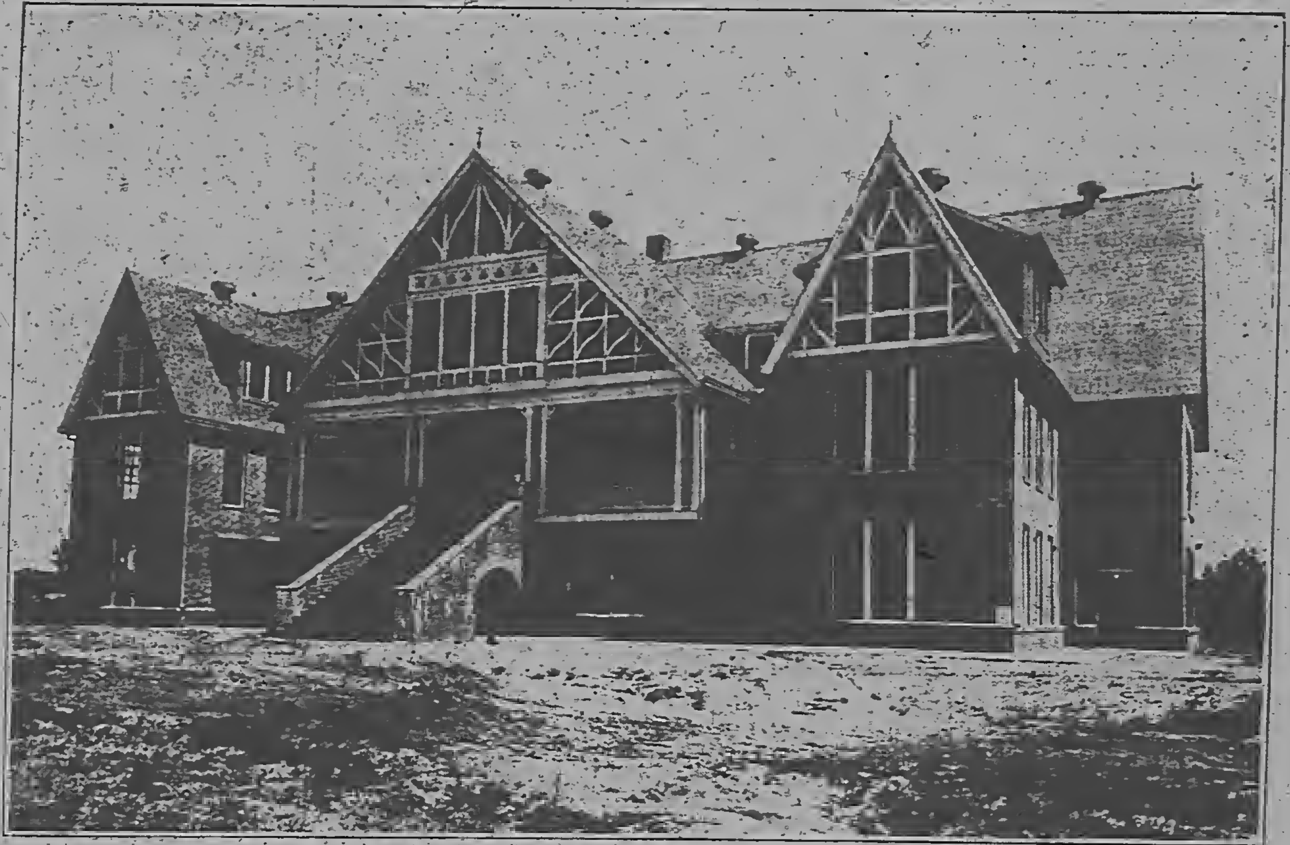
VOL. 56—No. 26.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2788.



LOUISIANA METHODIST ORPHANAGE, RUSTON, LA.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 112 Camp St., New Orleans. All communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to [illegible] manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made if the date is not moved forward after two weeks notify us and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The U. S. Senate, on July 5, adopted a resolution recommending to the several States of the Union a constitutional amendment by which the individual incomes of citizens may be taxed. It passed unanimously. Those who think they know say it will pass the lower house, but that "when it strikes the State Legislatures, three-fourths of which are necessary to ratify, the story will be different." Twelve States voting in the negative will defeat the measure. A like measure was passed by Congress some years ago but was declared unconstitutional by the Supreme Court, hence the effort to pass this amendment. This, as we are informed, is not a measure to tax only the incomes of corporations, but the incomes of individuals. It will hit all alike—the farmer, the merchant, the mechanic, the real estate man, the lawyer, the doctor, school teacher, and, if a preacher happens to have an income, it will hit him. The Picayune's Washington correspondent says: "When these realizations begin to soak in the men who will have to fight ratification will probably receive some silent help."

• • •

The baseless claim to the effect that "prohibition does does not prohibit," that "more liquor is consumed in dry territory than in wet," is being continually put forth by the brewers and distillers and their political allies. The claim is put forth purely for effect. Some good, honest people are deceived by the tales told, all because the number of the drunks are magnified and made more prominent before the public. One drunk, or one blind tiger in prohibition territory counts more against prohibition than ten or twenty drunks in towns or villages where saloons are licensed. It does not stand to reason that in Louisiana, where two-thirds of the territory, embracing nearly half the population, is under prohibition, more liquor is drunk than if the whole State were covered with saloons. If the receipts for revenue are to the contrary, it is because blind tigers prevail, and the consumption of liquor is on the increase in New Orleans. In Milwaukee alone the internal revenue receipts showed a decrease at the close of the fiscal year, June 30, of $322,000.92. With few exceptions, if we read aright, the beer producing cities report a decrease in the manufacture of beer, and of course a decrease in the yield of revenue. So it must follow, if more liquor is consumed in dry territory than before the saloons were closed, less liquor is consumed in territory where saloons are still running, nobody believes such a state of things is possible, let alone in actual existence. It is absurd.

• • •

Flying machines are coming into market. They are being advertised "as commodities of the day in the New York papers." It is said that "in the country at large over 8000 inventors have flying machine designs in hand and machines of several hundred types are actually in process of building. Plans for the first airship garage in New York have already been filed." It is also said that the machines are "practical." A man at Morris Park, N. Y., "circled the grounds on a machine that rose and fell as lightly as a bird and rode the air as steadily as a boat rides smooth water. At Fort Meyer the Wright Brothers have duplicated their own wonders of flight previously demonstrated at home and abroad." Says the New York World: "Perhaps there will be no immediate rush for aeroplanes. Flying is an art which most men will continue for a long time to regard from the standpoint of nerves. But devices of an ultimate utility do not wait on apprehension in their development. A generation still in its early twenties remembers when folk rushed to windows and curbs in timid wonder to watch the passing of the early automobile. It may be that in a little while people will be as willing to risk themselves in the air as they are to-day on wheels or over stream on the water. It is all in getting accustomed to things. Old friend Crawford, in Tennessee, used to say: 'I believe in my heart if somebody invented a great gun to shoot people from place to place and killed nine out of every ten, there would be a full load every time.'"

• • •

Perhaps a few persons are living to-day who once made the trip by wagon or "carryall" from North Carolina to Mississippi and Louisiana, which trip required about six weeks. It can be made now by rail in less than two days. A sail from Savannah, Ga., to San Francisco took six months more or less. At that rate of sailing it would have required about two years to make the circuit of the globe. In in a little while it will be possible to go around the world in less than forty days. The Boston Post thus sketches the itinerary: "With a five-day steamer from New York to Plymouth, starting on Saturday, we could connect with the train for Berlin via Flushing, arriving Friday at 6:49 o'clock in the afternoon. Catching the slow express to Moscow, we reach there at 1:20 on Sunday afternoon. At 7 o'clock in the evening we start over the new Trans-Siberian roadbed, making Harbin in five and one-half days. We then take the Japanese express to Fusan, arriving Sunday morning. We reach Yokohama by steamer Monday morning. With the new gas engine boats of the Canadian Pacific line we reach Vancoover on the 24th day out, and the 96-hour schedule from Puget Sound to New York lands us home on the 28th day. But the trans-Siberian is still building, and the Korean express is not yet in operation. Nevertheless, this schedule is not a dream of madness, but a practical possibility that will be carried out within five years. Verily, the time has come when the term "brotherhood of man" has a significance that the thoughtful cannot fail to recognize. The quicker we can circumnavigate the globe the more impossible is an international war."

• • •

The night riders of Reel Foot lake who several months age killed Capt. Rankin, of Trenton, Tenn., and were found guilty of murder and sentenced, have been granted a new trial by the Supreme Court of the State. The court did not pass upon the merits of the case in a single particular but granted a new trial purely on technical grounds. The decision is a severe blow to justice in Tennessee and has given expression to the fear that the convicted night riders, together with others not yet tried, will escape punishment altogether. Fifty or more are yet to be tried. Their cases were set, but when the Supreme Court's decision was made public the prosecuting attorney asked for a continuance, which was granted, thus lessening the chances for conviction, if not destroying the probability of a trial altogether. The prosecuting attorney has severely criticized the court's decision—an unusual thing for a State's officer to do. He said: "I would not complain if they had gone into the facts of the case and had seen proper to say that the facts did not warrant a conviction, but for them to reverse so important a case on mere technicalities, occurs to me as being a travesty on justice. They had a complete record before them. Were the defendants guilty? If not, go into the facts and say so, and I would be the last one to complain; but in the name of justice, let no guilty one escape because of fly-specks. I may be wrong, but in my opinion, these three judges have committed a judicial blunder such as has not occurred for a hundred years in Tennessee jurisprudence. Of course, I accord them honesty and sincerity, but the God of justice pities their judgment. None but those who are in a position to know can realize the full meaning of the decision. According to it, I see no way to ever have a trial of the case again. Retributive justice must be left to an avenging God."

• • •

The coming fight of the country is to be over the question of Home rule for the cities. There is a growing sentiment in favor of relegating all that pertains to municipal government to the cities; that is, to allow every city to make its own laws. Those who favor this say that country voters, who elect the majority of the State legislators, are out of sympathy with the cities and know nothing of the city's needs, and are wholly incapable of properly legislating in the interest of the cities. But what would our large cities come to were they left entirely to govern themselves? That there are in all cities men enough to frame and enforce good government—men of the very highest character and intelligence, goes without saying. It is a fact, though, that these good men are largely outnumbered by voters of just the opposite character—bad men led by bad men of great intelligence. These men are to-day in favor of the liquor traffic, many of them favor race-track gambling, and gambling of every sort. They favor what is called "the wide-open city" without any regard to the holy Sabbath. The majority of these bad men are wholly incapable of good self-government, much less are they capable of governing the wealth and intelligence of others, or of protecting the good morals of a community. It seems to us bad enough to make the passage of laws for the city depend on the approval of the mayor, as it is in New York. It would be infinitely worse to turn the law making over to ignorant and vicious hudlums led by a ward boss who possesses no good moral character. The country at large must still keep its eyes and hands on the helm of State, and make the cities as well as the towns and villages, subject to the law of the land. Only upon the country can the city depend for safety, so far at least as concerns its morals.

THE GALLOWAY MEMORIALS.

By Rev. W. L. Duren.

The proposed memorials to Bishop Galloway strike me as being more than so many fitting acknowledgments of a great service. They are opportunities through which we may render service ourselves, in that through them we may teach lessons that future generations shall be richer and better for knowing. They are opportunities which, failing to use, should make us poorer in the estimate which posterity shall place upon our merit. For future generations have a right to expect a faithful transmission of their heritage. Surely no small part of that heritage shall be found in the records of the good and great men whose unselfish devotion to the highest ideals and unflinching fidelity to duty have made them part of every significant movement of their times.

With reference to Bishop Galloway, we have hardly been able to realize that he is gone; but how we do miss him already! We miss his leadership. In our widespread discussion of law enforcement, and in the crusade against the pistol which is doing more than any other one thing, perhaps, to make our civilization infamous, we instinctively look for him, but we look in vain. For more than a quarter of a century his great voice was heard in every part of the land, and his sword was never brandished in vain. He was the leader of the hosts against the saloon, and the saloon is gone—may it please God, forever! And other forms of vice entrenched behind statutes have felt the force of his opposition. We miss his leadership not more because it was effective than because it was intelligent. He was no reckless crusader who rushed out into the twilight and spent himself in fruitless combat with the shadows of vice. But he saw clearly first, and then he was ready to strike.

As a leader he sought, I think, to establish a sense of responsibility rather than to cure specific ills. Hence, to assume that the end of his leadership was attained in the suppression of vice, is wide of the truth. Such an assumption is a misinterpretation of the very passion of his soul. He was never an iconoclast except as a means to an end, and that end was constructive. His soul was aflame with the passion for personality. He was consumed by his zeal for the development of manhood and womanhood of imperial proportions. I can see him now as, on Sunday night, March 3, 1901, I heard him preach on "Christian Manhood." After touching upon the principles which underlie social order and constitute the undergirding of national stability, he took up the consideration of the duties and responsibilities of manhood "facing a wonderful to-morrow." He introduced this part of the discourse by a quotation from Hon. C. H. Alexander: "The time has come when we should boast less of our liberties and think more of our laws; when we should talk less of our rights and ponder more our duties."

The searching words with which he appealed to the true and the manly in man were such as I can never forget: "I most devoutly wish that it could be said of every young American patriot to-day that he knew his opportunity and his power. That alone would be an all-sufficient guarantee against any peril to national institutions—an impenetrable shield against any possible danger. But that unhappily is not the case. And it becomes every awakened soul to arouse his neighbor out of his sleep and to kindle within him the patriotic fires of a holy self-sacrifice and service." Who, with the consciousness of the reality of life, could fail to be sprung by such an appeal?

So his commendation of intelligent conviction of right, conviction rock-ribbed and strong, sticks in my memory to this hour: "Young men of my country, dare if need be, to stand alone. Have faith in God and the future; stand by the underlying principles of our great republic, and the coming years will vindicate your manly independence and uncorrupted patriotism." How tame the inveighing against classes by political mountebanks, as compared with that great mesage?

Next the demagogue passed in review. How fiercely and uncompromisingly he did arraign the man who, for the sake of gratifying a fiendish passion for power, would build up an "aristocracy" among criminals—who could get his consent to betray justice, and to abdicate his own manhood!

The message was concluded with an appeal for the fullest participation in the affairs of government; and a vigorous protest against the disposition to slink away because of that maudlin sentiment, that fanaticism that would place a chasm between politics and religion. Last, but not least, a protest against burying convictions of right beneath a slavish adherence to tradition: "But while party platforms may be adopted, and party shibboleths repeated, let it never be said of the Christian patriots of America, as was the sad lament of the Roman Empire, that 'there was a party for Caesar, a party for Pompey and a party for Brutus, but no party for Rome.' And I am sure that such a calamity will never befall our beloved country.

'The pedestal on which her glory stands
Is built of our hearts and all our hands.'"

Now, can we fail to miss this opportunity for the propogation of the truth of which he was the embodiment? Motley, in his history of the Dutch Republic, says of the Prince of Orange: "The character of a great and good man is too precious a possession of history to be lightly abandoned." This he said by way of justifying a somewhat tedious delineation of a trifling event which had been used in an effort to destroy the character of the Prince. But to limit this splendid thought to operations for defending the characters of those whose lives and deeds have become the heritage of all the ages is to cheat the world out of its truest meaning. Behind the assault made upon the character of the Prince of Orange is the supreme fact that he was "a great and good man," and the world had a right to know it.

Our courageous and spotless leader is gone, and in the hush of our sorrow his name is whispered by every hearthstone in the commonwealth, every Methodist heart in our Southland has a personal sorrow, and in the wake of his travels beyond the sea the shadows go. What he is to us by reason of his work and his worth, the world has a right to know and ours is the privilege to tell it. As was observed of Louis of Nassau, if we regard the hands upon the dial as they mark the flight of the years, he is fallen and oh, how soon, how soon! But if we open the volume of his achievements, that span becomes a patriarch's life in its length. The world has a right to know what is possible to a life even before the flower falls—before the time of the "sear and yellow leaf." They have a right to know it that they may be inspired, and inspired now to greater and better things. Let us tell the story of his great life that the men and women of to-morrow may not be content to put off the day of fruition until they are ready to lay down their tasks—until they feel the reins of life slipping from their grasp. Let us build a great church to bear his name, and through that medium proclaim anew the golden message: "The character of a great and good man is too precious a possession of history to be lightly abandoned."

Clarksdale, Miss.

CHURCH OWNERSHIP.

By Dr. G. B. Winton.

Dr. DuBose's communication on "Church Ownership" was declined by me on the ground which he gives and for the further reason that it erroneously assumes that what I had written was with special reference to Vanderbilt University. This wrong assumption misleads him throughout his whole argument, which is therefore so far astray as to render unnecessary any extended reply upon my part. It is true that I am a member of the Board of Trust of Vanderbilt University. But it would argue a very slight power of detachment upon my part, and a very narrow conception of my duty as editor, if I could not discuss editorially, an important question in its general bearings without injecting into the discussion my supposed partisan views of a local situation. I may say, however, that since Vanderbilt University is a church institution and the Christian Advocate is also an agency of the church, I see no impropriety in using the columns of the Advocate to promote the interests of the University

The whole matter would have been more intelligible to the readers of this paper if the editor had seen fit to insert along with Dr. DuBose's article the editorial which he criticises. The positions therein taken are only partially intelligible from the quotations which he makes. As he insists on discussing Vanderbilt University, it may be worth while to say in passing that the present relations between that University and the Church are as follows: (1) The General Board of Education is charged with confirming the election of all new members of the Vanderbilt Board of Trust before they can take their places. (2) Besides this, the Commission appointed by the last General Conference gave out opinion that the College of Bishops could at their discretion act as a Board of Visitors for the University. Both these arrangements are entirely satisfactory to the Board of Trust, the first having been made at their request and the second formally declared by them to be "welcome." It will be seen, therefore, how little occasion there is for alarums about "the relation of the Church to Vanderbilt University."

Concerning the editorial objected to by Dr. DuBose, I have already said in the Christian Advocate: "The discussion of mortmain laws, etc., was intended to account for the seemingly hostile attitude of certain State constitutions, that of Virginia, for example, and those of California, and of other States where the Civil Law has effected constitutions and legislation." That is all that was meant by that paragraph. It seems not to be generally known that European public sentiment at the end of the eighteenth century, and the Napoleonic Code, coming soon after, did effect the constitutions of a number of American States.

My treatment of "Church Ownership" in the remainder of the editorial was in general terms, and had reference primarily to the holding of other properties than churches and parsonages. The rule is, as I said, that church property is held by trustees. There are occasional exceptions, of course. Dr. DuBose, however, as it appears, is not willing to trust trustees, nor satisfied to have the Church elect or confirm them. I am. Which is merely a difference of opinion.

Trustees should, of course, be ready to bear with reasonable criticism of their judgment. They should also resent with vigor charges that they are false to their trust or to their Church. Because of a difference of opinion about some matter of procedure no man has the right to charge another with betraying a trust. And I stick to it that it is poor policy for those who constitute boards of trust to annoy them with "interference, questionings and public criticism." Dr. DuBose "regrets" that I should say such things. I regret quite as heartily that he should be at pains to disseminate throughout the whole Church his distrust of gentlemen whose loyalty to the Church's interests is no more open to question than his own.

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L. L. ROBERTS, P. C.

Flora, Miss., July 7, 1909.

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W. L. CLIFTON, A.B., Ph.B., President.
Grenada, Miss.

RUSTON DISTRICT CONFERENCE.

The Ruston District Conference met at [illegible] [illegible] Rev. R. V. [illegible] sermon [illegible] Methodist handshaking, while there was [illegible] and many voices lifted the strain of happy praise.

Rev. [illegible] Baker and President [illegible] represented the educational work of the Conference. Rev. Herman Knickerbocker the American Bible Society, Rev. W. H. Coleman the Sunday School work, Rev. Robert Vaughan the Orphans' Home. The New Orleans Christian Advocate was represented by one of the members of the District Conference.

The preaching was done by Revs. R. L. Davis, H. W. Bowman, H. W. Knickerbocker, W. Wooten, C. B. Carter and R. W. Meade. The preaching was in the power and demonstration of the Holy Spirit and was a blessing to delegates and townspeople alike.

R. C. McClendon, N. R. Grigsby, J. D. Smith and Walter G. Harbin were elected delegates to the Annual Conference, with J. C. Tate and A. Hoffpauir alternates.

On nomination of the presiding elder the Conference elected Revs. Robert Randle, I. B. Williams, W. Wooten, A. G. Hankins, W. P. Henderson and J. O. Bennett a licensing committee to serve ad interim as provided in Par. 77 of the Discipline.

By unanimous consent Arcadia was fixed as the next meeting place of the District Conference.

At the close of the Conference resolutions expressive of the appreciation of the visiting delegates of the hospitality of the people of Haynesville were adopted. The Haynesville Church presented a resolution expressive of appreciation of the spiritual uplift and blessings brought to the community by the Conference, which resolution was received by a rising vote and ordered spread on the minutes.

The Conference adopted unanimously a resolution expressive of its appreciation of the earnest and spiritual conduct of the entire session by its presiding officer.

The first day of the Conference was occupied by the Laymen's Missionary Movement. Earnest addresses by distinguished laymen were heard. N. R. Grigsby was elected District Leader, and K. Able, secretary-treasurer.

At 4 p. m. of the second day the Conference adjourned for a memorial service for our beloved and lamented chief pastor, Bishop Charles B. Galloway. After eloquent addresses by the presiding elder, Rev. W. T. Woodward, Rev. W. H. Coleman, Dr. Weber, and others, the following resolutions were adopted:

In the death of Bishop Charles B. Galloway, the Church sustained an irreparable loss. Other leaders as talented, and with devotion to the Church as lofty and as pure, may in the course of time arise. None will ever fill the place he has left vacant. It is a niche to be occupied by his sacred memory and by our own sad recollections.

Bishop Galloway was a man of affairs. No one doubts that his close attention to the infinite details of his vast work, and his painstaking and ceaseless labor to render perfect service amidst all the intricate demands upon him shortened his life. He wore himself out in our service. Upon the altar of the Church he burned out his life in the flames of a quenchless zeal.

Bishop Galloway was a patriot. He loved the South with all the ardor of a boy when the snows of later manhood were white upon his brow. Her holy memories, her sacred traditions, her heroic histories, her majestic characters were forevermore before his mind. When forces he considered inimicable to the best interests of his own State, because at war with her holiest traditions, threatened to control her destinies, he stemmed the rising tide of demagoguery with his lecture on Lamar. This lofty appeal to the youth of Mississipi was among his most classic utterances. Nothing could be more dramatic than the picture it recalls of that great moment in Lamar's life when he stood across a chasm still wet and warm with blood [illegible] and we shall love each other more. [illegible] Lamar [illegible] a great man [illegible] another [illegible] generation [illegible] the most significant [illegible] among all his public utterances was his address to the young men of his own State [illegible] the highest [illegible]

Bishop Galloway was a statesman. He [illegible] the South better than any other part of the Union, but he loved men [illegible] more than any section. He loved his country. With breadth of vision [illegible] qualities of statesmanship which distinguished him. One of the leading journals of his own State repeatedly urged him to stand for the United States Senate. Though differing with him widely in opinion on many subjects, and uncompromisingly holding to his own convictions when occasion demanded, he won the unstinted and outspoken admiration of the President of the United States.

Bishop Galloway was a missionary. His ministry was worldwide. His charity was as broad as the race. The noon-day vision of the Damascus road was his. The Master who said to Paul, "I send thee far hence unto the Gentiles," commissioned him with a ministry as wide as Paul's, as the missionary apostle of the Church in his generation. His intimate acquaintance with the civic, economic, social and moral forces at work in China, Corea, Japan, Cuba, Brazil and indeed in the whole world was astounding. More wonderful was that matchless sympathy that enabled him to make the problems of alien and far-off peoples his, while beneath their burdens his own great heart bowed down and bled.

Bishop Galloway was a Christian. No one ever doubted that he was God's man. His passion for his Master was of a pathetic and passionate intensity. He stood forth for Christ a blazing light—a man of God in a world of men.

Bishop Galloway is with God. With us his life lives on in widening circles of deeper influences as the slow years grow. Other ages will feel the expanding sweep of forces for good that his life set in motion long after all trace of their source is sunk in the past. God will keep track of it and he will make no mistake. Eternity will exhibit at length all that such a life has meant in time.

Wherefore, be it resolved, That the Ruston District Conference, of the Louisiana Annual Conference of the Methodist Episcopal Church, South, hereby expresses profound sorrow at the death of our great leader in the hosts of God, and a lofty determination to emulate his example, and strive faithfully toward the high ideals he left us. And be it further

Resolved, That these resolutions be spread upon the Journal of the Ruston District Conference, and that they be published in the official organ of the Louisiana Annual Conference.

WALTER G. HARBIN, Secretary.

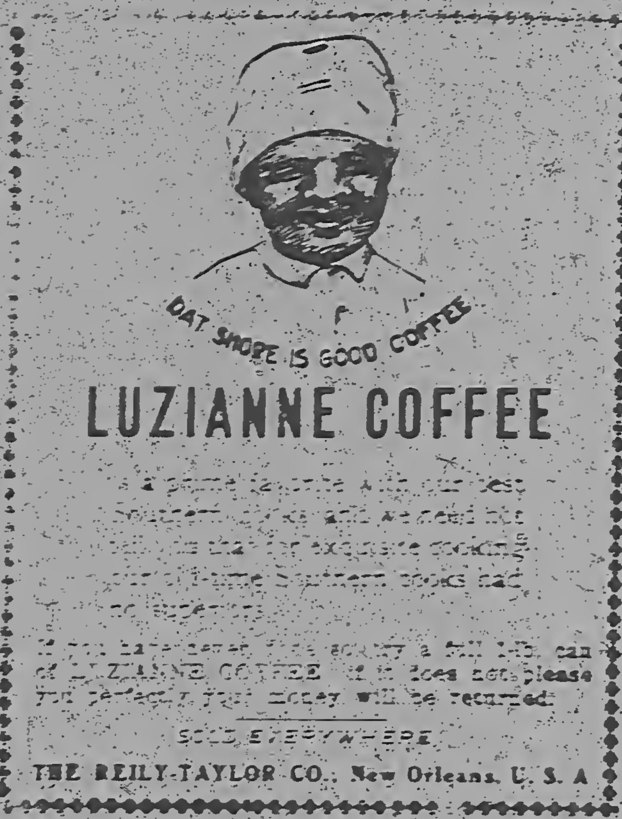
CROWLEY DISTRICT CONFERENCE.

The Crowley District Conference met in the hospitable town of Jennings.

The presiding elder, Rev. J. E. Denson, presided with ease and dignity.

There was a good attendance of the preachers but a small attendance of laymen, probably due to the fact that it was a very busy season of the year for the planters.

The reports from all over the district were encouraging. While there are many obstacles to be overcome, yet slowly, but surely, Protestantism is gaining a firm foothold and exerts a large influence in this part of the State. The preachers are zealous, earnest and optimistic. Perhaps the most inviting field is that occupied by Brothers Hebert, Breithaupt and Martin, who reported fields white unto the harvest among the French people. They are spreading themselves trying to cover a large territory.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In this District the relation between the M. E. Church and the M. E. Church, South, is a burning question and the following resolution was passed by the Conference.

MEMORIAL TO THE GENERAL CONFERENCE.

Resolved, By the Preachers and Delegates of the Crowley District, Louisiana Conference of the M. E. Church, South, in District Conference Assembled:

That the following memorial to the next session of the General Conference be and is hereby recommended to the Annual Conference for passage by that body and to be presented by it to the General Conference. And that the secretary of the District Conference be instructed to forward a copy of the same to the secretary of the Louisiana Conference, and that copies of said memorial be offered for publication in our Conference and general organs.

Memorial of the Crowley District Conference, through the Louisiana Annual Conference, to the General Conference of the Methodist Episcopal Church, South, to convene at Asheville, N. C., May, 1910, on the subject of the relations between the Methodist Episcopal Church, South, and the Methodist Episcopal Church:

Dear Fathers and Brethren: The mutual relations of the Methodist Episcopal Church, South and the Methodist Episcopal Church are of vital importance, not only to these bodies themselves, but likewise to the cause of Christ in North America. That the present status of these relations is not entirely satisfactory, is sufficiently evident to every thoughtful and well informed member of either connection. In order to offer suitable suggestions in reference to the improvement of these relations, we beg leave to refer briefly to the history which has given rise to the present conditions.

The divisions through which, by the action of the General Conference of 1844, the original Episcopal Methodism in the United States was separated into the Methodist Episcopal Church and the Methodist Episcopal Church, South as now constituted, was a carefully devised plan, adopted by an overwhelming majority of the delegates from all sections of the Church, and declared valid by the highest judicial authority of the land, which limited the territory to be occupied by each division of Methodists within a definite boundary, viz: the line separating the then slave States from the Free States.

This amicable separation, to which the representatives of both sections were parties and which could not therefore be abrogated except by mutual agreement constituted two co-ordinate branches of Episcopal Methodism, cultivating separate fields.

Without tracing in detail the unfortunate developments in which this agreement has been ignored, it is only needful to call attention to the fact that within the territory assigned to one or the other of the two churches by the original agreement, we behold the unedifying spectacle frequently presented of altar against altar being erected, and sometimes of a struggling Church of one branch of Methodism, supported by missionary money within the territory originally assigned to the other branch, and within a stone's throw of a self-supporting church already established by that other branch.

Another unfortunate feature of the situation grows out of the development, subsequent to the separation, of the great Western section of our country, a section not within the purview of the original agreement. In that section we frequently see the picture of these two sister churches competing for the same territory, and sometimes maintaining struggling churches of each organization in a community where one united church might be useful and influential.

Such wasteful and unbecoming rivalries between two branches of the Methodist family cannot but prove hurtful to the cause of Christ, and presents a serious hindrance to any attempt toward real and substantial union of Methodist forces.

Without committing ourselves to any opinion as to the desirability of organic union we wish to put ourselves on record as desiring that real unity which is based on mutual respect, forbearance and confidence.

In view of the situation herein set forth, the force of which is felt within the territory of this District Conference as well as in other parts of the Church, we respectfully memorialize your Honorable Body that our Commissioners on Federation be instructed to use all possible efforts in their work on the Joint Commission on Federation to abate these deplorable conditions, and particularly to propose to the said Commission:

1. The enactment of an agreement that neither the Methodist Episcopal Church nor the Methodist Episcopal Church, South, shall appropriate missionary money toward the support of any church that may be or may have been established within the territory allotted to the other in the original plan of separation.

2. The arrangement of the territory in the West by mutual agreement so that the two churches shall occupy separate sections or communities in that territory instead of dividing the Methodist forces between rival altars in the same community. Such arrangement already has precedents in our mission fields, as in Cuba and Porto Rico, and should be just as practicable in our own country.

This memorial is suggested by the presenece of a real problem of Methodism, and is presented in the interest of a real union of Methodism, for your careful consideration.

A. M. Mayo, Crow Girard, H. N. Pharr, and R. P. Harvell were elected delegates to the Annual Conference, with W. L. Doss and F. N. Ney, alternates.

Rev. Briscoe Carter was present, representing the cause of education; Rev. R. W. Vaughan looked after the interests of the Orphanage.

Prominence was given to the devotional and preaching services and all felt a spiritual uplift.

Brother Denson pleased both people and preachers. While he is a new man on the District, yet he knows its problems and needs. He makes an excellent presiding officer.

The Conference will meet next year at Eunice.

M. C. HOLT, Secretary.

MERIDIAN DISTRICT CONFERENCE.

The Meridian District Conference which was in session at Shubuta, Miss., June 21-24 inclusive, was the most successful in years. The attendance by the preachers and delegates was good, and at night the local patronage filled the house.

Rev. W. H. Lewis, the presiding officer, proved his efficiency, and before the Conference closed, resolutions were passed commending the same.

The preachers and delegates were met at the trains by a bevy of Shubuta's charming Christian young women (some of Dr. Weem's Epworth Leaguers) who acted as a reception committee, and conducted them to the homes where they were entertained. If such acts of cordiality from such fair creatures were repeated at all the District Conferences, there would be no trouble in getting the young, unmarried preachers to attend. If, after the Conference adjourned, they failed to dissemble somewhat, by pretending that they did not know the way back to the depot, then their taste would be poor indeed.

The presiding elder appointed the usual committees who looked well after the matters intrusted to their care.

One young man was licensed to preach, viz.: Wade Hamilton Young. The local preachers of the district were either present, or sent written reports of their work. The Conference refused to renew the license of one local preacher who had failed to attend upon the public means of grace, and to exercise the functions of his office.

The reports by pastors of their charges were very good, and in the main, encouraging.

Dr. LaPrade, of First Church, Meridian, reported that his Sunday School was "suffering from its success." The school is full and running over, and a greater seating capacity is needed.

One whole afternoon of the Conference was devoted to the discussion of the work of the Church in the Sunday School. In fact, almost every interest of the Church was looked into, both pastors and laymen taking part in the discussions.

At times the Conference was spirited, particularly when a resolution was offered by the Committee on Education, in substance as follows:

"Resolved, That we commend our schools in all reasonable sports and amusements, noting with approval the moral force that comes from them. We also assure them our sympathy in dealing with young life, but we must protest against inter-collegiate ball-games in our Church schools."

The resolution also requested the Board of Education of the Annual Conference to require of our schools that inter-collegiate games be not allowed, or participated in by any of the scholars.

Some thought that the resolutions were inexpedient, others that they were unnecessary since the Annual Conference has already taken action, but a majority thought differently, and the resolutions were adopted.

A resolution was also adopted asking the Annual Conference to memorialize the General Conference to enact such laws as will bring all of our schools and colleges, and universities more thoroughly under the control of the Church.

The following resolution was also adopted:

"That we request the Board of Education to use its influence to get the State Legislature to enact a law that shall have the Bible read, without comment, in our public schools.

The Conference met in one session memorial to the late Bishop Charles B. Galloway. The leading speakers were W. H. LaPrade and W. C. Black, who paid just and well-worded tributes to his character and ministry. Touching tributes were also paid by L. P. Brown, and W. M. Estes.

The following resolutions passed unanimously, the entire congregation rising:

"Inasmuch as Charles Betts Galloway, formerly a member of the Mississippi Conference, and for twenty-three years a Bishop of the M. E. Church, South, passed from labor to rest on the 12th day of May, 1909, leaving his Church and State sorely bereaved, therefore, be it resolved

First. That with deep gratitude for the gift of this choice spirit, this master-workman, this humble Christian and great Bishop, we bow submissively to the will of our Father, and his Father, who has called his child home.

Second. That in the life and labors of Bishop Galloway our Church and our country have rejoiced and profited exceedingly. With them the influence of his lofty character, and the fruit of his busy life will abide always—for the charm of his personality, the lesson of his unceasing and unselfish labors, and the helping force of his generous and tender sympathy remain with us yet, though his eloquent voice is hushed, and his manly form is stilled.

Third. That we earnestly invoke the blessings of our Lord upon the Church of which he was the greatest member; the State of which he was the most distinguished citizen; and the grief-stricken home where, as husband and father, he loved and was beloved with so deep, and so constant, and so unselfish devotion."

The Conference was addressed at different times by the following:

W. H. LaPrade, representing the Annual Conference Board of Education. W. M. Williams, representing the Orphans' Home. W. A. Betts, representing the Mississippi Conference Training School, at Montrose. T. J. O'Neil, representing the Conference Endowment Fund. Mrs. Dr. Hands, District Secretary of the W. F. M. Society. Dr. F. L. Walton, president of the Mississippi Conference Epworth League.

W. D. Hawkins was elected Leader of the Laymen's Missionary Movement of the District.

The following delegates were elected to the Annual Conference: L. P. Brown, D. W. Heidelburg, D. S. Harmon, and J. B. Holland. Alternates: W. N. Ethridge, and W. H. Curtis.

Fifth Street, Meridian Methodist Church was chosen as the place of meeting for the next District Conference.

The last session of the Conference was devoted to the Laymen's Missionary Movement. Speeches were made by three matchless laymen: L. P. Brown, D. W. Heidelberg, and W. D. Hawkins.

The presiding elder appointed the following as a licensing committee: W. H. LaPrade, J. W. Ramsey, F. B. Ormond, and C. M. Chapman.

The District Conference gave prominence to religious exercises, and sermons were delivered by the following brethren: S. N. Young, F. B. Ormond, W. C. Black, W. H. LaPrade, and J. W. Ramsey.

Resolutions were passed thanking the people of Shubuta for their hospitality. Dr. Weems, the pastor, who is in great favor with his flock, looked well after the comfort of the preachers and delegates. He and his members are building a new parsonage, which, when completed will make Shubuta about the best appointment in the Conference.

"Lots and cords" of preachers wouldn't mind going to Shubuta. The people are cultured and prosperous, the town is lighted by electricity, and artesian wells flow in almost every yard.

JNO. D. ELLIS.

SEASHORE CAMP-MEETING.

A DELIGHTFUL SUMMER HOME.

There is not in all the Southland a more delightful place to spend the summer than on the Seashore Camp Ground. There are ample accommodations and good board. A great many families own or rent cottages on the grounds. Electric lights, artesian water and gas for cooking give the essential comforts of the city. The seashore drive and electric street car line extends for thirty miles or more, with comfortable homes on one side and the gulf on the other. The bathing privileges are free to those who make their homes on the camp grounds. The gulf breeze tempers the climate, until it is more delightful than at many Northern resorts. Fresh fish and oysters may be had all the summer through.

ATTRACTIONS FOR THE SUMMER OF 1909.

Annual Camp Meeting, July 7-15. The Camp Meeting really gives the right to exist to the grounds, and it was for this purpose that Christian men invested their money in this property, in order that men might come away for a season from their other cares and commune with God. We hope for a revival this year.

Summer School for Sunday School Workers, July 16-23. In this day, when every school teacher who is keeping up with his profession attends a summer normal somewhere, it is a mark of the enlarged conception given to the most important teaching that we have, that summer normals are being provided for Sunday School teachers. In the school of methods for Sunday School Workers some of the most experienced teachers of the nation will tell how best to conduct the Sunday School.

Seashore Assembly for Christian Workers, July 21-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

For full particulars, address as follows:

In regard to accommodations: R. G. Price, Biloxi, Miss.; or S. G. Meyer, 116 St. Charles St., New Orleans; or Dr. E. L. McGehee, 1502 Webster [illegible] Orleans, La.

Sunday School Institute: T. V. Ellzey, Canal-[illegible] Bank Bldg., New Orleans, La.

Christian Workers' Assembly: Rev. F. S. Parker, D.D., Nashville, Tenn.

SEASHORE PREACHER'S INSTITUTE.

The initial session of the Seashore Preacher's Institute was in every respect a success. The weather was good, the programme was excellent and the speakers were at their best. A full account of the Institute is not desired here since it has already appeared in the columns of the daily press. So our purpose is to give only a few impressions and expressions. To discuss each course of lectures in detail is impossible in these lines.

Dr. Franklin N. Parker's lectures on "Ephesians." was equal to any we ever heard on that great Epistle. He gave the mountain-peaks of truth that tower through this rich revelation. Here Paul is shown to be the "practical mystic." While he soars to the third heaven, yet he never forgets that he is living with sinful men. One great idea is clearly revealed: One Church in Christ Jesus, the real and eternal purpose of the Father. In these searching studies by Dr. Parker there was much soul-food as well as intellectual illumination given to the preachers.

Dr. Shailer Mathews of the Chicago University, knows how to think and to make others think. With a wink of the eye or with a sweep of the hand he can throw a flood of light on obscure and difficult passages of the Scripture. His two series of studies were on "The Social Teachings of Jesus" and "Studies in the Parables." He deals in only the vital things and goes at the heart of matters in such an honest, straightforward and frank fashion that one cannot help but listen to him and, for the most part agree with him. His style is conversational and easy, his language is simple and terse, strong and forceful. Moreover, his delicate and refined humor is of the spontaneous type and always illustrative and illuminating. The Commissioners and preachers were so well pleased with Dr. Mathews that he has already been engaged for next year.

President Wm. L. Weber, of Centenary College gave a course of lectures on "Death and the Future Life" as taught in the poems of Wordsworth, Milton, Shelly and Tennyson. Professor Weber is one of the first teachers of our Southland and he more than sustained his reputation in these studies. He grasps the truth with ease and gives it to his pupils and hearers in such a forceful manner as to make it stick and enlarge the vision.

Dr. John M. Moore, managing-editor of the Nashville Christian Advocate, gave four inspiring lectures on "The Preacher" and one on "The Chinese—The Ceremonial." Dr. Moore won all hearts. He held up a high and noble standard for the preacher. His lectures were practical, pointed and powerful. Of course, in his description of the preacher he expressed himself very clearly on his views of the presiding elder and the Bishop. Dr. Moore, after traveling in our mission fields in the Orient, is convinced that we need a resident Bishop in that country if we would save men and money. No pastor heard his soul-inspiring messages without feeling the need of a better equipment for his high calling and longing to render a more unselfish service.

Dr. Joel T. Daves, of Atlanta, Ga., took the place of Dr. McMurry and delighted all with his helpful messages on different phases of the pastor's work. In this course of lectures were discourses on "The Pastor As An Evangelist," "The Fruits of Evangelism," "The Pastor As a Maker of the Future," "The Preacher As a Missionary," and other similar themes. These lectures were of a popular character and appealed to both laymen and clergyman. Dr. Daves is a polished public speaker with all the grace of gesture and voice that makes the message attractive. His series of studies gave the preachers a larger vision of self and service and inspired them with the greatness of their divine calling.

Dr. Gross Alexander (the great) book editor and editor of the Methodist Review, brought things both old and new out of the Scriptures. He is inimitable and unique, but better still he is strikingly original and profoundly spiritual in his interpretation. His exegesis is always searching, stirring and satisfying. Indeed, one is almost overwhelmed with some of his great expositions and interpretations. He is easily equal if not superior to any we have known. His "Exposition of The Sermon on the Mount" was bristling with deep spiritual ideas and profound scholarly insight. If now and then you were led aside in your way into the heart of this great discourse, you were only being prepared for the reception of some mighty truth that might be the very anchor of the soul. His analysis of "Romans" was about the best we have seen of that greatest of Epistles. He knows how to master his subject and then to present it to you. You are at once surprised and delighted as new fields of thought are opened to you.

So much for the series of lectures. But what about the financial end of it? If we are correctly informed, all the expenses were met in full by the admission fees from the preachers and by the funds raised by the preachers and generous laymen of the patronizing Annual Conferences. Congratulations to the commisioners and brethren! They have done nobly. This Preacher's Institute fills a great need in our Zion. Our preachers must be better prepared for service. We must have stronger leaders if we would have the largest measure of success. We are sure that the congregations of the pastors who attended will see a marked enrichment in the preaching and pastoral work of their undershepherds. And we predict that the laymen will be glad to send their pastor next year.

The name of the institute has been changed from from "Preacher's Institute" to "Seashore Divinity School." Dr. W. B. Murrah is elected Dean. Rev. Robt. Selby, of Natchez, Miss., is president of the directors; Rev. Ellison, of Alabama, secretary, and Rev. W. W. Holmes, of New Orleans, treasurer. Rev. H. M. Ellis, of Brookhaven is chairman of the publishing committee. The entertainment committee is composed of Rev. Dr. H. H. McNeil, Rev. W. W. Holmes, and Rev. E. W. Lipscomb.

We understand that extensive plans have been formed for the Institute of next year. The programme will vary a little and a course in Psychology will be given, also other under-graduate work. Let the good work go on to perfection. A DISCIPLE.

THE ENOCHS FAMILY.

Dear Editor: In your issue of July 1, Rev. R. B. Downer, in writing of the "History of Methodism," by Rev. J. G. Jones, says: "In Vol. II, mention is made of Rev. Isaac V. Enochs. I wonder if he was not the father of Fletcher, Isaac V. Jr., and Capt. Jas. Enochs—a noble band of stalwart Methodist laymen of Copiah and Hinds Counties, known by many of my co-adjutors in the ministry." As a son of one of the three mentioned above, I would say that my grandfather was the Honorable John R. Enochs, of Rankin County. He was not a preacher, though a most devout Christian and loyal Methodist. I have not read the book, but think there is some mistake, as I have no recollection of the Rev. Isaac V. Enochs. So far as my information goes, there was not a Levite in the family. The prophetic element seems to have been lacking. Of ten sons, my father gave to four the names of great preachers and churchmen, but, whether wanting in grace or gifts, the ministerial call fell on none of them.

I think I never knew a more ardent lover of the preacher than was my father; and the same may be said of the two brothers mentioned in Brother Downer's article. Well do I remember with what ardent attention they received the preached Word. It was exceeded only by their zest in entertaining the preacher. No guest was so welcome, none so honored. Nor did any more highly esteem the pastoral relation, or receive more profit from its helpful influence. Much of their strength was derived from this association.

I want to thank dear Brother Downer for the use of the term "stalwart" in speaking of these men. They loved a stalwart preacher. Dr. Winans and Samuel S. L. Scott in their younger days and Drs. Linfield, Watkins, Harvey F. Johnson and J. B. McFerrin in later years, were their ideals. They were men of conviction, men of purpose, with whom to resolve was to do. They served their day and time faithfully and conscientiously and though not called to proclaim the Word they exemplified its truths in their lives and thus served and taught others to honor and worship God.

This article, though a slight diversion from its original purpose, is written to commemorate these, to me, excellent traits of these faithful and God-fearing men. E. A. ENOCHS.

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The Home Circle.

GLOOM CASTERS.

They were in a reminiscent mood, the friends who reumited after the lapse of a quarter of a century, were laughing merrily over their girlhood pranks, when a change came over the face of the hostess, as, glancing out of the window, she exclaimed in a distressed tone:

"Here comes the gloom-caster! I do not want you to make her acquaintance, however, so I will not invite her into this room."

"Well, well, and so you do not care to introduce me to all your friends!" exclaimed the guest, in a make-believe injured tone, when Mrs. Raymond re-entered the room an hour later, and sank wearily into a chair.

"No, I do not!" was the emphatic reply, "for to my way of thinking, one is far better off without such frends as she. Why, I feel as if I never could smile again after one of Mrs. Gorham's too frequent calls, she is such a gloom-caster."

"Is she gloomy by nature, or has she had more than her share of trouble?" queried the one who had herself borne much.

"Your first question I cannot answer, but one would think to hear Mrs. Gorham talk that Job's trials were trivial in comparison to hers, when the truth is she has more to live for than most of us—a kind husband and three devoted children, yet because one daughter is not, she overlooks her manifold blessings and mourns continually. Had it not been for sparing you I would have been glad to have her look into your sunny face and then afterwards tell her how sorely you have been tried."

"Oh, she might think me heartless and say, as did a woman I once met, who failed to understand that it is possible for one to triumph over grief: 'Oh, you could not have loved as I love.'"

"Doubtless," rejoined the hostess, "for many are so selfish in their grief that they do not seem to realize that others suffer as well as they. But, my friend of auld lang syne, now that we are talking along that line, I venture to ask a question that has many times well-nigh slipped from my lips since you came to me, and that is, how is it possible for you to wear so brave a front when you have been stripped of nearly all that you hold dear? For I confess that I shrank from meeting you, knowing what you have passed through, hence you are a constant puzzle to me."

The guest was silent for a little space, and then laughingly replied:

"I might have been a gloom-caster, like your caller, to the end of the chapter, had my eyes not been opened to the folly of wearing my heart on my sleeve years ago. Yes, I have been sorely tested, and there was a time when I, too, felt as if I could never smile again. My anguish seemed too great to be borne without human sympathy, so I often left the solitude of my lovely home, never thinking what my friends were made to suffer in consequence, until one day I went to the home of one whose sympathy had seemed unfailing, and as I ascended the steps I heard merry laughter and through the open window floated the words:

'Pity me! for I must listen to the same old tale of woe.'"

"She referred to you!" cried the astonished hostess, "and pretended to be your friend!"

"Yes, and I am glad I heard her say it, too," was the laughing retort, "though at the time I was so crushed that when the patience-tried woman met me at the door I merely handed her a loaned book, and facing about, hastened back to my desolate home, and with a plea for Divine aid, took myself in hand, but I assure you, old teacher as I am, that I never had so refractory a person to deal with as my tear-blinded self on that memorable day. But after looking from every view point. I was forced to admit that patience on the part of my friends had ceased to be a virtue, and that they were deserving of 'pity' as well as myself.

"So, little by little, I schooled myself to hide my grief from the world and to smile when my heart seemed breaking, and that is what all sorrowing ones should strive to do, for even friends soon weary of an oft-repeated 'tale of woe,' though to the bereft one it may be ever new."

"If my caller could have an eye-opener similar to yours," rejoined Mrs. Raymond, "it would mean much to her friends, for there is a limit to endurance, and Mrs. Gorham is such a universal gloom-caster that many who really sympathize with her avoid meeting her if possible."—Helena H. Thomas, in Christian Intelligencer.

THE CONDUCTOR'S BUSINESS.

One night on our way from Dubuque, Iowa, to Cedar Rapids, on the Illinois Central Railroad, our attention was called to two young ladies who seemed to have come from rural regions. Another woman entered about whose face there was something sinister and deceitful. From their conversation we gathered that the girls were going to Gedar Rapids to work. The woman directed them to a boarding place.

After a while we looked back and saw the conductor in conversation with them. They were crying. When he came for our tickets I said, "What is the trouble back there, Mr. Hart?" He and I had been good friends for a number of years—ever since I first boarded his train and, with a smile, he had said cheerily: "Good morning, sir! May I see your ticket?" I remember that I looked up to see from whence the sunshine emanated and gazed into a face round and clean and as smiling as a May morning. Then I noticed also that on his sleeve he wore a number of gold stripes, marking him as one of the oldest and most faithful of employes. On the lapel of his coat was a little button with a pitcher on it, telling me that he belonged to that splendid corps of traveling men, "Gideon's Band," who have done so much to lift the traveling men to a place of honor and respect. That button became the link which bound us and our hands clasped in real brotherhood.

In reply to my question he said: "I found that those girls were going to work in the Cedar Rapids factory and had been directed by some woman to a boarding-house which has an evil reputation. I knew if they ever went there they would be lost before morning. My wife is with me on the train, and we will take them home with us over-night and find them a safe home." I said: "That is a fine thing for you to do, and rather exceptional for a man in your busy life." He replied, as he put his hand on my shoulder: "That is my business. I feel that I am not only responsible to the Illinois Central for the fares of my passengers, but I am responsible to Jesus Christ for their souls. My business is to serve Jesus Christ—I am working for the Illinois Central to cover expenses."

A few months after I again boarded the train of my friend and asked him about the fate of the girls. There came a light of a greater joy than I had seen in his face before as he said: "We took the girls home, and the next day found them a safe boarding place. We took them to our church and last Sunday they were baptized into our communion as members. They belong now to Him." I was not surprised a little later to find that his first name was "Andrew," for I remembered: "And Andrew first findeth his own brother Simon and saith to him, We have found the Christ. And he brought him to Jesus."—*Congregationalist.*

"Power for Service."

This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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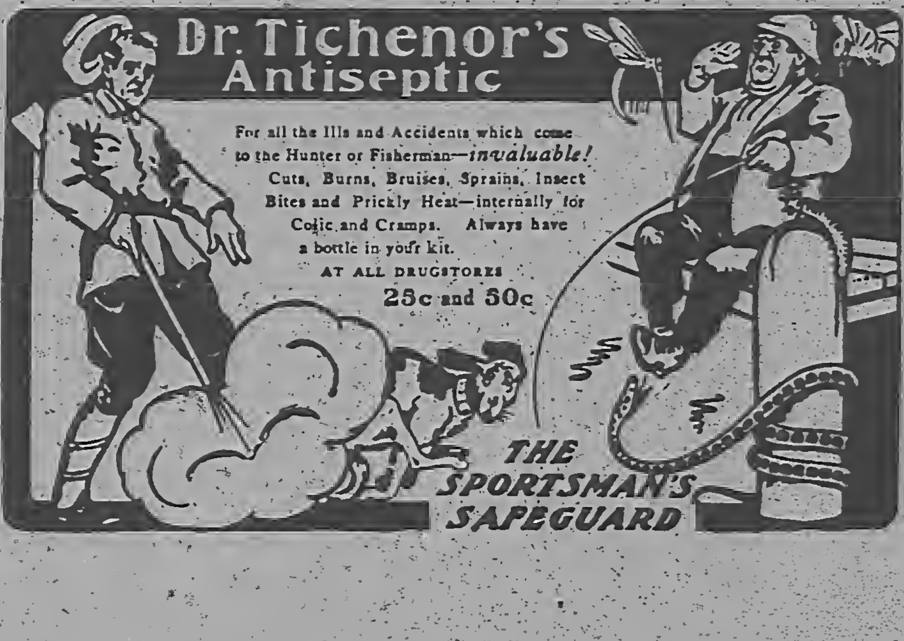

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Christian Advocate.

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ENCOURAGING DOUBT.

We do not remember that Mr. Bolce, in his exposure of college teaching, named Union Theological Seminary as one of the offending institutions, but as a matter of fact three young men, graduates of that school, applied to the Presbytery of New York as candidates for the ministry. According to the custom, they were examined before the Presbytery. The examination disclosed the fact that the young men were not sound in the faith. The Presbytery promptly, and by a decisive vote, declined to accept and send them forth as Presbyterian ministers. A correspondent of the *Philadelphia Presbyterian* says they were rejected "partly on the ground that they did not know, but chiefly that they did not believe the things most surely believed among us."

These young men "distinctly repudiated the virgin birth of Christ, the raising of Lazarus from the dead and the resurrection of Christ's body." The history of the fall of man they accepted only as an allegory. They declined to affirm "faith in the deity of Christ," had no clear faith in the Trinity, and "their views of the atonement were in hopeless disaccord, not only with the Confession of Faith, but with ordinary evangelical belief, and they appeared to have no knowledge of what 'justification by faith' is." Surely these were grounds sufficient to decline any set of candidates for the ministry, no matter how high their personal and family standing, or how great their attainments in literature. In theology they seemed not to have attained to the "first principles."

Notwithstanding the decisive vote by which these young men were rejected, the Presbytery was indulgent, and decided to give them another chance. Accordingly a special committee, after full conference, reported to the Presbytery in June, "recommending that they be re-examined, expressing some confidence that their examinations would reveal a better knowledge in theology, but promising nothing as to their soundness in the faith." The second examination showed some clearing up of their views on theological points, but as to the principal facts of the gospel they were agnostic—they did not know and would neither deny nor affirm. Dr. John Fox, who gave the facts to the *Presbyterian*, says: "All these things clearly showed that their attitude to the Scriptures is the characteristic 'higher critical' attitude. They did not recognize the facts alleged in the Scriptures to be facts, nor the paramount authority of the Bible as binding their faith. This was plain beyond peradventure." But the Presbytery reversed its former action, and sent the young men out to preach, "mainly due to the fact" that there was "a somewhat *nearer* approach to orthodoxy in the second examination" than in the first. Probably the Presbytery hoped that time would bring them into full touch with evangelical truth.

How did it happen that these men became thus [illegible] so early in life? They were students and graduates of a Presbyterian theological seminary. We do not undertake to say that the professors in that school hold and teach the views put before the New York Presbytery by these graduates. But is it unfair to presume that either text-books or reference books which maintain the higher destructive critical theories of the Bible are used in this institution, and that the teachers either did not or could not counteract [illegible]? Whether so or not, the fact remains: these young men came from the seminary [illegible] poisoned in mind as to the [illegible] of the gospel which they propose to preach. We hope this time-honored seminary is not culpable.

What sort of preachers will these young men make? Who can tell? It is sometimes the case that a young man of [illegible] faith and zeal for souls, and at the same time anxious to learn, allows himself to be carried away by the specious higher criticism, and imbibes notions utterly at variance with evangelical truth, but he does not forget the old way of preaching, and when fully fired with the love of souls he preaches as though he never heard of the higher criticism. But this cannot be said of the man who begins his ministry in the cold regions of intellectual criticism. Whatever else he may be, he is not and never can be a gospel preacher. And to deny outright the deity of Christ and his resurrection places a man outside the pale of evangelical religion. Such a man has no right to the standing of any Christian church on his credentials.

THE PREACHING OF TO-DAY.

We have no reason to doubt some of the preaching of the day is utterly destitute of evangelical sound. There are a few even in our Southern Methodism who hold that the standards of the Church by which Methodist preaching has all along been shaped "are for our time practically worthless save as historical monuments," and have "no message for the people." It has not been our misfortune recently to hear men who kick against the things which above all else have kept Methodist preachers in the way of truth and made Methodism great.

It is our fortune to hear only a pure gospel interpreted as it was by Mr. Wesley and the fathers of the Church. True, much of what we hear is rather weak as specimens of sermonizing, lacking in polish, and sometimes showing the absence of the schoolmaster, but what it lacks in these things is fully made up by zeal, clearness of statement and directness of appeal to the hearts of the people. This is the character of the preaching that brings men and women to Christ. No other kind can accomplish that result, no matter how intellectual or polished or learned it may be. Even Christians starve on such preaching.

Much of the preaching that we do not hear is reported to us. Some reports come to us through contributors to the ADVOCATE. Other reports come through friends who have heard it. With scarcely an exception, the reports are all good. It is specially gratifying that in the great meetings recently held in our immediate territory the dominant note was evangelistic—stress having been laid on the settled and vital principles of the gospel. The revival spirit is abroad—souls are being saved and added to the Church. Not one revival has been reported to the ADVOCATE, nor have we heard of one incidentally, effected through the preaching of Campbell's new theology, whatever that may be, or Crapsey's denials, or the agnosticism of the brilliant young men just turned out of school, nor by the preaching of men who decline to "build up their theology, not on the technical authority of Scripture or Creed, but on the social convictions of men."

The old gospel is still "the power of God unto salvation." Nothing else is. It will never lose its charm, nor can we ever outgrow it. New light may be thrown on the Word and give it an added charm, but be sure it will be discerned by those who know it best, not by those who have never felt the life and power of grace.

PERSONAL.

Rev. T. J. O'Neil, of the Newton (Miss.) District, is a man of few words—so we judge by his short letters—but to the point. He finds his preachers everywhere pushing the battle, determined to succeed.

We acknowledge with thanks a complimentary season ticket to the State Fair of Louisiana, to be held at Shreveport, Nov. 1 to [illegible]. This kind invitation to the editor and wife comes from the Board of Directors, and is fully appreciated.

Rev. R. T. [illegible] never tires in his work as a [illegible] and never fails to put in an effective word for the Advocate. He is doing well in his charge, the [illegible] Circuit—will begin his revival services soon, and expects great things of God.

Rev. J. A. Parker, D.D., is resting a while on the Gulf coast in the hope of storing up strength for the fall campaign. Correspondents are requested to address him at Gulfport, Miss., care of L. G. Parker, Cumberland Telephone and Telegraph Building.

Mr. James S. Purcell, father of Rev. G. D. Purcell, of the Louisiana Conference, and Rev. J. S. Purcell, of the Mississippi Conference, passed to his reward from his home in Bossier Parish, near Plain Dealing, La., July 1, 1909. We sympathize with our brethren in the great loss they have sustained.

If any of our readers desire to know all about the work of the Anti-Saloon League, together with knowledge of the whole liquor traffic, send 35 cents to the Anti-Saloon League of America, 110 La Salle Ave., Chicago, Ill. To anyone interested in the temperance reform of the country the book will prove to be invaluable. One who has not studied the matter will be amazed.

Mrs. L. E. Alford, wife of our pastor at Long Beach, Miss., is at the Touro Infirmary, in this city, undergoing treatment. She is improving steadily, and, without a setback, will be able to return to her home in a short time. Brother Alford spends much of his time here looking after her comfort. He has paid our office several visits.

Rev. W. G. Harris, of New Albany, Miss., is taking a much-needed rest somewhere on the other side of the Mississippi river. He had a long and tedious spell of sickness last winter, which greatly enfeebled him. Nothing but his love for the Master has sustained him in his labors, which he resumed before full recovery. We hope his western trip will do him great good.

The little note in the Advocate from Rev. R. B. Downer, asking the restoration of a lost copy of "Zion's Harp," has not resulted in securing the lost copy, but it brought him another copy, and he is now happy, singing the old songs—"getting in tune to sing by and by with loved ones gone before." He is indebted to Dr. J. A. B. Jones for the book, and hereby renders his thanks for the courtesy.

The annex to the First Church, Tupelo, Miss., is nearing completion. One class was scheduled to occupy it last Sunday. And the church is extending its work—holding successful meetings at the cotton factory and conducting a good Sunday school. The pastor, Rev. W. W. Woollard, says: "everything here is happy and the church is really doing a great work. I never knew a more active church."

The Gulf Coast Mission, under the supervision of Rev. W. T. Griffin, with headquarters at Gulfport, is very prosperous. Brother Griffin is trying hard to help the sailors, many of whom are always at the port. His Seamen's Bethel is doing good. A concert at the Bethel on July 5, in the evening, was largely attended, and of a most interesting character. The Gulfport Record speaks in high terms of Brother Griffin's fitness for the position he occupies.

In the death of Mrs. Hester Ann Currie, whose obituary appeared in last week's issue, the Advocate lost one of its oldest and most faithful friends. Many years ago, on account of a large gift to the Advocate by her husband, the particulars of which we never knew, the paper was put on the mailing list to Mother Currie "for life." Such friends have been worth more to the paper than the subscription price. The names of such friends should be held in everlasting remembrance.

Dr. McMurry has sent us a copy of the "Church Extension Hand Book for 1909." We thank him. It is full of facts and figures worth studying. We like it, especially the pictures, not the least striking of which is that of Dr. McMurry's Texas friend. We suppose it is a friend of the doctor's boyhood, as he and his like have passed away. This Hand Book has been mailed to every preacher in the church. As long as the supply lasts, it will be sent to others interested in Church Extension. Requests may be made on the office at Louisville, Ky.

We thank the Secretaries of the Board of Missions for sending us a copy of the Sixty-third Annual Report of the Board. It is a volume of 220 pages, and full of information concerning the mission work of our church, including the Constitution and By-Laws of the Board, and a Missionary Manual. The work of the Annual Conference Boards is itemized, as well as that of the General Board. We do not know whether this report is for sale or free distribution. Readers can find out this for themselves by application to Dr. W. R. Lambuth, Nashville, Tenn. It is well worth paying for.

All veterans who enlisted from Louisiana in the Confederate army are earnestly requested to forward their names and postoffice address to Mr. T. W. Castleman, with the view of furnishing them blanks to be filled out, and thus assist in compiling a correct list of all who served in the Confederate army from Louisiana. Any veteran, or any member of a veteran's family, whether living now in Louisiana or elsewhere, having in his or their possession, or know of any muster roll of any company organized in 1861-65 from Louisiana, the loan or donation of the same will be highly appreciated. Address T. W. Castleman, 604 Canal La. Bk. Bld'g, New Orleans, La.

A note from E. L. Fontenot, of Pine Prairie, La., to the Opelousas Clarion, under date of July 7, says: "We have just been blessed with the presence of Rev. A. W. Turner, of Opelousas. He was with us eight days, and such a glorious meeting I have never known. Twenty-three in all joined the church. Nine were baptized. While here he organized a church for Pine Prairie. Mr. Eloi Campbell donated two lots to the church. The work was at once commenced for the building of a house of worship. We have already $150 and five thousand feet of lumber donated, and the work will be pushed with the utmost rapidity." We congratulate Brother Turner on his great success.

A WORD OF GREETING.

On July 14th, I am to leave Houston and on the 22nd, a gracious Providence favoring, I will sail from San Francisco on a visit to our missions in the Far East. Before starting on this long journey, I desire to send affectionate greeting to the brethren of the Louisiana Conference. My love will be with you and my prayers for you everyday of my absence. I trust the year may be one of great growth in the Church and that revival power may prevail in all the borders of the Conference. Our first great work is the proclamation of the gospel of God's grace for the salvation of those committed to our charge. In this, our high calling, let us be diligent and faithful. Let me also urge diligence in prayer and liberality in contributions for the cause of missions. The need was never greater than it is to-day, nor were opportunities ever more inviting. My heart is heavy as I think of the needs that are not being met and of the urgent requests to which I shall be compelled to say "no." The struggling missions and burdened workers in the East cannot understand why we are so slow in giving needed assistance. Brethren, let us make this a great year for missions.

Bishop Key has kindly consented to take official oversight of the Louisiana Conference during my absence. Any matters requiring Episcopal attention may be referred to him. He may be addressed at Sherman, Texas.

I hope to return to America early in November, and if it please God, to meet the Louisiana Conference at Alexandria, Dec. 15.

SETH WARD.

GALLOWAY MEMORIAL CHURCH.

Cash Receipts—Reid Bingham Lipscomb, Columbus, Miss., $5; Ed M. Hendry, Tampa, Fla., $25; Jno. Trice, Tampa, Fla., $100.

On one of his visits to Carrollton, Bishop Galloway baptized Reid Bingham Lipscomb, son of Rev. L. M. Lipscomb, our pastor then, now presiding elder of Columbus District. Now this dear boy sends five dollars for the Memorial Church. If all who were blessed by the Bishop and intend to join in this memorial will remit at once we will soon see our fondest hopes realized.

J. R. BINGHAM, Treas.

Carrollton, Miss.

CHURCH DEDICATION.

The Wingate Methodist Episcopal Church, South, which was recently completed is to be dedicated on the first Sunday in August. Rev. M. L. Burton will preach the dedication sermon. All are invited to attend, especially those who contributed to its erection.

The name chosen, is Catherine, after the late Mrs. J. J. Bradford, who took the most active part in its erection.

R. E. BRADFORD.

A VETERAN CALLS FOR HELP.

Dear Brother Boswell: The Coahoma Charge is moving forward on good lines. We have refitted the church in Coahoma and it is one of beauty. We have built and paid for a handsome church in Dundee. We are now building one at Dubbs to cost $1600. Some kind friends have helped us nobly. We need much more in the next three weeks. The building will be completed by the first of September. Help us, brethren.

D. L. COGDELL.

BLUFF CREEK CAMP MEETING.

July 30 to Aug. 8.

This place of worship is known as a feast of good things, such as a Christian longs for and a sinner needs. We have here witnessed many revivals and conversions. All preachers are invited and will be entertained free. There will be accommodation for man and beast. There will be daily hacks from Clinton, La.

O. E. TOWNSEND, President.

DISTRICT LEAGUE CONFERENCE.

The Durant District League Conference will meet in Durant, Miss., July 20-21. All pastors and Leaguers in the Durant District are expected to be present.

MISS LOVIE CLARK,
District Secretary.
WALTER BOSWELL,
Fourth vice-president, N. Miss League Conf.

SEASHORE CAMP MEETING.

Dear Dr. Boswell: The old historic Seashore Camp Ground is having a season of spiritual refreshing and awakening. While some of the tents usually in use at this time each year are vacant and other protracted services and attractions are detracting from a large attendance, those who are providentially blessed in being here, are being greatly blessed.

The 11 o'clock service in the morning and the vesper and 8 o'clock service in the evening are the popular services of the day. The 6:30 o'clock prayer meetings and the 8 o'clock preaching services in the mornings are seasons of refreshing and strength from the Lord for the preachers and lay workers. No meetings were held during the afternoon until Sunday, when a 3:30 o'clock service was held. An estimate of 1500 persons was attendant upon the services at each service Sunday.

The responsibility of the services in the early part of the meeting devolved upon Rev. F. N. Parker, presiding elder of the New Orleans District; Rev. W. M. Cox, presiding elder of the Mobile District, Alabama Conference, being called away by the sickness of his daughter; Rev. W. B. Jones only arrived Saturday afternoon, having been detained at home by illness. He however came to the meeting feeling much improved and entering heartily into the work.

Rev. J. A. Bowen, recently of the North Mississippi Conference and now serving the North Alabama Conference at Huntsville, and Rev. I. W. Chalker, of Jackson, Ala., are among the "leading lights" of the meeting. Brother Bowen, with his thirty-two years experience and consecration in the itinerary, is giving the people undeniable, unchallengeable arguments in favor of a better life for the professed Christian, and persuasive, convincing reasons for the sinner to leave the old life and cling to Christ. Brother Chalker, a young man gifted with the possibilities of a great preacher and a leader in the great Church of God, with his earnestness and quotations of the Holy Book, awakens the desire in the heart of the sinner to turn from evil and follow the ways of righteousness—the church member and avowed follower of the lowly Christ is made ashamed of his profession by his utter lack of measuring up to the Bible standard of Christianity.

Rev. H. R. Singleton, of Alexandria, La., Rev. A. F. Vaughan, of Lafayette, La., Rev. N. B. Joyner, of New Orleans; dear old Brother Geo. Jackson, of Lamourie, La.; Rev. E. W. Lipscomb, of Biloxi, Miss.; Rev. W. W. Cammack, superannuate, of Mammoth Springs, Miss.; Rev. J. W. Akin, of Birmingham, Ala., and many others are here and helping the meeting along in many ways.

It is impossible to say at this time just how many conversions there have been, or to what extent the church has been aroused. The meeting, at this time of writing, is only about half over, and the larger results are yet expected.

T. V. Ellzey, the live Sunday school worker, and his band of noble volunteers, have done much by house to house canvassing in and outside of the grounds, towards getting the people to attend the services. May the church be praying and keep on praying for the success and the "stickability" of the work done here at this meeting.

L. E. WICHT.

TO THE FRIENDS OF BISHOP CHARLES BETTS GALLOWAY.

It is in the hearts of thousands to do something to honor the memory of Bishop Galloway. A number of things have been suggested as appropriate: A marble monument, a memorial building on the campus of Millsaps College, or a Memorial Educational, or Church Extension Loan Fund.

At a meeting of representative preachers and laymen held in the city of Jackson on June 7th, these various proposals were carefully considered, and the conclusion was reached that the wisest and most feasible thing to do now is to co-operate with the members of the First Church, Jackson, Miss., in building a memorial church.

The house in which that congregation at present worships was constructed in 1883, during the pastorate of Bishop Galloway, and largely through his efforts. It has long been outgrown and inadequate. Some months ago a movement was started to procure a larger and more modern structure, and the last utterance of the Bishop in that church was in advocacy of that needed enterprise, which was much upon his heart. The plan then proposed contemplated the erection of an edifice to cost only from $35,000 to $50,000. But profoundly touched by the going away of their former pastor and beloved friend, the congregation on June 6th, decided to enlarge the scope of their plan and erect a building to cost $75,000, to be known as "The Charles B. Galloway Memorial Church." This it was their purpose to do without any outside assistance.

It is to this noble enterprise that the meeting of representative preachers and laymen, referred to above, decided to lend their aid. Accordingly, the official board of First Church was requested to permit connectional Methodism to add at least $25,000 to their building fund in order to make the church cost not less than $100,000. This permission was readily granted, and Rev. W. H. LaPrade, D.D., Rev. R. A. Meek, Mr. H. S. Stevens, Mr. J. D. Barbee, and the writer were given charge of the movement to raise the $25,000. J. R. Bingham was authorized to receive and receipt for gifts to this connectional fund.

Surely every congregation and every Methodist will count it a privilege to contribute. Let us immediately see that all have the opportunity. Proceed in your own way. Only a single suggestion is offered: see personally, individuals who will give $5, or $10, or larger amounts, and then give everybody a chance to contribute something.

Only one thing is insisted on: ACT PROMPTLY. The brethren in Jackson will soon want to perfect their plans and specifications, and are entitled to know how much more than $25,000 we will raise. Let us make it a $150,000 church.

Have your subscriptions to be in cash. All amounts paid to me will bear interest from the day received to the day used by the building committee. Thus our funds will increase themselves, and the sooner they are put in my hands the faster they will accumulate. The first $100 is already bearing interest.

The church will stand immediately in front of Bishop Galloway's residence, whence radiated the manifold and far-reaching influence that so greatly blessed our Methodism and the whole country.

No argument is attempted because none is needed.

Yours truly,
J. R. BINGHAM, Treasurer.
Carrollton, Miss., June 25, 1909.

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A High-grade College for Young Ladies. Session 1908-09, 240 students and 22 teachers and officers. Next session begins Thursday, Sept. 9, 1909.

For catalogue, address,

WHITWORTH COLLEGE,
Brookhaven, Miss.

Epworth League

TOPIC FOR [illegible]

[illegible]

1. Love Pities Him Who Suffers.

Jesus was moved with compassion. [illegible]

[illegible]

Among the suffering millions of the earth there is now some one who is reaching out for love and crying for help. [illegible]

2. Love Touches Whom It Pities.

Though leprosy was the most loathsome of all diseases, and the leper repulsive in every sense, yet Jesus put forth his hand and touched him. No one knows the tenderness and the humanness of touching the [illegible] of suffering and wretchedness [illegible] not from rags, nor from deformity, nor from moral uncleanness [illegible] does not help from a long range of distance, nor from a superior height of virtue, but at the side. When Launfal left his castle he saw only the leper, whom he disdainfully tossed an alms, but on his return as he shared with him his crust

"The leper no longer crouched at his side,
But stood before him glorified."

A dignitary of one of the religious orders of Syria was passing along the street and many people pressed to salute him and kiss his hand. Looking over the crowd he said: "I know most of you, but who is this lady? What is her name?" He was told her name and occupation. That was enough for him; she was a sinner. He skipped and jumped as if the earth under his feet were red-hot iron, and whether he meant it or not, he asked, "Who has a knife? Please cut off the part of my hand that the woman kissed. Cut it off! Cut it off!" There were those in the company who sympathized with him and were impressed with his extreme piety and jealousy over his purity. What would Christ have thought?—From Sunday School Times.

3. Love Heals Whom It Touches.

"Immediately the leprosy departed from him."

Omitting reference to the question of divine healing of body, Christian love, or human love at its best, has often restored health by the warmth of its presence. It has successfully consecrated itself to the medical and surgical healing of repulsive heathen. It is the human agency by which thousands of lives have been morally transformed. Judge Lindsay touched a chronic little criminal in the jail, and he sticks forever to his resolution, "I'll stay wid yer, Judge."

Mrs. Booth touches a man in prison whom the magistrate classes as a brute-beast, he says, "I will try, little mother," and he becomes a Christian.

There is a restoring power in love. Human love makes possible faith in Christ's saving love—the human touch makes possible the divine touch.

R. H. WYNN.

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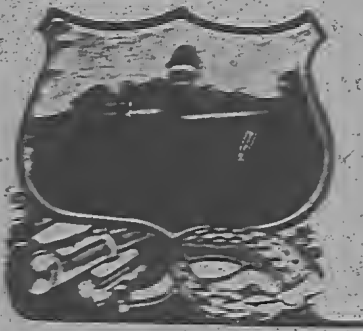

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HENDERSON, TENNESSEE.

[illegible]

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SILLIMAN COLLEGE FOR GIRLS.

Fifty-Eighth Year Begins Sept. 12, 1909.

[illegible] pays all [illegible] The cost to the school is much more. [illegible]

H. H. BROWNLEE, President. Clinton, Louisiana.

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A [illegible] Preparatory and Collegiate courses. Art, [illegible] Conservatory of Music [illegible] college [illegible]

HENRY JEROME STOCKARD, A. M., Pres. Raleigh, N. C.

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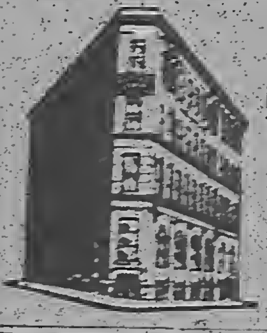
THOROUGH PREPARATION—STRICT DISCIPLINE—MILITARY TRAINING—ATTENTION TO MORALS—CHRISTIAN FACULTY—IN THE HIGHEST HILLS OF MISS.—BEST EQUIPPED AND BEST MANAGED PREPARATORY SCHOOL FOR BOYS IN THE SOUTH

WRITE FOR CATALOGUE

CHAMBERLAIN HUNT ACADEMY,
PORT GIBSON, MISS.

THE ATLANTA DENTAL COLLEGE



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Prepares for colleges and universities. College post-graduate courses leading to degrees of B.A. and M.A. Eleven schools comprise the [illegible] Music, Art, Physical Culture and Languages. [illegible] The College stands in a beautiful park of fifteen acres. [illegible] Many Northern, as well as Southern families [illegible] last year, representing [illegible] states [illegible] Catalogue on request. Rev. IRA LANDRITH, D. D., LL.D., Regent. Miss HOOD and Miss HERON, Principals.

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EDUCATIONAL.

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Large faculty of experienced teachers.

New Buildings. 20-acre Campus.

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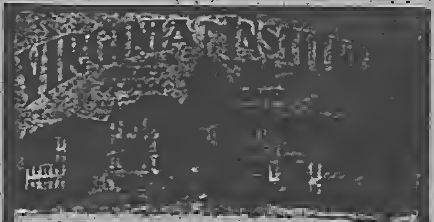
Columbia College, S. C.



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IRA LANDRITH, D.D., LL. D., President.
Miss HOOD and Miss HERON, Principals.

FROM TOPISAW.

Dear Dr. Boswell: We observed June 20 and 27 as Children's Day on the Topisaw charge. These were delightful services to me and very profitable to the children.

In the afternoon of the 20th I talked to the children at Sartinville Church and a large number of them gave their hearts to God. In the afternoon of the 27th Rev. Oliver Felder, a boy of 17, preached to the children at Topisaw. Eight joined the church and many more gave their hearts to God. We were all made happy.

Next Sunday, July 4, we will begin our meeting at Sartinville. Brother J. T. Leggett, our presiding elder, will do the preaching. We are expecting a great revival there, for it has already begun. Almost every service is like a revival. The walls of Jericho are crumbling and we expect them to fall before this is published.

The Camp Meeting at Topisaw (Felder's Camp Ground) will begin the 6th of August and continue a week or longer. We are expecting a glorious meeting this year for we are praying for it and trusting God to make it so. We are trying to get ourselves ready for the Lord to use us to that end. We are having revivals all the time.

We have arranged to have Brother Walter G. Harbin with us in our Camp Meeting. Brother Harbin is too well known for any introduction. Brothers J. E. Williams, W. M. Sullivan, J. T. Abney and others will assist in the meeting. We invite the preachers of the Brookhaven District especially. All the ministers of the Mississipi Conference are invited to come help us. We are glad to know that Brother J. T. Leggett has arranged to be with us a part of the time at least. We all love our presiding elder and wish he could be with us all through the meeting. We would be glad to have you come Doctor. Can't you do so?

I ask all Christians everywhere to pray for our meetings at Topisaw. The Lord bless you and the dear old Advocate.

Yours in Christ, J. B. KING,
Pastor Topisaw Charge.

20th CENTURY TREATMENT.

In this day and generation the opium and liquor habits are not regarded so much as an outward and visible sign of viciousness as they are of an inward and physical condition. With this change of view-point has come a change in the method of treatment. We no longer treat our morphine users and drunkards as criminals. We no longer try to reform them mentally until we make the attempt to cure them physically. One of the chief exponents of this theory—and perhaps the most successful—is Dr. B. M. Woolley, of Atlanta, Ga. For over thirty years he has held firmly to this belief and the number of absolute cures he has made is something wonderful, as persons from every part of the Union who have been treated by him can testify.

SCHOOL AND COLLEGES.

We desire to call the attention of our readers to announcements of the institutions of learning on another page of this issue. As a whole, they represent the best educational advantages that the South, or any other section, can offer. And most of them are under refining religious influences. As Southern institutions they deserve the loyalty and patronage of Southern parents and guardians and we bespeak a favorable word in their behalf. Read the announcements. Write for catalogue; and then choose the place to send your son or daughter.

VALUE OF ROYALINE OIL.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

Hicks' CAPUDINE Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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Eighteenth Session Begins September 29th. For Catalogue and other Information, Address

J. E. WALMSLEY, Secretary,
Jackson, Mississippi.

Resolutions of Thanks.

Whitworth College entertained 240 teachers during the State Normal at Brookhaven, Miss., which closed July 2. Prof. Hill, on June 30, offered the following resolutions which were unanimously adopted:

In view of the very pleasant and profitable month spent at Whitworth College, we, the teachers who have boarded at the college beg leave to express our thanks to Dr. Cooper and others for their uniform courtesy and hospitality in attending to our every comfort and pleasure during our stay.

We find Whitworth College an ideal place for a Summer School; the grounds are delightful, the buildings comfortable and convenient, the table-fare all that could be asked, and the health practically perfect. Very respectfully,

FACULTY AND STUDENT TEACHERS,
Boarding at Whitworth College.

Southern Physiological School

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MRS. J. O. RUST, Principal, Nashville, Tenn.

Memphis Conference Female Institute, Jackson, Tenn.

Next School Year begins Wednesday, September 15. Every facility offered for a thorough education for girls and young women. All departments taught, including, besides regular Classical and Literary Course, Music, Art, Expression, Stenography, Typewriting, Business Course, etc. Charges reasonable. For catalogues, etc., apply to **Rev. A. B. JONES, President, Jackson, Tenn.**

The Memphis Conference Female Institute is one of the oldest Female Colleges in the South, having been chartered in 1843. The college has 250 attendants and 125 of them are boarding pupils.

The Southern University

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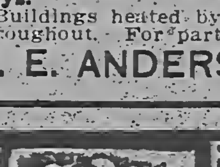

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NORTH MISSISSIPPI CONFERENCE

Oxford District—Third Round.

Coffeeville, at Goshen	July 24, 25
Water Valley, at First	July 25, 26
Ashland, at Wesley	31 Aug. 1
Holly Springs Circuit, at Mt. Hope	Aug. 2
Grenada Ct., at Sparta	Aug. 7, 8
Grenada	Aug. 9, 10
Charleston, at Oak Grove	Aug. 9
Abbeville, at Andrews	Aug. 11
Water Valley Ct., at Forest Hill	Aug. 14, 15
Water Valley, Main St.	Aug. 15, 16
Potts Camp, at Cornersville	Aug. 21, 22
Red Banks, at Mahon	Sept. 2
Randolph, at Washington	Sept. 4, 5
Toccapola, at Tula	Sept. 11, 12
Lafayette, at ——	Sept. 14
Waterford, at Soule Chp.	Sept. 18, 19
Holly Springs	Sept. 19, 20

J. E. CUNNINGHAM, P. E.

Greenville District—Third Round.

Cleveland Circuit	July 16, 17
Clarksdale	July 17, 18
Jonestown	July 18, 19
Lula and Lyon, at Rich	July 25, 26
Tunica, at Evansville	July 25, 26
Lake Cormorant, at Eudora	31 Aug. 1
Coahoma, at Dubbs	Aug. 2, 3
Friar's Point, at Sherard	Aug. 7, 8
Rosedale	Aug. 9, 10
Greenville	Aug. 11
Hillhouse, at Bobo	Aug. 14, 15
Gunnison, at Malvina	Aug. 16
Leland	Aug. 21, 22
Shaw	Sept. 15, 16

R. A. MEEK, P. E.

Winona District—Third Round.

Schlater, at Schlater	July 17
Minter City ——	July 18
Inverness, at Coile	July 24, 25
Belzoni, at Sky Lake	July 26
North Carrollton, at McCorley	31 Aug. 1
Mars Hill, at Mars Hill	Aug. 5
Ruleville, at Sandy Bayou	Aug. 7, 8
Indianola, at Fair View	Aug. 10
Winona Ct., at Salem	Aug. 12
Tutwiler, at Rome	Aug. 14, 15
Vance, at Bellview	Aug. 20
Webb, at Dublin	Aug. 21, 22
Tom Nolen, at Bellfontaine	Aug. 4, 5
Slate Springs, at Bentley	Sept. 7
Eupora, at Eupora	Sept. 11, 12

E. S. LEWIS, P. E.

Columbus Dist.—Third Round.

Crawford, at New Bethel	July 17, 18
Hebron, at Hebron	July 24, 25
Columbus, First Church	July 27
Columbus, Second Church	July 28
Macon	July 30
Brooksville, at Xprairie	J31 Aug. 1
Shuqualak, at Cooksville	Aug. 7, 8
Winstonville, at ——	Aug. 14, 15
Mayhew, at Kilgore	Aug. 21, 22
Mathiston, at Long Beach	Aug. 28, 29
Cedar Bluff	Sept. 4, 5
Cedar Bluff, at ——	Sept. 4, 5
Sturgess, at ——	Sept. 11, 12

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Mt. Pleasant, at N. Salem	July 17, 18
Wall Hill, at Bethel	July 24, 25
Eureka, at Cole Spr.	Aug. 1, 2
Byhalia, at Emery	Aug. 7, 8
O. Branch, at O. Grove	Aug. , 10
Hernando and Hinds, at H.	Aug. 14, 15
Cockrum, at Independence	Aug. 21, 22
Pleasant H., at Lewisburg	Aug. 23
Senatobia	Aug. 24
Harrison, at Ebenezer	Aug. 28, 29
Tyro	Sept. 4, 5
Arkabutla, at Harmony	Sept. 11, 12
Crenshaw, Henchcliff	Sept. 14
Courtland, Wesley Chp.	Sept. 18, 19
Long Town, at Davis Chp.	Sept. 25, 26

W. M. YOUNG, P. E.

Corinth Dist.—Third Round.

Booneville Ct., at O. G.	July 17, 18
Booneville Sta., at B.	July 18, 19
Iuka Ct., at Hebron	July 24
Iuka Station, at Iuka	July 25, 26
Dumas Ct., at New Hope	July 31
Ripley and Blue Mountain, at Blue Mountain	Aug. 1, 2
Kossuth Ct., at Pleasant H.	Aug. 7
Corinth Sta., at Corinth	Aug. 8, 9
Mantachie Ct., at Hebron	Aug. 14
Guntown and B., at Pleasant Valley	Aug. 15, 16
Rainey Mission, at Bethel	Aug. 21
Myrtle Ct., at Hickory Flat	Aug. 21, 22
Dry Run Mission, at Paul's Chapel	Aug. 28
Hatchie Mission, at Mt. Carmel	Aug. 28, 29
East Booneville Ct., at Mt. Nebo	Sept. 3
Rienzie and S., at Bethel	Sept. 4, 5
Blue Springs Ct., at ——	Sept. 9
Mooreville Ct., at Andrews Chapel	Sept. 10
Marietta Ct., at Ozark	Sept. 11, 12
Booneville Mission, at ——	Sept. 17
Wheeler Ct., at ——	Sept. 18, 19
Tishomingo Ct., at ——	Sept. 24
Belmont Ct., at ——	Sept. 25, 26

BEN P. JACO, P. E.

Aberdeen Dist.—Third Round.

Aberdeen Circuit	July 13
Smithville	July 14
New Salem	July 15
Fulton Circuit	July 16
Amory and Nettleton, at N.	July 17, 18

JAMES H. FELTS.

Third Round—Durant District.

Poplar Creek, at Bethel	July 16,
Valden, at Columbiana	July 18, 19
Pickens, at Richland	July 22,
Ebenezer	July 24, 25
Lexington	July 25, 26
Chester, at South Union	July 27,
Kosciusko Station, at East Union	July 29,
West, at Hebron	July 31 Aug. 1,
Durant	Aug. 1, 2
McCool, at Shady Grove	Aug. 4,
Sallis, at Pleasant Hill	Aug. 7,
Kosciusko Ct., at Salem	Aug. 9.
Tchula and Sidon, at Sidon	Aug. 15, 16
Black Hawk, at Black Hawk	Aug. 18,
Louisville, at Rocky Hill	Aug. 22, 23
Ackerman, at Mt. Airy	Aug. 29, 30

District Conference at Louisville, June 30 to July 4.

N. G. AUGUSTUS, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Bonita, at Jones	July 17, 18
West Monroe, at Logtown	July 24, 25
Waterproof, at Wesley	Aug. 1,
Gilbert, at Magnolia	Aug. 4,
Mangham, at Union	Aug. 7, 8
Winnsboro, at Boeuf Pr.	Aug. 9, 10
Florence, at Tensas	Aug. 14, 15
Oakridge	Aug. 21, 22
Farmerville	Aug. 25, 26
Floyd	Aug. 29, 30
Eros	Sept. 4, 5
Brookland	Sept. 8,
Delhi	Sept. 11, 12
Downsville	Sept. 15,

S. S. KEENER, P. E.
Monroe, La.

Alexandria Dist.—Third Round.

Bunkie, at Lecompte	July 17, 18
Pollock, at Liberty Chapel	July 24, 25
Selma	July 25, 26
Simmsport, at Jacoby	July 31, Aug. 1
Eden, at Eden	Aug. 7, 8
Trout, at Good Pine	Aug. 8, 9
Jena and Harrisonburg, at Jena	Aug. 9, 10
Glenmora Camp Ground	Aug. 14, 15
Melville, at Wards Chp.	Aug. 21, 22
Natchitoches	Aug. 26
Chicot, at Chicot	Aug. 28, 29
Masters Chapel	Sept. 4, 5
Colfax, at Montgomery	Sept. 11, 12

Special attention will be given to questions 17, 20 and 22.

PAUL M. BROWN, P. E.

New Orleans District—Third Round.

Carrollton Avenue	July 18,
Slidell, at Mandeville	July 25.
Covington, at Fitzgerald	Aug. 1.
Plaquemine	Aug. 8.
Second Church	Aug. 15.
Algiers	Aug. 22.
Felicity	Aug. 29.
First Church	Sept. 5.
Rayne Memorial	Sept. 12.

F. N. PARKER, P. E.

Crowley Dist.—Third Round.

Bell City, at Bell City	July 17
Lake Arthur	July 18
Jennings	July 24, 25
Crowley	July 25, 26
Eunice and L. P.	July 2[illegible]
New Iberia	July 31, Aug. 1
Morgan City	Aug. 1, 2
Indian Bayou	Aug. 4,
French Mission and Esther	Aug. 7, 8
Abbeville	Aug. 8, 9
Prudehomme and P.	Aug. 11
Patterson	Aug. 14, 15
Jeanerette	Aug. 15, 16
Gueydan	Aug. 21, 22
Rayne	Aug. 22, 23
St. Martinville	Aug. 25,
Longville and Lake Charles	Aug. 28,
Lake Charles	Aug. 28, 29
Sulphur	Aug. 29, 30

Let the preachers see that questions 17, 20 and 22 be answered as required by the Discipline.

J. E. DENSON, P. E.

Ruston District—Third Round.

Plaindealing, at Concord	July 17, 18
Haughton, at Caston	July 24, 25
Simmsboro, at Salem	July 28
Ruston	31 Aug. 1
Bienville, at Bear Creek	Aug. 14, 15
Vernon, at Long Straw	Aug. 18
Homer	Aug. 21, 22
Winnfield	Aug. 28, 29
Jonesboro, at Wyatt	Aug. 29, 30
Arcadia	Sept. 4, 5
Ringgold, at Grand B.	Sept. 9
Gibsland, at Oak Grove	Sept. 11, 12
Bernice, at Summerfield	Sept. 18, 19
Lisbon, at Tulip	Sept. 25, 26
Lanesville, at Pine Grove	Oct. 2, 3
Minden, at —— ——	Oct. 3, 4
Cotton Valley	Oct. 4

R. W. TUCKER, P. E.

Baton Rouge District—Third Round.

St. Francisville, at S. Hill	July 17, 18
Clinton, at Jackson	July 18, 19
Baton Rouge, First Ch.	July 25, 26
Baton Rouge, Second Ch.	July 25, 26
[illegible], at Meadow's Church	July 27
Ponchatoula, at Pench	31 Aug. 1
E. Feliciana, at Camp G.	Aug. 7
Independence, at Red Oak	Aug. 12
Kentwood	Aug. 14, 15
Amite City	Aug. 15, 16
[illegible], at Pine Ridge	Aug. 18
St. Helena, at Center	Aug. 21, 22
[illegible], at Montpelier	Aug. 24
Hammond	Aug. 28, 29
Franklinton, at Angie	Sept. 4, 5
Bogalusa	Sept. 5, 6
New Roads	

C. C. MILLER, P. E.

Shreveport District—Third Round.

Keatchie, at Logansport	July 16
Grand Cane	July 17, 18
Bossier City, at Kingston	July 24, 25
Texas Avenue	July 25, 26
Wesley, at Holly Springs	July 30, 31
Coushatta, at Coushatta	Aug. 1, 2
Provincal, at Marthaville	Aug. 7, 8
Ida, at Gilliam	Aug. 14, 15
Mooringsport, at Vivian	Aug. 18, 19
Hornbeck, at Holly Grove	Aug. 21, 22
Leesville	Aug. 22, 23
Greenwood, at Greenwood	Aug. 25
Bon Ami	Aug. 28, 29
DeRidder	Aug. 29, 30
Merryville	Aug. 31
Hopewell	Sept. 4, 5
Fullerton	Sept. 5, 6
Shreveport, First Church	Sept. 12, 13
Noel Memorial	Sept. 13
Many, at Loring	Sept. 14
Zwolle	Sept. 16
Pleasant Hill	Sept. 18, 19
achute	Sept. 22, 23

T. J. WARLICK, P. E.

RANDOLPH-MACON ACADEMY For Boys and Young Men

Fits for college, scientific schools or business. Work endorsed by over 30 colleges and universities. Beautiful and healthful location. Athletic grounds; gymnasium. Terms only $230. No extras. For catalogue, address
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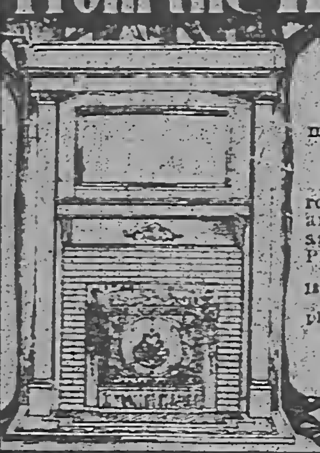
From the Heart of the Oak



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Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design.

Will Grace Any Apartment

Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, [illegible] feet [illegible] inches. Tile opening, [illegible] inches. Mirror, [illegible] inches, beveled. Profile, 4 inches. Columns, 4 inches.

Price includes tiles for hearth and facing and plated grate, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE: Largest mantel making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price $1.00, retail.

Obituaries.

Mrs. DORA E. McELROY was born June 5, 1860 in Winston County, Miss., and died at Highpoint, Miss., June 17, 1909. She was married to W. H. McElroy Dec. 23, 1879. She was the mother of seven children all of whom are living. These with the husband and other loved ones mourn her death. She was converted in early childhood and united with the Methodist Church and remained a consistent member until her death. She was a faithful wife, a true mother and a devoted Christian. And while she did not make as loud pretensions as some, yet she was true to God. And like Mary of Bethany, "She did what she could." It was my privilege to visit her several times during her illness and worship with her. And she was always happy in the services. She was an invalid for more than two years and was a great sufferer, yet she was patient to the last. All was done that could be done to save her life, but all to no avail, and while the weeping husband and children stood by asking God to save the life that was once beautiful, the gentle spirit slipped out and went home to God. May the blessings of heaven rest upon the home left so sad. And may the loved ones follow on. "She is not dead, but sleepeth." After funeral services conducted by the writer, her body was laid to rest in Bethsalem Cemetery to await the call of Christ. Her pastor,

REV. J. D. SIMPSON.

MISS ELOISE WROTEN.

Whereas, It has pleased our Heavenly Father to remove from our midst and take to her eternal home our friend and co-laborer, Miss Eloise Wroten, and whereas she was true to the faith, proving her belief by her works, her love by her loyalty and fidelity, therefore be it resolved.

First—That in the death of Miss Eloise our Woman's Home Mission Society, of Magnolia, Miss., has lost a most faithful member. She passed away like a gentle breath into the beautiful land by angels blest.

Second—That we shall miss her from our midst, yet her life of piety, faith and devotion to duty along all lines will ever be an example to those who knew and loved her. That while we mourn our loss we will reverence her memory. May God bless the sisters and brother, from whom for a time she is separated. May each one learn to say "not as I will" and may the words grow sweeter as the days grow fewer between them.

Third—That a copy of these resolutions be sent to the bereaved family and spread upon the minutes of the Woman's Home Mission Society, and published in the New Orleans Christian Advocate.

(Mrs.) A. H. GATLIN,
Committee.

Mrs. MAGGIE SEBKEN died June 24, 1909, near Harrisville, Miss., aged 56 years. Sister Sebren was a member of the M. E. Church, South, a good wife, an affectionate mother, a loving sister, and a friend to all. She was converted to God about 34 years ago under the faithful pastorate of Rev. Pinkney Johnson and joined the church at Harrisville, Simpson county, and was a faithful member up to her death. She leaves a sorrowing husband, two sons, one daughter-in-law, one brother, three sisters, many relatives and friends to mourn their loss. Weep not, husband, children, brother and sisters. She is at rest Be faithful to God, as she was, and you will meet again on that beautiful shore where parting is no more.

Her pastor, R. T. NOLEN.

TRIBUTE OF RESPECT.

At the last session of the Mississippi Conference Epworth League the committee on memoirs submitted the following report:

"It is with sorrow that we hear that since our last Conference, three of our worthy members have passed into the great beyond. All were active, loyal members of the League, and we feel a great loss in the death of these three.

At Gulfport some three weeks ago, Miss Millie Smithwick passed away On account of much sickness she was unable to do much work toward the end, but though her body was weak, yet was her spirit strong and she held out faithful unto the end.

The Centreville League was called upon to give up one of its faithful members in the person of Miss Nellie Ash. Miss Ash died of typhoid fever a few days before Christmas. She was a young, active member and her death was untimely.

Mr. Earl Record, of Natchez passed away four or five months ago, he died of consumption, and, for a few months previous to his death, he was in Texas, trying to recover his impaired health. He was an active member of the Natchez Chapter up to the time of his departure to Texas. The loss caused by his death is very strongly felt in Natchez.

Inasmuch as the Mississippi Conference Epworth League feels so strongly the loss of these members, be it resolved,

First, That the League Conference express its most heartfelt sympathy to the loved ones left behind.

Second, That it is the earnest hope of every Leaguer that our Heavenly Father will be with them and comfort them in their distress.

Third, That a copy of these resolutions be sent to the Epworth Era and New Orleans Advocate."

M. F. ADAMS.
MRS. E. ROGERS,
B. STUART.
MISS ETTA HERRINGTON.
Committee.

HOME COMFORTS.

Every man and his family wants home comforts, and spends a great deal of money for them. Now that the city is putting in the sewerage system and connecting all property with the water pipes free and the firm of C. C. Hartwell & Co. are doing the same with the sewer pipes, there is no reason that any family in the city owning a home should not have these comforts, especially when they go farther and do all kinds of plumbing work on contract and on the smallest monthly payments, giving the property holders every chance to enjoy these comforts and pay for them while enjoying same. If you are a property holder, see them and get them to tell you the cost, and the liberal terms will cause you to have the work begun at once.

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Port Gibson, Miss. — 70th year begins Sept. 22. Literature, Art, Music, Elocution, Commerce, Sewing. Baths, Physical Culture and Chorus Work Free. Special attention to Health and Morals. Confers degree of A.B. Preparatory Department. Some students reduce expenses by taking duties. Educational tour to New Orleans.
REV. H. G. HAWKINS, A.B., Pres.

Mansfield Female College,
Mansfield, La.
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B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

SUMMER TOURS
VIA
SOUTHERN PACIFIC
CALIFORNIA RESORTS,
ALASKA-YUKON PACIFIC EXPOSITION,
SEATTLE, WASHINGTON, JUNE 1, OCTOBER 31, 1909.
PORTLAND, ORE.---THE CITY OF ROSES,
ELKS' CONVENTION, LOS ANGELES, CAL., JULY 13-17, 1909.
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THROUGH TRAIN TO CALIFORNIA DAILY.
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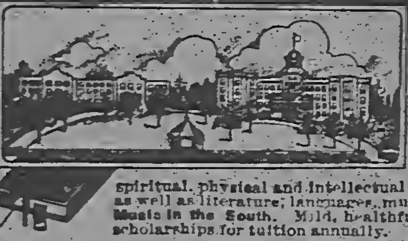

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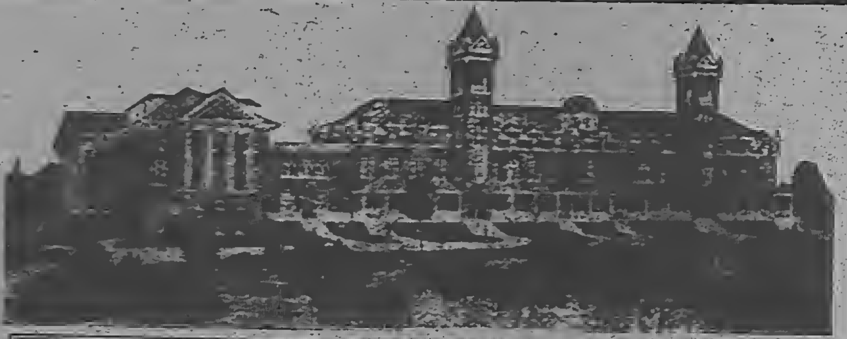

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MOTTO: "Thorough instruction under positively Christian influences at the lowest possible cost."

The school was established by the Methodist Church, not to make money, but to furnish a place where girls can be given thorough training in body, mind, and heart at a moderate cost. The object has been so fully carried out that as a

RESULT: It is to-day, with its faculty of 32, its boarding patronage of 300, and its building and grounds, worth $140,000

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

DISTRICT CONFERENCES.

Vicksburg District, Utica, Miss., July 20-23.

District Conference, Corinth District, Booneville, Miss., July 21-23.

INSTITUTES.

Summer School for Sunday School Workers, Seashore Campground Biloxi, Miss., July 16-22.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Nov. 24.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 1.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Camp meeting at Bethel Campground, Miss., July 23-Aug. 1.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Winona Temperance Conference, Winona Lake, Ind., Aug. 1-7.

Bluff Creek Camp Meeting (hack daily from Clinto, La.), July 30-Aug. 8.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:
F. J. CHENEY & Co., Toledo, Ohio.
Sold by Druggists, 75c.
Take Hall's Family Pills for constipation.

CHURCH INSURANCE.

The subject of insurance is an important one for churches. Insurance should not be neglected and sufficient insurance should be carried. An astonishingly large number of churches carry an insufficient amount of insurance. It is easier to pay premiums, besides being more business-like and less embarrassing, than to beg money to rebuild in the event of the destruction of the church by fire, lightning, or tornado, and it is easier to pay premiums under the co-operative system of our church insurance company, the National Mutual Church Insurance Co., of Chicago, than in any other way. The well-merited success of this company continues and it is now rendering a greater service to Methodism than ever before. Its business stands at the highest point ever attained—an evidence that it is faithfully fulfilling its mission. It is co-operating with churches, to their advantage, all over the country, and can do the same for yours. It insures churches parsonages and church schools and the property of pastors. Church officials and pastors should write for full particulars to Henry P. Magill, Sec'y and Manager, 184 LaSalle St., Chicago.

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PARAFFINE

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"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

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Sunday School

By W. B. Campbell.

LESSON FOR JULY 18.

PAUL AT THESSALONICA AND BEREA.

Acts xvii: 1-15.

Golden Text: "Thy word have I hid in mine heart, that I might not sin against thee."

Paul and Silas, with Luke and Timothy, left Philippi and only passed through Amphipolis, with a probable stop of a night, and also Appolonia; there were only a few Jews at either of these places, not enough of them to have a synagogue. The plan of work may have been that if the preaching was done in Thessalonica these smaller places would hear of it, for the distasce between them was only thirty or thirty-five miles. The reason, inferred from the Scripture, for going direct to Thessalonica is that there was a synagogue there. It doubtless was the Spirit leading them there, as to a place from which "The gospel word would be sounded out" to the surrounding country, the same as was from Antioch, where the church soon grew in influence for good.

Paul began his work at once in Thessalonica, for three Sabbath days he reasoned with them out of the Scriptures. There was never one better able than Paul to reason from the Scriptures. He had made the law and the prophets his life study, and what is most remarkable he prepared himself for the gospel ministry when he was a Pharisee—"God's ways are not men's ways"—and if Paul's future had been known before hand, even the liberal minded Gamaliel would have been his instructor with great hesitancy, if at all. He as a Jew preaching to Jews, opened the Scriptures and alleged therefrom "That Christ must needs have suffered and risen again from the dead." He must have often proved the doctrine of the resurrection in former days when he came in contact with the Sadducees, who denied the resurrection. Now he not only alleged from the Scripture the truth of the resurrection, but also proved from the same Scriptures that the suffering, death and resurrection are all fulfilled in Christ. He contends that Christ must needs have been crucified and rise again—how else could there be a fulfillment of the words written by Isaiah? How else could a broken law be satisfied, and the law-breaker be freely justified?

These were new thoughts for those that heard and the Spirit sent conviction to many of them.

Some of the Jews that heard Paul consorted with Paul and Silas, which may mean that they identified themselves as believers and formed a church. A multitude of devout Greeks and not a few of the chief women also were among the believers. The harsh treatment received by the apostles at Philippi seemed to make Paul more determined in his work and rendered him bold in preaching Christ as the foretold Messiah, and the numbers that were converted excited the envy of the unbelieving Jews. Paul's worst enemies were his own countrymen, and these at Thessalonica were so bitter in their hatred that they they did not hesitate as to the means used against the gospel preachers; as a nucleus for a mob they collected "certain lewd fellows of the baser sort" and added a company that set all the city in an uproar. Paul and Silas were stopping at the house of Jason, whither the mob went, intending violence against the two preachers, but not finding them they took Jason and some of his friends and brought them before the rulers of the city, making the prophetic charge, though not then true, that "these that have turned the world upside down are come hither also, whom Jason hath received," making the same charge of violating the Roman law, as was made against them at Philippi, adding the accusation that they were proclaiming another king, one Jesus. There was great excitement among the people, and the rulers shared in it. It seems that no attention was paid to the charge, not even alluding to Jason as an accessory, but only made him and his friends give bond, and then released them.

That night the brethren sent Paul and Silas away to Berea, but the word of God was not sent away; it remained and had "free course and was glorified." (Read Paul's letter to Thesalonians.) The Jews were so fierce and determined against Paul because it was hard to accept his interpretation of their own revered Scripture; and his argument was always unanswerable, it only remained for the Spirit to quicken into life him that heard.

The next place at which the word was preached they were listened to by a different class of hearers—the people of Berea. These people were more noble than those of Thessalonica; sedately and decorously they listened to the preacher and "received the word with all readiness of mind," "and searched the Scriptures daily, whether those things were so." How strange that two cities, situated as short a distance from each other, should show such a difference in their attitude to the gospel. The preaching of the word of God and the study of the Scriptures will create a nobility of character that is not otherwise attained. The student of God's word will note in his progress that he gradually attains the power of spiritual discernment, and that material things have a spiritual relation to events and circumstances of life. Paul's knowledge of the Scripture was the foundation of his sublimely logical reasoning; and when his austere learning was tempered by the love of the meek and lowly Nazarene, then he became fully equipped for the work he so successfully accomplished.

Many of the Jews in Berea believed, and many of the Greeks also; but the servants of God were not left unmolested very long. The Jews that had sought Paul and Silas at the home of Jason in Thessolonica, still retained their anger and envy against the preachers, and actually followed them to Berea, being aroused by hearing of the peaceful reception of the preachers and the many that had professed faith. They came and made the same demonstration as was made in their own city.

All the forces of the Satanic kingdom were marshaled to destroy the work of the servants of Christ as they went about laying the foundation of the church. Paul spoke of being hindered by Satan, and to this day it is true that evil rises against good from every conceivable source. The weapon of our warfare is the sword of the Spirit; it is so quick and powerful that the enemy cannot stand before it. He who wields this sword must know his weapon, he must know its power, and he must trust it. Accept and believe every word of it, from "in the beginning God created the heaven and the earth," every word, every page, unto the last loving benediction given by the Sage of Patmos; he must also say with truth, "Thy word have I hid in mine heart, that I might not sin against Thee."

WANTED—A lady of refinement and firmness to take charge of our Annex Building for her own board and the board and tuition of a daughter.

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DO NOT BUY a bicycle or a pair of tires from anyone at any price until you receive our latest art catalogs illustrating every kind of bicycle, and have learned our unheard of prices and marvelous new offers.

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CHARTER
OF THE
National Co-operative Development Company, Ltd.

STATE OF LOUISIANA,
CITY OF NEW ORLEANS.

Be it known that on this 9th day of July, one thousand nine hundred and nine (1909); before me, J. Marshall Quintero, a notary public in and for the parish of Orleans, State of Louisiana, duly commissioned and qualified, personally came and appeared the persons whose names are hereunto subscribed, who declared that, availing themselves of the laws of this State relative to the organization of corporations, they do, by these presents, organize and constitute a corporation for the object and purposes herein set forth.

ARTICLE I.

The name of this corporation shall be The National Co-Operative Development Co., Ltd.; its domicile shall be in the City of New Orleans, Louisiana; it shall have corporate existence for fifty (50) years from the date hereof.

ARTICLE II.

The object and purpose for which this corporation is organized are to buy, sell, rent and lease all kinds of lands and to acquired by purchase or otherwise minerals, oils and gas of all kinds that may be in and under such lands and to sell the same, either in their natural condition or in a manufactured condition.

ARTICLE III.

The capital stock of this corporation is hereby fixed at one million dollars ($1,000,000), to be represented by one hundred thousand (100,000) shares of the par value of ten dollars ($10) each. Each share of stock shall entitle its owner to one vote, either in person or by proxy, at all meetings of stockholders. This corporation shall commence business and be a going concern when five thousand dollars ($5,000) of said stock shall have been subscribed for.

ARTICLE IV.

There shall be a board of six directors of this corporation, in whom all its corporate powers shall be vested, a majority of whom shall constitute a quorum. They shall select from among their number a President, Vice-President, Second Vice-President, Secretary and Treasurer, no two of which offices shall be held by the same person. Citation shall be served on the President; in his absence on the Vice-President, and in the absence of both of these on the Second Vice-President.

ARTICLE V.

The first board of directors of this corporation shall be Edwin J. Larkin, Charles A. Celestin, Leon E. Marion, Ambrose J. Guidry, Sidney Story and Philip H. Mentz; of whom Edwin J. Larkin shall be President, Charles A. Celestin shall be Vice-President, Leon E. Marion shall be Second Vice-President, Ambrose J. Guidry shall be Treasurer, and Sidney Story shall be Secretary; all of these directors and officers shall hold office until their respective successors shall have been elected.

ARTICLE VI.

On the first Monday of January, one thousand nine hundred and ten (1910), and annually thereafter, the stockholders shall meet and elect a board of directors; the secretary shall give ten (10) days prior notice of said meeting by mail to each stockholder, in which notice he shall state the place, date and time of said meeting. As soon as said directors are elected, they shall meet and select the officers of this corporation to serve until the next election thereof shall be had. The failure to hold the elections provided for in this article shall not dissolve this corporation; in that event the officers and directors then in office shall remain in office until their successors shall have been elected.

ARTICLE VII.

No stockholder of this corporation shall ever be held liable for the debts, defaults or obligations of this corporation in any greater sum than the unpaid balance of any subscription due by him on shares of the corporation owned by him.

ARTICLE VIII.

This done and passed at my notarial office in the city of New Orleans, Louisiana, in the presence of H. A. Mentz and Edwin O. Cook, competent witnesses residing in this city, who hereto subscribe their names with said appearers and with me, said notary, after due reading.

(ORIGINAL SIGNED)
SIDNEY STORY,
One Hundred Shares.
A. J. GUIDRY,
One Hundred Shares.
EDWIN J. LARKIN,
One Hundred Shares.
LEON E. MARION,
One Hundred Shares.
PHILIP H. MENTZ,
One Hundred Shares.
C. A. CELESTIN,
One Hundred Shares.
H. A. MENTZ.
EDWIN O. COOK.
J. M. QUINTERO, Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of The National Co-Operative Development Co., Ltd., was this day duly recorded in my office in Book 950, folio ——.

(Signed) EMILE LEONARD, D. R.
New Orleans, La., July 9th, 1909.
(SEAL)
A true copy. J. M. QUINTERO,
Notary Public.

General News

So far as Congress is concerned, an amendment to the Federal Constitution authorizing an income tax, is an assured fact. As we elsewhere state, its passage of the state legislatures is entirely another matter.

* * *

A great many people in the United States believe that there should be a sea level canal at Panama. They do not believe that the lock canal is either cheap, convenient or safe. These persons are now pointing at the accident to the Soo Canal connecting Lake Superior and Lake Borgne.

* * *

China wants to borrow money on bonds with which to build a railroad. It is a singular fact that this government, with others, has been bringing diplomatic pressure upon China to secure for its citizens the privilege of purchasing the bonds that China wants to sell. There may be favors to ask in the way of trade after awhile.

* * *

There are idle men all over the nation who are longing for the return of prosperity. At the same time there are farms being deserted, because sufficient labor cannot be secured to work them. Returns for farm labor do not seem to be large, but the expenses are proportionately small. There is no question that of 100 men who devote their lives to agriculture, and of a like number who follow almost any other avocation, that when these men reach the age of 50 years there will be a larger number of the farmers who will have a competence assured for the rest of their days than of any other calling.

Marriages.

On June 22, 1909, at the Methodist Episcopal Church, South, at Mansfield, La., by Rev. Jno. F. Foster, Mr. HOWARD HENDERSON, of Chicago, Ill., to Miss ANNIE LYLES HENDERSON, step-daughter of Rev. Robert Parvin, late of the Louisiana Annual Conference.

June 22, 1909, at the home of the bride's father, T. J. Upton, Jr., in New Iberia, La., by Rev. T. J. Upton, L. L. LUSK, of New Iberia, La., to Miss LOUISE UPTON.

June 2, 1909, at the residence of the bride's parents at Indian Village, by Rev. J. J. Kelly, Mr. WM. FINLEY and Miss NOBIE FULLER.

June 22, 1909, at the residence of the groom's father, near Tremont, by Rev. J. J. Kelly, Mr. JAS. ADKINS and Miss CARRIE ADKINS.

June 22, 1909, at the Methodist Church in Columbia, Miss., by Rev. W. W. Simmons, and Rev. B. F. Lewis, Hon. R. D. FORD, of Scranton, Miss., to Miss NELL LAMPTON, of Columbia, Miss.

June 30, 1909, in the Methodist parsonage, at Harrisville, Miss., by Rev. R. T. Nolen, C. L. BREIHAN to Miss RAMIE DYES.

THE CROSS IN BRAZIL.

By Rev. G. D. Parker.

On the summit of what is known as "Old Hill," a huge wooden cross has been erected by the Romanists many years ago; it overlooks the surrounding valleys and can be seen for many miles from the lower hills. A few nights ago while coming down a hill opposite, I noticed a small flickering light at the foot of the cross. I could not understand it and upon inquiry learned that some one had probably made a vow to climb the steep mountain every night for a certain number of nights to place a lighted candle at the foot of the cross, probably climbing upon the knees as is customary in approaching shrines on high places; and there the tiny light shines night after night, the distress signals of souls lost in spiritual darkness. Last night I looked for it, but "the light had failed." Either the pilgrim had not reached the shrine, or the strong wind had extinguished the light at the cross. Poor misguided people groping for the light! How symbolical of their true condition is this incident? They have crosses, crosses everywhere, from the Southern constellation that bends over this darkened land to the sign of the cross on the outer wall of the most miserable mud hut to ward off evil spirits. Crosses, but how little the people know of the Crucified; Crosses they have, but they have missed the Christ; the cross has become a fetich, the living Christ unknown.

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E. C. D. MARSHALL, Gen. Pass. Agent, Shreveport, La.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, JULY 22, 1909.

CHAS. O. CHALMERS, Publisher,
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VOL. 56—No. 27.

WHOLE No. 2789.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

REV. ROB'T W. VAUGHAN.
Agent for the Louisiana Methodist Orphanage
at Ruston, La.

Christian Advocate.

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

In a local option election, Bristol, Va., divided by the State line from Bristol, Tenn., which for two years past had been in the "dry" column, transferred its allegiance to the liquor ranks. In a vote of nearly 800 the whisky men won by the small majority of 32. In advance of the election it is said that saloon men and brewers and distillers went to Bristol to help in the election. Of course, they could not vote—not legally—but they could talk and spend money. The latter, it was alleged, would be freely used, and we have no doubt the allegation was true. The winning by so narrow a margin indicates that the whisky leaders knew who to handle. Bristol is a choice spot. From that point, Tennessee, North Carolina, the northwestern portion of South Carolina and the dry portions of Virginia can be conveniently served with drink, which, unfortunately, under interstate law, cannot be prohibited. But the liquor regulations of Virginia are rather strict, and the saloon men are not going to have as happy a time as they anticipated. Some of them made ready to enter upon business immediately, and there were about 200 applicants for license. Many of these will not succeed, and those who do cannot open up before the first of August, if then, for the election, it is said, is to be contested. The result of the contest is in the future. We have no doubt there is abundant ground for contest.

* * *

Many persons seem to have come to the conclusion that the simple gospel and the stated means of grace have lost their power over men, and are seeking all sorts of methods of drawing the people to service. In some instances the house of God is abandoned, even in towns and cities, and resort is made to tents or opera houses. Under some circumstances this is not objectionable, but too often it is done under the supposition that the people will not attend the church. When only a crowd is the motive, or it is done in deference to sectarian prejudice, the beneficial results amount to but little. We have known them to be positively harmful. When tents or opera houses are not available the effort is to have something sensational or attractive in the church. A clown is put in the pulpit, or the house is decorated, all sorts of musical instruments are introduced and made to do duty at a "sacred concert." We read in the press dispatches that a Cincinnati preacher has engaged 35 canary birds to be arranged around the auditorium to remind the worshipers that "the groves were God's first temples." This is not new. We heard the idea suggested nearly twenty years ago. We imagine that when the big organ stopped blowing, the little songsters were too much scared to open their whistles.

* * *

We have said once in these columns that it was not altogether prudent to put young women to teaching Chinese men, but this does not mean that we are opposed to mission work among these sons of the East. It ought to be encouraged, and every proper effort made to bring them into the light of the gospel. There is no reason why the work should be stopped. True, the murder of one young girl by a brutal Chinaman has shocked the whole country. It was natural that it should, but that one murder does not justify an outcry against the whole business of trying to save the souls of others. What we see in the papers, and what comes to us in circulars—much of it is disgusting and creates in us a righteous indignation. Some of it would have only the methods of teaching changed, while much of it pleads for the utter abandonment of the work. One writer informs the public that the murder of Elsie Siegel is not the only tragedy that has occurred under the prevailing system—many occur—many personally known to that writer. Why did not that writer make the facts known long ago? We earnestly hope the Chinese murderer will be caught and meet the fate he so richly deserves, but we just as earnestly hope that the mission work will be continued and prosecuted with renewed vigor. NOTE—It has come to the public that Elsie Siegel was not, and never had been a teacher in a Chinese Sunday School. Will the daily papers take pains to correct the error which they have so industriously circulated?

* * *

The tariff bill in the Senate was finished and passed last week, and went immediately back to the House. It is now in the hands of a committee composed of members from each branch of Congress. This committee will try to reconcile the differences between the two bodies—which is no little matter. On the income tax amendment the vote in the House was not unanimous, but only fourteen votes were cast against it. This amendment, it seems, mightily pleases Mr. Bryan, who has made public the following statement: "The Democratic platform of 1908 contained an income tax plank. President Taft, in his acceptance speech, insisted that an amendment was not necessary. For years the Republican leaders have opposed an income tax and denounced the Democrats for advocating it. But behold the change: President Taft sends a message to Congress proposing the submission of an income tax amendment, and it passes the Senate by a unanimous vote. Democratic Governors in States having Democratic Legislatures, ought to call extra sessions at once and secure immediate ratification of the amendment. Income tax clubs ought to be formed immediately in every county, nonpartisan clubs to pledge members of the various Legislatures to vote for ratification. Now is the time to act."

* * *

From time immemorial the professional gamblers have pretended to be "men of honor." Those of them inclined to fight would resist an intimation to the contrary "on the spot." It is said "there is honor among gamblers," but all gamblers are not men of honor, as the following dispatch sent all over the country will show: "What is believed by the police to have been a well-developed scheme for defrauding victims by the use of marked cards was unearthed to-day when the body of a former gambler of Memphis was found lifeless in his room. In the room were found over a hundred decks of marked cards, together with a number of letters from gamblers in Memphis telling how victims had been cheated out of various sums, ranging to thousands. This man from Memphis is known among the sporting fraternity of Little Rock and New Orleans also. Letters detailing names of gamblers in the three towns were found, and the police of the different places have been asked to investigate the matter." We wonder if it is a new thing by "marked cards" or other tricks for gamblers to defraud victims. Or is it a revelation that this particular gambler, well known in the sporting world, was a fraud? And now that the fraud has been exposed, will the other gentlemen in the clique hide themselves, or "quit their meanness."

* * *

The case of a young girl not long from Ireland, in a court in Chicago, charged with theft of lace, has attracted attention, and evidently reveals some of the methods of those engaged in the "white slave traffic." The young woman was first brought into notice several months ago when she was found in a bath-room at a big hotel, bound hand and foot, and bleeding, having suffered violence at the hands of certain parties. She was next accused of stealing lace, and was brought to trial. On the witness-stand she told a fearful tale, and though she was perfectly ignorant of the "white slave" business, her testimony left no doubt in the minds of the people that heard her, that those who bound her, first tried to persuade her to put herself in the way of being sold to the traffickers, and then either to force her or punish her for failure. The young woman was first advised to go to a famous sporting resort where she would have "plenty of money and good clothes." In the course of the trial, the name of a man who owns or controls one or two hotels at the resort was mentioned. The girl testified that the woman who is prosecuting her named the man while she was being tied. This man, without any summons, hastened to Chicago to clear his good name. This he did. But the trial reveals the fact that the white slave traffic is not confined to persons supposed to belong to the slums—but exists in society higher up.

* * *

Texas is the biggest thing in the United States. If divided it would make five states as large as Louisiana, and have sufficient territory left to make another State about the size of South Carolina. The bigness of Texas has long been the pride and boast of its citizens. Never until right recently have we ever heard of a desire on the part of Texans to divide and form two or more commonwealths. But there is talk now—which talk has grown out of the division of opinion over the saloon question. The citizens of the northern part largely favor prohibition, while those on the coast and towards the West are lovers of liquor and liberty. If the scheme to cut up the State is pushed, it will be done by the whisky element of the State. There may be better or stronger reasons for the partition of Texas than can be adduced by the liquor crowd, if not, we feel sure that the sane and sober sense of the State will hold to "the Empire" as it is. But Texas, liquor or no liquor, is Democratic, and a division would put two additional Democrats in the United States Senate for every State carved out. This, the Congress as now constituted, would not allow. The liquor gang will be left to dream a good while in the future.

* * *

The chief instrument of death these days—of all instruments not intended for that purpose, is the automobile. They kill more people now than they did when first introduced—we mean in proportion to numbers. According to police statistics, automobiles in Chicago, in 1907, killed one person every three weeks. They are now doing execution at the rate of three persons every two weeks. This rate of increase is not due to defective and unmanagable machines, but to reckless running. The craze among manufacturers is to produce the fastest, strongest and most reliable machine. This has produced the craze among drivers to "scorch" whenever an opportunity presents itself, and regardless of human life in the country and in the crowded cities, they have persistently defied the laws regulating speed. Fining owners from $10 to $25 did no good. It was a small price to pay for beating a rival. Not long since a driver killed a youth outright. He was tried, and convicted for manslaughter and sentenced to a long term in the penitentiary. The judge who pronounced the sentence notified the public that the next man found alike guilty in his court "might pay the penalty with his life." We would be glad if every man who so desires, could own an automobile; at the same time owners ought to be made to bear in mind that other people besides themselves have rights in the public streets.

SEASHORE CAMP-GROUND.

Seashore Assembly for Christian Workers, July 24-Aug. 3. This is the successor to the former Seashore Epworth League Assembly. It has simply broadened the scope of its work. While not undertaking to do especially evangelical work, but rather to train the young people how to work, this assembly usually numbers many conversions as an immediate result of its work. Some of the gracious revivals that have blessed some of the churches have had their inception in the new conceptions of service given the young people in this assembly.

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THE SPIRITUAL STATE OF THE CHURCH.

By Rev. Jno. W. Ramsey.

The spiritual state of the church is a theme of vital importance, for upon the spirituality of the church depends the advancement of the kingdom of our Lord toward that ultimate goal which she has been striving to reach through the ages, and of which the inspired writers have so often prophesied, viz: the final conquest of the world and universal dominion over the nations of the earth, when "the knowledge of the Lord shall cover the earth as the waters cover the sea." Seeing, therefore, the vital importance of this theme, it should awaken the interest of everyone who can sing that old sing which our fathers sang:

"I love thy kingdom, Lord,
The house of thine abode,
The Church our blessed Redeemer bought
With his own precious blood."

Another reason that we should be interested in the spiritual condition of the church is because our Lord is concerned for the church. Speaking through St. John to the church in Smyrna, the Master said: "I know thy works, and tribulation, and poverty. Be thou faithful unto death, and I will give thee a crown of life." Since Christ is concerned for the church, we are not surprised to learn that St. Paul was solicitous concerning her welfare, for the first lesson which he learned was that Christ identified himself with the church that his persecutions were mascus he heard a voice saying: "Saul, Saul, why persecutest thou me?" and he said, "Who art thou, Lord?" and the reply was, "I am Jesus whom thou persecutest." Thus he learned the lesson which he never forgot—the lesson that Christ so identified himself with the church that his persecutions were directed, not merely against a few despised Christians, but against Christ himself. The impressions of that hour never faded from his memory, but followed him through life; so while standing on the sands of the seashore, bidding farewell to the elders of the church in the city of Ephesus, he said: "Feed the Church of God which he hath purchased with his own blood." And on another occasion he tells us that Christ loved the church and gave himself for the church.

What the spiritual condition of the church through other ages was is revealed to us by the rising and falling tide of her progress along the ever-widening channels of history. But we need not strain our ears to catch the voice of the past, for that which concerns us most is the present. Let us ask, therefore, What is the present spiritual condition of the church? This question in its last analysis resolves itself into that other question, What is the spiritual condition of the church membership? for, of course, the spirituality of the church depends upon the spirituality of her individual members.

The men who have said, in answer to this question, that the spirituality of the church is moving toward zero have been called pessimists. But is the physician who accurately diagnoses the condition of his patient and pronounces it serious a pessimist, and does it improve the condition of his patient to call him so? Rather, is not the patient in safer hands when the physician recognizes the seriousness of his disease? Who is the pessimist? Is it the Dutchman who stands on Holland's dyke with sandbag in hand, ready to stop the first crevice made by the rising sea, or is it the Dutchman who lies sleeping in his home, unconscious of the approaching danger? So, why should we call these men pessimists who think they recognize a decline in the spirituality of the church? Indeed, does not their pessimism, if it be such, find its source in their zeal and love for the church? Be that as it may, I am sure that no decline, real or imaginary, will be checked by calling names, or by shutting our eyes to the existing facts. Would it not be better for us and for the church if we would honestly face the facts, recognizing them as facts, and endeavor to find the remedy, than to deny the conditions till the church is overwhelmed with the spirit of worldliness? I think so.

But let us return to the question, What is the present spiritual condition of the church? In our attempt to answer this question, let us notice, first, the evidences of the growing spirituality of the church.

The first evidence, then, is increasing numbers. At each Quarterly Conference the question is asked: "Is there a written report from the preacher in charge on the general state of the church?" followed by the direction, "Let this report embrace the names of those baptized, or in any other way received into the church." The general state of the church must certainly include the spiritual state; the inference, therefore, is that the discipline regards the number of accessions as an evidence of the growing spirituality of the church. With possibly one exception, not a year has come and gone in the history of Methodism that she has not seen a marvelous increase in numbers till to-day she counts her multiplied millions being among the wealthiest and numerically the strongest Protestant denomination in the world.

A second evidence of the church's spirituality is to be found in her material prosperity. It is said that Methodism is building two churches every day in the year. Her educational institutions also are many, and her missionary operations are nothing short of marvelous, for she is enlarging her borders day by day. The liberality of her people is growing, for they are pouring their money into the treasury of the church as never before. All the interests of the church are advancing, and as we keep in touch with the movements of the present day, we feel the thrill of her progress, and we seem to hear the voice of God speaking to us as he did to Moses, saying, "Speak thou unto the children of Israel that they go forward."

Now, all these tokens are accepted upon every hand as indubitable evidences of a rising tide in the spirituality of the church, and if there were no other source from which they could come they would be undeniable, but since there may be other causes which may account for all this progress, the force of these evidences of the church's spirituality is considerably weakened. The time once was in the history of Christianity when to become a member of the church meant persecution and a life of self-sacrifice. Those days, and I sometimes think unfortunately, are gone forever. Now membership in the church is fashionable. The elite of society, the educated, the refined, the cultured, the "bon-tons"—they are all members in good standing in the church. To join the church, therefore, is the popular thing to do, and membership in the church carries with it but little significance. So, then, an increase in numbers is a questionable evidence of spirituality; so much so, indeed, that it might be accepted as evidence of a lack of spirituality.

As for the material prosperity of the church, much of it may be traced to church pride, or denominational emulation, rather than to real piety of heart. So, if a growth in numbers and material prosperity are all that the so-called optimist has to show for the spirituality of the church, he is standing on shifting sand.

"But," says one, "what of the League, the Sunday school, and the various organizations of the church—do they count for nothing?" I answer, all of them, irrespective of name, are like so much useless machinery if they have not the Spirit of God. "But do you believe that the spirituality of the church is declining?" Well, let us put our hand on the pulse of the church for a moment and see what the symptoms indicate.

First, then, where is the old "class-meeting," that once delighted the hearts of our fathers, and wherein our mothers rejoiced as they told their religious experiences and how God had dealt with their souls? Those were hours of sweet communion with God, and when there was a flow of soul in Christian love and fellowship, but the days of the "class-meeting" are gone forever.

Is it not true also that the family altar around which, as the twilight was falling, our fathers used to gather their families to offer thereon their evening incense of prayer and sacrifice of thanksgiving and praise—is not the family altar dying, if not already dead? Have we not already heard the last notes of its funeral dirge sounding from out the sordid, material commercialism of the present day? It will be a sad day for the Church and our holy religion when the last family altar falls in some Methodist home.

Furthermore, what has become of the emotional nature which used to be so characteristic of Methodism that we were called shouting Methodists? Children and young people of to-day sometimes hear their parents speak of this manifestation of early Methodism, but thousands of them never saw or heard such a religious demonstration. Shouting is so much a thing of the past that to mention it in polite society is to arouse the risibilities and provoke a smile. Is it not true that our emotional natures—the best part of us—has been crushed out of us by the cold, lifeless tread of modern intellectualism? Sometimes I think St. Paul must have foreseen the coldness and formality resulting from the withering touch of intellectualism when he said: "Quench not the spirit."

What, again, of the prayer-meeting? It has been said to be the thermometer of the Church. If so, must not every observant pastor admit that the spirituality of the Church is declining?

True, the Sunday school makes a good show for itself, but what of the superintendents and officers? Are they men of real piety? And the teachers, are they men and women who have an experimental knowledge of Christ, and recognize that their chief business is to lead the members of their respective classes to a positive acceptance of Christ? If this is lacking there is here no indication of spirituality.

The League also; do we not hear its creaking, and do not its wheels drag heavily because it lacks the lubricating qualities of the Divine Spirit?

The Centenary College of Louisiana,
SHREVEPORT, LA.

FOR CATALOGUE OR OTHER INFORMATION, ADDRESS
President W. L. WEBER,
Shreveport, La.

NEXT SESSION OPENS SEPT. 15.

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Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.B., President.
Grenada, Miss.

Is not church loyalty a sign of spirituality? If so, do we not fall short here also, and compare unfavorably with other denominations?

The relation of our church membership to worldly amusements and godless sport is still another indication of a decline in spirituality. A change is taking place in the minds of men in authority in reference to these matters. Some in high places, such as the editor of our General Church Organ, are advocating the removal from our Church rules all [illegible] of all forms of worldly amusement so that the entire question may be left to the decision of the individual conscience. This is what I call letting down the bars that any sort of a goat may come into the fold and keep company with the sheep. College authorities are standing for intercollegiate foot-ball and base-ball despite the protest of many who have a right to be heard.

A recent District Conference, composed, of course, of Methodist preachers (!) and laymen, passed resolutions to the effect that our conferences ought to play hands off and leave this matter to the judgment of college authorities. Now, while I would not condemn an occasional game of base-ball played by the community boys solely as recreation, the match game is godless, for as soon as the game begins there is more or less gambling, and I believe that such games are greater evils than horse-racing, because they affect more localities. The man who puts himself out on the diamond in the match game puts himself there as a race horse to be bet on. Prominent Methodist laymen have been known to umpire these games, and at least one ex-Methodist steward has been known to declare to the assembled multitude that all bets were off, since, a heavy rain having fallen, an expert game could not be played. Some Methodist preachers, including presiding elders, have been known to attend these games and lend them respectability by their presence. Many of our young people in some localities are dancing and going to "moonlight picnics." Some of our older men vote the prohibition ticket, but continue their drinking. Our men are ceasing to pray in public, and our women are abbreviating their testimonies for Christ, and a thousand various inconsistencies in the lives of our people show the tendency of modern church life. I am aware of the fact that it is not popular to say these things, but I am candidly trying to face the facts, and to honestly answer the question, Is the spirituality of the church declining? I must say, in the fear of God, what I believe to be the truth. "These things ought not so to be," but saying this does not alter the facts. I am speaking from an observation extending over eighteen years in the pastorate, and I am sure that in the charges which I have served worldliness has not been especially dominant more than in other charges.

Perhaps it may be asked, "Do you believe that the church is going to the bow-wows?" No; emphatically no! What conclusions, then, are we to draw? Is the spirituality of the church declining? Is the church getting better or worse? I reply, the question cannot be answered with a simple yes or no. It is similar to that other question, "Is the world getting better or worse?" Mr. Talmage said, "Better." Mr. Moody said "Worse." The truth is to be found in a golden mean—the bad part of the world is getting worse and the good part is getting better. It is likewise with the church. The worldly membership of the church is getting intensely godless, while the [illegible] are growing more spiritual. There was an inner circle even among the apostles, consisting of Peter, James and John, who witnessed the transfiguration of their Lord and his sufferings in the garden of Gethsemane, and were closer to him than were the others. So there is an inner circle within the membership of the church, composed of those who are more intelligently Christian than any other equal number which the world has ever seen. My faith in God and in the final and universal dominion of the kingdom of our Lord leads me to believe that this inner circle is slowly but surely growing in numbers, and constantly increasing in influence with the passing years.

What, then, is the remedy for that large majority who are worldly-minded and persistently godless—the most of whom doubtless never felt the touch of the Divine Spirit? Without entering into details, let there be a unanimity of action upon the part of all the pastors, supported by that inner circle, in the expulsion of the ungodly from the church. The very life of the church is imperiled, and the time has come when she must demand that her membership be at least decent and respectable.

METHODISM AND THE LAYMAN.

By Rev. T. B. Holloman.

Rev. W. H. Fitchett in his "Wesley and his Century" says that "Wesley was destined to found a Church which employs more lay preachers, and employs them with greater effect and honor, than any Church known to history." This statement agrees, strictly, with all other historians who have written of this great organizer and his wonderful movement. Nothing impresses the student of Methodism so much as the part performed by the laymen in her early development. While Mr. Wesley was a High Churchman of the strictest sect, in the beginning of the movement, his good judgment and uncommon wisdom soon convinced him that the help of such men as Thomas Maxfield was indispensable to the success of his work. The field preacher and the class leader became recognized as a first essential in organizing and holding together the movement. In the midst of our present-day lament at the shortness of ministerial supply, we are put to the blush when comparing with that time when, speaking technically, there was almost none—only a few like the Wesleys and Whitefield upon whom the hands of ordination had been laid; yet the life within the movement was indeed like the "yeast in the three measures of meal" destined to accomplish a wonderful reformation. But some one has said that such movements as the German reformation and the Wesleyan revival are like the pendulum of a clock which swings to the extreme of the arc and then gradually seeks its equilibrium. so it seems to have been with Methodism. From a Church largely dominated and built up by the combined efforts of the laity, there has been a decided tendency to seek the other extreme of the circle, and depend almost entirely on the ministry. There yet remain a few among us who remember the work of the class leader, its essential value to the pastor and its help to the membership—in its day of large circuits and scarcity of pastors, a maximum power for good. Then, too, the prayer meetings regularly conducted and maintained by the laymen, often resulting in gracious revivals even in the absence of the pastor.

Not many years ago, I heard one of these, twenty-eight-day circuit preachers say that the greatest revival that had ever come into his knowledge was the result of a weekly, neighborhood prayer meeting. How changed are the conditions to-day? Few indeed are the prayer meetings, where there is not a minister to lead, and in most of our churches the percentage of those who will respond to the pastor's call for prayer in the congregation is lamentably small.

This disposition to relegate so largely all of the work into the hands of the pastor has, not only put upon him burdens grievous to be borne, but has eliminated from the layman's life an essential element of growth in grace and knowledge of Jesus Christ. In this day of intensive work; of sharp denominational rivalry, and when the benevolences of the Church have increased to one-third of all monies collected, the pastor's life has become too strenuous for any man to do his best work for the Church, or to his own satisfaction.

If the Laymen's Movement means anything of great value to the Church, I insist that it must first give its thought to relieving the pastors of this constant serving of tables. A prominent man in the Laymen's Movement remarked to this pastor recently that they were waiting for the pastors to get their collections out of the way before beginning the canvass for their extra assessment. Under our present plan of requiring the pastors to raise all of these collections, and the further custom of the people to defer their payment until the close of the year our brother will look in vain for a convenient time to get before the membership of the Church. If, under our present plan the stewards are not willing to take all financial matters into their hands, it will be wise legislation if our next General Conference will provide for special collectors for these numerous claims upon the Church.

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for superior quality, uniform excellence and all-around goodness. It is giving satisfaction everywhere. In one week recently we received four orders for solid carloads of this coffee—30,000 lbs. each. In one day the sum total of the order amounted to 92325 lbs. LUZIANNE COFFEE.

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The Reily-Taylor Co., New Orleans, U. S. A.

In the Nashville Advocate of June 15th, appears an article from the pen of Dr. Frank Richardson, touching largely upon this feature of our Church work, which would do well to be published in all our Conference organs, that our people might learn the conclusions of our oldest and wisest counselors.

This writer remembers upon receiving a certain appointment to have gotten a letter from one high in authority saying that the appointment was a compliment to my "Nehemiahan spirit," when the truth of the history is that Nehemiah was not either a prophet or a priest, but a wise master-builder among the laymen of his day. This, however, was but an expression of the spirit of this day when, if a church is to be built, a parsonage to be repaired or a special financial movement to be enterprised the call comes for a preacher who is a builder, often, even to the exclusion of every other requisite. The Sunday School may suffer, pastoral oversight be neglected and even better preparation for the pulpit be discontinued, if the finances are only skilfully managed. "Brethren, such thing ought not so to be."

Edwards, July 2, 1909.

THE SEASHORE DIVINITY SCHOOL.

By Rev. Robt. R. Ellison.

The session of the Preachers' Institute at the Seashore Camp Ground, June 22-July 1, was a most profitable gathering of the ministers from the three States of Alabama, Mississippi and Louisiana. The lectures were great. All went away with a much better knowledge of the problems that confront a pastor in his work, and the ways of meeting these problems. Much inspiration was received from the speakers and from the association with the brethren. The environment was most conducive to the enjoyment of the occasion. Bathing, boat-riding and breezes were incidental features, that added much to the pleasure of the preachers and laymen. But above all, the Institute was a great intellectual and spiritual feast. This is hardly necessary to be said, when we know the personnel of the speakers—Drs. Shailer Mathews, F. N. Parker, Wm. Weber, J. M. Moore, Gross Alexander, and J. T. Paves of Atlanta. All of these lectures were highly appreciated by the ministers and the public at large. Many were heard to express a desire to attend the Institute every year.

It might be of interest to many to state that Dr. Shailer Mathews has already consented to be on the programme next year. His lectures were so good and so highly appreciated by all who heard them that the Board of Directors took immediate steps to secure him for next summer.

This is just the beginning of a great summer school for preachers at the Seashore Camp Ground. The Board of Directors is already planning great things for next year. This session was a remarkably good beginning, everything considered, and the directors feel greatly encouraged over the success and the prospects of even greater success next year. The Board agreed to request the presiding elders of the four participating Conferences not to hold any Quarterly or District Conferences during the session of the school, so the preachers may be free to attend.

At the meeting of the Joint Commission the following were present: Mississippi Conference—Robt. Selby, H. M. Ellis and C. W. Crisler. Louisiana Conference—J. A. Rice and W. W. Holmes. Alabama Conference—H. H. McNeill and R. R. Ellison.

The officers were re-elected, as follows: Robt. Selby, chairman; R. R. Ellison, secretary; W. W. Holmes, treasurer

The programme for the next session was discussed. It was agreed that we put in the Conference courses in connection with the other lectures: One hour per day will be devoted to the classes on the four years' courses ordered by our Discipline for the young preachers. At the same hour there will be a post-graduate class for those who have finished these courses. The plan for the undergraduate work is this: One member of every examining committee of every Conference participating will be invited (expenses paid) to assist in lecturing to and conducting the classes. These four men to every class (one from each Conference) will have charge of their year's work. The undergraduate men will be expected to read the books before coming. If any committee of any of the Conferences should desire to examine their class at this time, instead of at the Annual Conference session, they will be at liberty to do so.

One hour per day will be devoted to lectures on psychology and psychological reasoning, one-half hour to hymnology and two hours to public lectures.

A constitution was adopted, and it was agreed that we call the institution "The Seashore Divinity School," and the Joint Commission "The Board of Directors." The entire teaching force will be known as "the Faculty," with a dean at its head. Dr. W. B. Murrah, president of Millsaps College, Jackson Miss., was elected dean of the school for one year. The faculty will be elected annually by the Board of Directors. Other members of the faculty for 1910 will be added from time to time, until the lecture force, or teaching force, is made up.

The following standing committees were elected:

On Programme—Robt. Selby, J. A. Rice, C. W. Crisler, R. R. Ellison.

On Finance—J. A. Rice for the Louisiana Conference; H. H. McNeill for the Alabama Conference; Robt. Selby and C. W. Crisler for the Mississippi Conference; W. B. Murrah for the North Mississippi Conference.

On Advertisement—H. M. Ellis, R. R. Ellison, R. H. Wynn and W. B. Murrah.

On Entertainment—H. H. McNeill, E. W. Lipscomb, W. W. Holmes.

On Recreation—W. W. Holmes and H. M. Ellis.

The date of the next session will be June 28-July 7, 1910, closing just before the Camp Meeting begins.

Following is the Constitution of the Seashore Divinity School:

Article 1. This school shall be known as "The Seashore Divinity School."

Art. 2. The purpose of this school is to increase the efficiency of our ministry.

Art. 3. There shall be annual sessions of the school, to be held at the Seashore Camp Ground. The time and length of the sessions to be determined by the Board of Directors.

Art. 4. The school shall be under the control of the Board of Directors. This Board of Directors shall consist of twelve ministers—three each from the Alabama, the Louisiana, the Mississippi and the North Mississippi Conference of the Methodist Episcopal Church, South, as follows: Robt. Selby, H. M. Ellis and C. W. Crisler, of the Mississippi Conference; J. A. Rice, R. H. Wynn and W. W. Holmes, of the Louisiana Conference; Robert R. Ellison, J. M. Dannelly and H. H. McNeill, of the Alabama Conference; W. B. Murrah, L. M. Broyles and J. C. Park, of the North Mississippi Conference. All vacancies occurring from resignation, death or otherwise, shall be filled by nominations by the Board of Directors, subject to ratification by the Conference in which the vacancy shall occur.

Art. 5. The officers of the Board shall be a President, Vice-President, Secretary and Treasurer, to be elected annually. Their duties shall be those ordinarily performed by such officers.

Art. 6. The Board of Directors shall elect a Dean at each annual meeting to serve for one year as general superintendent of a teaching faculty secured by the Board.

Art. 7. The Board shall have power to transact all such business as may be necessary for the furtherance of the purpose of the school.

ABERDEEN DISTRICT CONFERENCE.

The fortieth session of the Aberdeen District Conference met at Nettleton, June 21, with Rev. Jas. H. Felts, presiding elder, in the chair. Rev. W. S. Shipman was the host, and right royally did he entertain. The good people of Nettleton not only provided generous hospitality, but they also attended the session of the Conference with marked interest. The Conference will be glad to go back there at any time. Shipman makes an ideal host, and if he ever asks for the Annual Conference this writer will be sure to vote for his place.

The Conference was well attended, and the reports from nearly every charge showed that the church was prospering throughout our bounds. We are more than holding our own, which is the lion's share. Good revivals were reported from some of the churches. The number of accessions was large, though I do not remember just what it was. Many new houses of worship are in process of construction. Brother W. C. Carlisle deserves special mention in this connection. He is building three new and splendid houses, one of which was to be open for service the Sunday following the Conference. In the midst of this great work, he has had enough time and faith to ask his people for and to get his mission collections in full. He has done this in a territory that is as poor as any other in our Conference.

Throughout the district there is a spirit of aggressiveness on the part of the pastors and laymen, which promises better things for the church.

Every part of the work of the church was thoroughly looked into with care. The laymen had a day and a night. Mr. G. L. Jones made a happy address which, beyond question, will bear fruit for the great missionary movement which he is leading in North Mississippi. Two of the charges in the district are well organized in the Laymen's Movement, viz.: Houston and Tupelo.

The work of the women's societies was given time, and the reports from the district showed that the women were organized in nearly every charge and doing splendid work.

One young man was recommended to the Annual Conference for admission on trial, James Mills. None were granted license to preach, nor recommended for orders. Pontotoc was chosen as the place for the next Conference. J. A. Lowe, S. J. High, P. W. Shell and F. J. McDonnell were chosen as delegates to the next Annual Conference.

During the Conference a memorial service was held in memory of Bishop Galloway and Brother Kendall.

Mr. Clifton, of our school at Grenada, delivered an address on the education of our girls, with special reference to the work of the Grenada College. Millsaps was also represented in a brief address.

Brother Felts is making the church a good administrative elder. The choice of Bishop Morrison in his case is fully justified by the untiring energy and earnestness of Felts. He hopes to carry up to Conference a clean slate this fall. Cordially,

THE SECRETARY.

SARDIS DISTRICT CONFERENCE.

The Sardis District Conference was held at Cold Water, Miss., June [illegible]-27. All the preachers were on hand save three, who were unavoidably kept away by sickness in their families. The first day was given to the woman's missionary societies, which showed great progress throughout the district. The second day was given to Sunday schools and missions, which also showed [illegible]. The third and fourth days were given to the discussion of topics and the hearing of reports of pastors.

Rev. W. M. Young, our presiding elder, had a carefully arranged programme that was carried out to the letter, giving all the preachers and laymen ample time to speak out of the fullness of their hearts. Seldom have I seen people so full of discussion, but it was all done in the spirit of Christ. Not a word was spoken to mar the peace and happiness of any one. The preaching was done by Revs. J. W. Raper, R. M. Evans, W. D. Wendell, S. A. Brown and C. P. Moss, all of which was of a high order and great spiritual power.

The visiting brethren were Revs. J. M. Wyatt, of Oxford; W. M. Williams, of Jackson; R. P. Neblett, of Shelby; also Hon. G. L. Jones, of New Albany, and Mr. T. B. King, of Memphis, Tenn. Hon. G. L. Jones delivered a masterly address on Friday at 11 o'clock on the Laymen's Movement. The climax was reached Friday night, when Mr. T. B. King, of Memphis, with the eloquence of Cicero or Demosthenes, spoke for one hour and thirty minutes on the great probabilities and responsibilities of the Laymen's Movement, of its work in evangelizing and Christianizing the world. Rev. W. M. Williams spoke in behalf of the Orphans' Home and the 165 children committed to his care. God speed the day when our church will do its full duty toward this home for fatherless and motherless children. Mr. Herbert Holmes was elected district leader for the Laymen's Movement. The delegates elected to represent the district at Annual Conference are: P. T. Calicott, Herbert Holmes, R. P. Houston and Dr. C. L. Mapers. Alternates: Dr. A. S. Yarbrough and J. J. Stephenson. The following local preachers had their licenses renewed: A. F. Moore, J. W. Askins, J. H. Arnold, W. J. Echols and A. S. Raper. Recommended to Annual Conference for admission on trial: A. S. Raper, a very promising young man and son of Rev. J. W. Raper, of Byhalia.

The licensing committee for the coming year are as follows: J. T. Murrah, S. L. Pope, S. A. Brown, C. P. Moss, R. M. Evans. The next district conference is to be held in Senatobia.

The following resolutions were unanimously passed by the Conference:

"Whereas we anticipated with great pleasure the presidency of Bishop Chas. B. Galloway at our next Annual Conference; but whereas, in the providence of God, he has been removed from labor to refreshment; be it

"Resolved, That we record our high appreciation of him as a faithful Bishop and a great preacher of the gospel of Jesus Christ."

The people of Cold Water threw their hearts and homes wide open for the entertainment and pleasure of all who attended the Conference, and really made us wish our stay could be lengthened. Brother V. C. Curtis was Conference host, and spared no pains in looking after the comfort and happiness of his guests. The only objection I heard of was, there was not enough visitors to meet the demands of the hospitable people of Cold Water. Brother P. T. Calicott acted as secretary for the Conference. Brother Calicott runs a large merchandise business in Cold Water, for which he keeps his own books, but he always finds time to attend to any business of his church.

I cannot close without speaking a word in behalf of Rev. W. M. Young, our presiding elder. He is faithful in all things, and is living in the hearts of the people of his district. There is no undertaking that is too great for him. We all fear he is working too hard, but you can't check him. He has his brakes thrown off and runs with the throttle wide open, and will some day cease to labor and begin to live.

W. R. WILLIAMS.

W. F. M. S.

NORTH MISSISSIPPI CONFERENCE.

The annual conference of the Woman's Foreign Missionary Society of North Mississippi convened at Greenwood on June 11-16, 1909. Mrs. S. M. Thames, of Pickens, Miss., president of the body, dispatched with ease and skill much important business during these few days. All the officers were present except the recording secretary, Mrs. Alexander, Lexington. Mrs. T. M. Clark, of Verona, was appointed to serve as recording secretary pro tem.

The guest of honor on this occasion was Mrs. Mary L. Hargrove, of the Bible and Scarritt Training School, Kansas City. Mrs. Hargrove has just returned from China. Her series of evening lectures on China, Japan, Corea, and a trip around the walls of Jerusalem on a donkey, were graphic in description, all-compelling in interest and very instructive. The influence of her three noon-tide talks on "The inspiration of Vision," "The Dynamics of Prayer," and "The Venture of Faith," was intensely spiritual.

Among other visitors present were Mrs. Mary Inge Hoskins, of Huntsville, Ala., Miss Tommie Foster, of Tchula, Miss., who sails for Soochow, China, as a missionary in September, Mrs. Carlotta Gibbs; of Grenada College, and Miss Mollie Clark, of Pickens, Miss.

The ministers of the conference, who encouraged the body by their presence, were Rev. H. S. Spraggins, the genial host; Dr. W. B. Murrah, of Millsaps College; Rev. S. M. Thames, Pickens, Miss.; Rev. E. S. Lewis, presiding elder of Winona District; Rev. O. L. Savage, of Iuka, and Rev. J. M. Wyatt, of Oxford Training School.

Besides the business to be transacted, the president had planned other interesting features. The annual sermon was preached by Dr. W. B. Murrah, of Millsaps College, from Matt. 13:33. This strong discourse awakened in the minds and hearts of the hearers new incentives to a higher plane of spiritual life. Mrs. Walter Trotter, in a charming manner, conveyed to the body greetings from the Conference Home Mission Society. Among the carefully prepared papers which were read and enjoyed by the hearers, were "Relation of Young Womanhood to the Missionary Cause," by Mrs. Carlotta Gibbs; "The Child in the Midst," by Mrs. W. N. Duncan, Durant, Miss.; "Our Literature," by Miss Susie Trigg, Greenville, Miss.; "Young People's Work," by Mrs. Hardin, Macon, Miss. The President's address showed much thought in preparation, and was delivered in the modest, womanly manner characteristic of the beloved President. The annual report of the Conference Corresponding Secretary evinced a thorough knowledge of the work on the part of Mrs. C. F. Evans.

A unique feature of the programme was readings and papers by the Jubenile delegates, interspersed throughout. Twenty boys and girls were present from as many auxiliaries.

The able financial report made by the efficient Treasurer, Mrs. B. L. Jones, of Beland, Miss., showed a total collection of over $6,000 for all purposes during the year. The encouraging feature of this report is an increase of over $1,000 over last year's collections.

Mrs. C. F. Evans, the beloved Conference Corresponding Secretary, who has so faithfully served in this capacity for several years past, offered her resignation, which was reluctantly accepted with sincere regrets of the body. With this exception, the same officers were re-elected for the coming year. Mrs. T. M. Clark, of Verona, was elected Corresponding Secretary.

On Wednesday evening, June 16, the Conference adjourned to meet in Tupelo, Miss., next year. The people of Greenwood opened their homes and their hearts to the strangers in their midst. Each delegate and visitor left with hearts full of love and gratitude for the royal hospitality they had received at the hands of the inhabitants of the "Queen City of the Delta." MRS. W. N. DUNCAN.

MISSISSIPPI CONFERENCE.

I am asking that each district secretary and auxiliary corresponding secretary send me some item of interest for the column. This week we are publishing the report of the conference treasurer for the first quarter, and we note with regret that the pledge has fallen $200 short of the first quarter last year. Last year our pledge was $2,000; this year it is $3,000. Let each auxiliary make an extra effort to make up the deficit next quarter. MINNIE BUNTYN.

1310 23d Avenue, Meridian, Miss.

Following is the report for the first quarter, W. F. M. S., Mississippi Conference:

1909-10—

Dues	$377.75
Pledge	213.18
Conference Fund	81.78
Day School	12.36
Bible Women	2.50
Scholarship	1.50
For Miss Vaida Martin's expenses	43.31
Total	$732.41

ZELLE WATTS KENDALL,
Conference Treasurer.

FROM THE COLPORTER.

During the past three months I have been on the run trying to keep up with the District Conferences and other church meetings. But after all diligence, some have been missed because of two or more being held on same date.

This I exceedingly regret, and have been assured that my absence was regretted by the brethren and friends with whom I could not meet. Still, we are joined in mind and spirit, and in love and prayer for each others' welfare and success.

Notwithstanding the financial depression, rains, floods, etc., our colportage business keeps well up, equally as good as in any year in the past to date.

Only one thing is lacking right now, viz.: The settling all accounts in full to date. Will those concerned see to this and make their humble servant's heart rejoice? It is sincerely hoped that they will so do and that right soon.

The churches at Itta Bena and Fayette have recently been supplied with the Methodist Hymnal. Who next?

"Revival Praises" is going rapidly. For merit and economy it is next to the standard hymn book the very best to use in our revival meetings. Do not forget this nor neglect to send us your orders.

Young People's Hymnals Nos. 1, 2 and 3 are yet in demand, and worthily so. A good supply of them also in stock awaiting orders.

The newest books from our press are "Reminiscenses and Sketches," by Charles Forster Smith, $1.25; "The Men of Sapio Ranch," by Rev. H. M. DuBose, $1.00; "The Trials and Tribulations of a Young Preacher," by Rev. E. G. Kilgore, $1.00. Either of them excellent summer reading and sent post paid at price given.

Rev. J. A. Hall, pastor of Winona Church, has organized an adult class for the study of Methodist doctrine and history. They are now studying the Methodist Armor. What a valuable book it is, and costs only 50 cents, postpaid. Every Methodist should read it. Brother Hall has also a "Bible Teachers' Study Circle" of his Sunday School teachers, using the latest revised "Circle Courses." This is commendable. Every church should have such schools with the pastor as principal. With such teaching and learning there is hope of making disciples indeed.

The weather is hot and we are entering the heated period, but the Colporter is in health and ready by the grace of God for any service in his calling and sphere. G. W. BACHMAN.

Winona, Miss., July 1, 1909.

NOTICE.

To any who may wish to move near Millsaps College:

I have a new five-room house for sale, two cabinet mantles, lights and water; lot 76x172 ft.; garden and barn. One-half block from College property; one and one-half blocks from car line, will be one-half block when line is extended. $1600. Terms.

L. L. ROBERTS, P. C.

Flora, Miss., July 7, 1909.

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The Home Circle.

IN CLOVER.

"Oh!" said Jamie, one day, "I wish I was a little bird or a bee."

How mamma laughed! "Why do you wish that?" she said. "Do you want to fly to the top of a tree?"

"No, but I was just thinking how good it would feel to live in clover all the time."

It was June, and Jamie was in the country. He was enjoying it and felt as if he just could not get enough of it. All around him were acres and acres of clover, and the air was sweet with the perfume of many blossoms.

Hundreds of bees and butterflies were flying here and there, sipping the sweet white and red blossoms. And Jamie, too, enjoyed drawing the sweet from the little tubes. But he was always very careful not to interfere with the flower the bees had selected.

Every morning Jamie went to the field and brought a nice basketful of the clover, with the dew on it, for Bunny Wee, going again late in the afternoon to get it fresh for his supper.

Bunnies are all very fond of clover, and ponies, too. Prince was—Jamie said when he went to the stable and asked him if he wanted some clover Prince just "sniggered and laughed," he was so happy.

And Jamie felt very happy, too, as Prince cantered off with him on his back to the clover field.

Did you ever find a nicer place, children, than a big clover field?

What good times!

Can you find any sweeter place to play hide and seek?

By the way, did you ever look at clover leaves after dark? The two side leaves, which are its "hands," are folded together, while the third leaf leans over and clasps them.

Some one said, "The clover was asleep, and had folded its hands to say its prayers."

Clovers usually have three leaves. But when you find four leaves in a cluster, it is said to bring good luck.

When you hear people say "they are living in clover," that means they are having a splendid time.

And Jamie certainly "lived in clover" all that summer, for he had the most splendid vacation he had ever had.—The Child's Gem.

A WISE YOUNG WOMAN.

Alice Eames walked into the library, an open letter in her hand.

"Tom has written to ask me to go to the Junior Prom at Hillsver, mother," she said, and there was a queer little catch in her voice.

Mrs. Eames looked up from her book. "How delightful, my dear!" she cried, enthusiastically. "You've looked forward so much to going, I know; and now you shall have the prettiest gown we can plan together."

"But I'm not going," answered the girl, and the little catch turned into a genuine sob.

"Not going!" exclaimed Mrs. Eames, in astonishment. "Why, what is the matter? Tell me! I thought you and Tom were such good friends."

"We were, mother!" cried Alice. "And it was something more, for at Christmas Tom told me he cared for me, and I promised—" her voice broke again. "But he's in with the swiftest set in college, Ted Lanham and Joe Grover and all those rich boys that were in prep school with them. I told him that he would have to break with them if he wanted me."

"What has he done now?" demanded her mother. "I had heard nothing."

"No, I didn't tell you," answered the girl. "I was so hurt that I couldn't. It was just the silliest sort of scrape; what dad would call sophomoric. A lot of his fraternity drove to Lebanon, and drank more than they should, and then had a general smash-up at one of the dance halls there. I heard something about it; I asked Tom, and he told me—straight. He never lies, you know. I was angry and disappointed, of course, and said so." Alice lifted her head proudly. "And that's all there is about it."

"Don't you think that you're a little hard on Tom, girlie," asked Mrs. Eames, wistfully. "Aren't you going to give him another chance?"

"Yes, mother," replied Alice, firmly, "but not the chance of the girl who sells her forgiveness just for the sake of a good time. He'd despise me if I was like that, and I'd despise myself, too. I'm going upstairs to write him that I can't go."

And she walked out of the room, her head still nobly erect.

The letter, so hard to write, reached Tom as he sat in his uncle's study wrestling with the professor over an intricate bit of calculus, and his face dropped dolefully as he read it.

"When do you expect Miss Eames?" Professor Lee inquired, pleasantly.

For answer, Tom held out the letter in silence; then, when his uncle had finished reading it, he said:

"It's all that fool Lebanon parade! No glad rags for mine this prom! Alice is great, I know, but she's the sort of girl that's dreadfully hard on a fellow."

"But that's just the kind of a woman a man wants," answered his uncle. "It's the woman who sets standards almost out of our reach who makes us grow." The Professor's eyes softened as he looked across his study to the picture of a woman who had at once made life hard and very, very beautiful for him. "'If Helen of Troy set the world at war, she made men heroes,'" he quoted, slowly. Then he added, with a quizzical glance at his nephew, "Tom, it's up to you!"

"You're dead right, Uncle Ned!" cried Tom, a new light of determination coming into his face. "It is up to me, and—I'm going to make good!"—*Youth's Companion.*

FOLKS, PLACES AND THINGS.

A Chicago attorney who says modestly that he tries to improve every fair opportunity for conversation on religion with men of his acquaintance testifies that men are constantly growing more and more willing to talk about religious matters. "One rainy day some years ago," he recalled, "going down one of the principal streets of Chicago, I suddenly ran into a member of the City Council. 'Say,' he said bluntly, 'are you a candidate for anything this campaign?' I didn't really intend to say it, but quick as a flash the words popped out of my mouth: 'Me? I'm a candidate for heaven.' The man gripped my arm nervously and pulled me into a doorway out of the rain. 'Look here,' he said tersely, 'what made you say that to me?' 'I don't know, I'm sure,' I answered. 'It dashed into my mind all of a sudden. I wasn't planning it. I mean it, though.' 'Well, you've knocked me all in a heap,' he said huskily. 'I'm a candidate for heaven, too, but I've come pretty near forgetting it. I'm a church member, and I thought I was a pretty good Christian when I went into politics. I haven't done anything very shameful yet, but I have been losing sight of my religion and getting awful careless. This Council business hasn't been good for me. I've been kept out late nights, and I always go with the boys for supper at some restaurant after Council meetings are over. They're a hilarious crowd, and we go bumming around the town more than is good for anybody. I've neglected my family and neglected my church, and this thing you've said brings it all back over me. I'm going to do better. I don't have to let this political business lead me off. I'm glad that thing was put into your head to say to me. I needed it.'

"One day," continued the attorney, "I had been working with another lawyer over a case; and when we finally wrapped up the papers and he was ready to leave the words slipped out of my mouth sort of unawares: 'Well, it's all so; the wages of sin is death.' He whirled around and stared at me fiercely. 'What do you mean by that? Are you going to preach to me?' 'Not a bit of it,' I answered. 'What are you getting excited about? That's in the Bible. Don't you think it's true?' He paused and studied several seconds. 'Yes, it's true,' he answered slowly. 'I know it's true. And I haven't been living like I ought to; I know that. There are a lot of things I have been doing that I wouldn't dare to have my wife know. I'm going to try to cut them out. I don't want the wages.'"—*The Interior.*

The fortunate people—the truly fortunate—are not so much those who succeed in life as those who succeed in living.—Edward S. Martin.

The heart knoweth its own bitterness. God knows it too; and though a stranger cannot intermeddle with its joy, he whose temple and dwelling place is the soul that loves him, is no stranger, but the soul's most intimate and only friend.—R. W. Dale

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This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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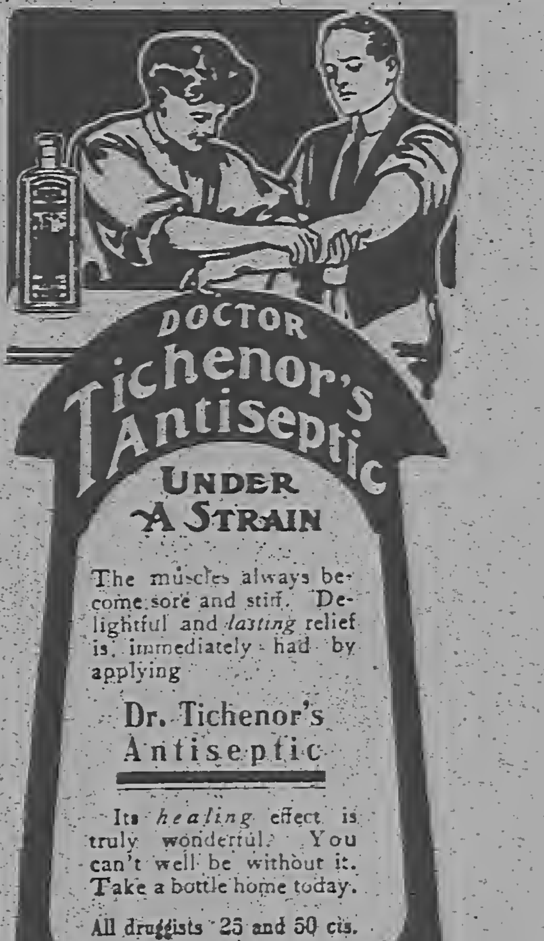

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Christian Advocate.

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REV. H. WHITEHEAD, Ass't Editor.
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IS EDUCATION IMPERILED BY NORTHERN MONEY?

Under the above caption, the *Western Methodist,* of July 1, presents in a strenuous way the editor's views in regard to the work of the General Board of Education. The article seems principally designed to combat the idea that the Board grants donations only on humiliating conditions. We think the editor fails. He does not mention at all the conditions that are really humiliating. For example, the Board proposed to give a certain amount to a Southern school and imposed five conditions, two of them as follows:

> "The accredited representative of the Board shall at all reasonable times have the right to inspect the books, accounts and securities of said college.
>
> "The sum contributed by the Board is to be forever held as a separate fund, and be separately invested that its identity may be preserved, and that the Board may forever have and retain a specific lien on said fund and on the securities in which it shall from time to time be invested, as security for the faithful observance by the college of the terms of the agreement."

These terms, we think, are humiliating to a great degree. Knowing Dr. Anderson as well as we do—his courage and independent spirit, we do not believe he would accept a donation for the endowment of the *Western Methodist* on such conditions. Why should he accept "Northern money" or any other kind of money, in behalf of our colleges, on such terms.

We would as soon think of surrendering the entire ownership and control of our schools to self-perpetuating boards of trustees gathered from the world and from unfriendly denominations, as to accept money from any board which proposes to hold a lien on the gift, and to require a lien on the securities in which it is invested, and also demand the right to inspect the books, accounts and securities of the school. This is altogether different from the right to direct gifts for specific purposes.

Could we be persuaded that the conditions above-named are not humiliating, designedly so or not, we could look more favorably than we do on the proposition that those who organized the General Board of Education were wholly ingenuous. Taking into consideration the conditions, and the fact that beneficiaries are forbidden to use any part of the fund donated for a specific kind of teaching, we are bound to think there is a disguised purpose governing the millionaire organizers of the Board.

HEADING TOWARDS ROME.

Not a few of our people believe that the Roman Catholic Church is making progress in its effort to capture the United States. A writer in one of our papers declares that if the present rate of increase is maintained, fifty years will suffice to bring the country under the rule of the Pope. Two things have so impressed that writer. First, the constantly-increasing number of Roman Catholics that come to the United States every year from Europe. Second, the preponderating influence of Roman Catholics in the federal administration.

There is little to fear we think from immigration—not near so much as from the influence of the Roman Catholic clergy at Washington, which, though confined to few individuals, is nevertheless more powerful than is possible to be exercised by the masses. We could name two Roman Catholic dignitaries who have almost unbounded influence at the seat of the government. This is true perhaps because the Roman Catholic Church, being desirous of recognition as a temporal as well as a spiritual power, concerns itself with politics, and can, beyond all other religious orders, except the Mormons, control the votes of its members. A real anxiety exists to establish a Roman Catholic embassy at Washington. More than once has such an anxiety been expressed, and we are likely to wake up some morning and find a representative of the Pope's temporal power installed and recognized, notwithstanding he does not rule over a foot of earth outside the grounds of the Vatican. The political ambition of Rome is dangerous to our country.

That Roman Catholic immigrants are constantly swelling the population is true; but the net increase from year to year is not sufficient to justify great alarm. Rome does not retain all in her fold who come to us from Europe. Many of these sons and daughters of Europe, inspired with the idea of liberty, as well as of money-making—coming in daily contact with people free to adopt any form of religion they may deem proper, with their children in the public schools mingling with Protestant children whom they find to be in all respects quite as moral as themselves, and neighborly to the utmost degree, are lost to Rome.

The statistics of the churches do not give ground to fear the speedy triumph of Romanism in the United States. The Roman Catholic population, consisting of men, women and children, is a fraction less than one-sixth of the inhabitants of the country—that is, of 85,000,000 people 14,000,000 are Roman Catholics. Of these 85,000,000 people a fraction less than one-fourth, or about 21,000,000, counting by families, are Methodists. Counting as do the Romanists, men, women and children, there are about 18,000,000 Baptists. Besides these, there are other large and influential Protestant denominations, to say nothing of the Jews, and people of no church, who, though not technically arrayed against Romanism, are by no means in sympathy with it. These figures, if approximately correct, show that the triumph of the Roman Catholic Church in the United States is far in the future.

That Roman Catholic influence at Washington is to be feared, we believe, but the danger does not lie altogether in that direction. The tendency of the rich people of the country towards Rome is more to be dreaded than the political influence of a few Bishops. Why the rich tend towards Rome we do not know, unless it is on account of the spectacular so manifest in the great cities, or because they find it an easy way to heaven. But the tendency of the rich seems to be that way, and money rules the country. The greatest danger, however, is not in these things, but in the introduction of disintegrating elements into Protestant communions. No disintegration is yet apparent, but the elements have been introduced, and, unless counteracted, will do their work in time. Long since the Roman Catholics saw this, and were not slow to make note of it.

What ground have we for saying the above? Witness: Respect for the Church of God, as a divinely organized institution, is growing slack, and its doctrines do not have the attention they deserve. Its rules and ordinances are lightly esteemed. Multitudes in recent years have come to believe that "one denomination is as good as another," and that "it makes no difference what a man believes if he is sincere." It has not been an age since we heard a leading educator say: "The whole of orthodoxy consists in loving service for our fellow-man." Less than two weeks ago we saw the sentiment stated in a religious newspaper. Obedience to pastors is a thing almost unknown, and the minister, in high places, is regarded as nothing more than a layman that preaches. Besides all this, leading schools, some of them church schools, and all of them patronized by Christians, are tainted with rankest heresy, and are sending out students who will inoculate the people with the poison.

If Protestantism ever breaks down, it will break down under the strain of the things we have indicated. The Church cannot survive, except under authority. Rome is on the alert. She stands ready to gather up the spoils, and dominate both the politics and the religion of the land.

A GREAT SORROW.

A great sorrow has come into the editor's family. The beloved wife of his eldest son, Rev. John W. Boswell, Jr., passed peacefully to rest in Nashville, Tenn., on the afternoon of July 13, 1909. She was in the prime of life and of splendid constitutiontion, but six weeks of typhoid fever was more than could be resisted. She was a good wife and mother. Besides her husband, who is crushed with grief, she leaves five young children who will never know the worth and extent of a mother's love. She was a Christian from girlhood and devoted to the Church, and before the cares of a household were thrust upon her, was active in Church work, always taking great interest in the Sunday school and Epworth League. Two children went before her to the better land—these with a host of friends have greeted her, and she is at rest. May the good Lord comfort the hearts of the loved ones left behind, and may they meet her by and by.

CHANGE OF DATES.

Bishop Hoss announces through the Christian Advocate, the connectional organ, that the North Mississippi Conference will begin December 1, and the Mississippi Conference December 8. This moves forward each Conference one week.

PERSONAL.

Rev. H. T. Cunningham, in addition to the work we reported him as doing, a short time since, is engaged in building a district parsonage, which will be completed about the 1st of September.

Rev. J. H. Montgomery, at this writing (Monday, July 19), is conducting a very successful meeting at

James' Chapel, on the Independence Circuit. The particulars we have not learned. Brother Montgomery, we suppose, will report in due time.

A note from Rev. C. D. Atkinson, written July 16, from Denver, accompanied by a beautiful picture of Pike's Peak, tells us that he "expects to go up the Peak next week with the Epworth League party from Seattle." He is enjoying his trip very much.

We thank Hon. W. C. Wells, of Jackson, Miss., a fellow-student of Bishop Galloway at the University of Mississippi, for a well-written article on "Bishop Galloway as a Student." It will appear in our issue of July 29, and we doubt not it will be read with great interest.

A correspondent writes that Rev. T. J. O'Neil "lets no grass grow under the feet of the presiding elder of the Newton District. He has preached over one hundred times, besides delivering lectures and prayer-meeting talks not a few. The district is in fine condition."

We are overwhelmed with communications—some of them very long, unnecessarily so. We print one or two in this issue, and have some longer ones on hand. We cannot see far enough ahead to tell just when we will be able to get through. We ask our friends to be patient.

The Secretary of the Oxford District Conference, Rev. I. D. Borders, informs us that on account of family affliction, the presiding elder, Rev. J. E. Cunningham, was unable to attend the Conference. This the brethren regretted very much. Rev. J. M. Wyatt was elected president.

Brother J. E. Williams, lay leader of the Alexandria District, presents, through the Advocate, an exhortation to the brethren throughout Louisiana. All other leaders are invited to use the Advocate to get in touch with the brethren who fail to hear the leaders. The Advocate will serve to the best of its ability.

Rev. P. O. Lowrey, of Jena, has sent the names and money for twenty-five subscriptions to the Advocate this year, besides rendering assistance to other pastors in securing subscriptions. We very much appreciate the successful work of our brother in behalf of the paper. He will please accept our thanks.

Rev. T. H. Lipscomb, our pastor at Friar's Point, Miss., is visiting his brother, Rev. E. W. Lipscomb, at Biloxi. He spent several hours in the city on Tueday last, putting in much of the time visiting places of interest. He paid his respects to the Advocate, giving us the pleasure of his company for half an hour or more. We enjoyed his company very much.

Rev. F. R. Hill, Jr., at Crawford Street Church, Vicksburg, tells us that his work "moves along with much to encourage." The Crawford Street Church is of the Institutional character, the only one of the kind among our people in the State, if we are not mistaken, and Brother Hill's work is being watched with much interest.

Rev. W. G. Harbin has been assisting in revival work in Texas, which was crowned with success. The pastor at Kosse, Rev. T. M. Brownlee, a bright young north Mississippian, he says, "is making good in his new field. His sermon at the Preachers' Institute, in the Calvert District, was complimented by all. He has the esteem and love of his people, and is doing a great work at Kosse and Reagan."

We deeply sympathize with our brother, Rev. W. M. Langley, and wife, in the death of their first-born, who lived several months to gladden their hearts and home. The little one was sick only a few days; its sudden going was a great shock, but the Christian parents are reconciled to God's will. The little one passed into the arms of the Good Shepherd July 4, 1909. May the Lord comfort the hearts of the sorrowing father and mother.

Miss Willie Beatrice McKee, sister of Rev. J. A. McKee, now of Denver, Colo., died at the family home in Grenada, Miss., Monday night, July 12, 1909. She was a young lady, consecrated to the Master's service, and was unshaken in her faith as she approached the end. She was not afraid to die. The funeral services were conducted by her pastor, Rev. W. G. Burks, assisted by Rev. W. W. Mitchell. The Advocate tenders sincere sympathy to the sorrowing friends.

A word personal to the reader: Our Publisher stands much in need of money at this time. Very few new subscriptions are received at this season of the year. But hundreds of our subscribers are due the paper, being some behind in payment. Dear friends, give us the needed help now. The Publisher has been sending out statements. If you have received one, please answer it immediately. If you do not get one, and know yourself to be in debt to the Advocate, please remit, if possible. Do not wait another day.

Dr. Palmore, of the St. Louis Advocate, believing that the pictures of Dr. Wainwright, the excellent presiding elder of the St. Louis District, which have often appeared in official publications, so grossly misrepresent him, that he has secured "an excellent cut" and printed it on the first page of his paper. We give Dr. Palmore due credit for good intentions, but must be permitted to say that, as we see it, though the cut may be a better picture, it is not a better likeness than those we have been accustomed to seeing in official publications.

It has been several weeks since we made acknowledgement of the clubs sent in by our friends. In that time Mr. Enochs, a layman of Fernwood, Miss., sent in the largest number, 29. Others have sent in as follows: Rev. D. M. Geddie, of Winona, Miss., 13; Rev. Walter W. Jones, of Rienzi, Miss., 12; Rev. W. W. Mitchell, of Grenada, Miss., 11; Rev. J. C. Ellis, of Gallman, Miss., 10; Rev. R. T. Pickett, of Mentorum, Miss., 7; Rev. W. G. Harbin, of Haynesville, La., 6; Rev. J. W. Lee, of Kentwood, La., 5; besides a number of others that have sent in smaller numbers. We appreciate fully all that these have done for us. We need badly at this time all that our friends can do for the paper.

TO THE PASTORS OF THE NORTH MISSISSIPPI CONFERENCE.

If you have not sent me that postal card asking about your Children's Day, and number of Sunday schools in your charge, please do so right now. This is of great importance to the Board.

More responses and more favorable responses have come from the Sardis District than any other section of the Conference. Last year this district advanced nearly $100 over the previous year on Children's Day collections. This was more than all the other territory of the whole Conference combined, and this year indications are that they will be far in the lead, with less "blanks" and a greater advance than any other district. Great credit is due the presiding elder, Rev. W. M. Young, for his earnest work.

Brethren, please do not pass this notice by, and send me that "postal Card." Only two pastors, J. E. Thomas and J. L. Nahors, from the Columbus District, have paid us any mind. What is the trouble over there? Only four from the Winona District have reported. If you will mail those cards I will thank you.

R. P. NEBLETT, Agent.

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THE LAYMEN'S MOVEMENT.

Editor Christian Advocate, Dear Brother: Will you contribute space enough to a Layman to say to the Lay leaders of the various districts that the movement is being received with quite an encouraging amount of enthusiasm and that conservative, earnest spirit of business that always characterizes our laymen. I organized at White Chapel, on Sunday, July 11, with a good, strong young man as leader (R. J. Nugent) and able corps of helpers, and am receiving letters from various sections inquiring about the matter. All of which makes me feel like Paul must have felt when he says, "I thanked God and took courage."

Not only would I exhort the Laymen to rally to the movement, but to the ministry I would say: "It is YOUR OPPORTUNITY." And I want to thank Brother A. W. Turner for so ably helping this weak Layman at the above mentioned place.

Doctor, I know the Advocate is open to the Laymen, and would suggest to leaders all over the State to agitate, educate and otherwise keep this movement before the Laymen. I believe it the most significant step taken in the church in many decades.

Yours for fifty millions of converts,

J. E. WILLIAMS
Leader Alexandria District.

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Mississippi Conference.

Following are the receipts for the quarter ending June 30, 1909:

	Missions—	
Brookhaven District—	Foreign.	Domestic.
Georgetown	$5.00	$20.00
South McComb	40.00	44.00
North Wesson	7.50	....
Summit	6.00	6.00
Monticello	20.00	25.00
Hazlehurst	5.00	....
Prentiss	20.00	5.00
Wesson	25.00	10.00
Centenary, McComb	42.00	40.00
	$170.50	$150.00
Hattiesburg District—		
McLain	$5.00	....
Main Street, Hattiesburg	25.00	$25.00
Lucedale	25.00	25.00
Vossburg and H.	7.50	10.00
Ellisville	....	10.00
Mount Olive	....	34.00
Broad Street, Hattiesburg	....	16.00
Sumrall	....	15.00
Magee	....	10.00
	$62.50	$145.00
Jackson District—		
Brandon	$25.00	$25.00
Eden	15.00	20.00
Fannin	5.00	5.00
Sharon	10.00	10.00
Madison	10.00	10.00
Yazoo City	82.50	80.00
Pinola	10.00	10.00
Lintonia	5.00	5.00
Camden	....	30.00
	$162.50	$195.00
Meridian District—		
Central	$57.40	....
Fifth Street	45.00	45.00
East End	28.35	30.00
Shuhuta	90.00	....
South Side	18.00	18.00
	$238.75	$93.00
Natchez District—		
Jefferson Street	$54.89	....
Wilkinson	7.50	7.50
Woodville Circuit	....	10.50
Fayette	....	15.00
	$62.39	$33.00
Newton District—		
Fifth Avenue, Laurel	$15.00	....
Forest	10.00	....
Main Street, Laurel	64.00	62.00
Chunky	7.00	7.00
Rose Hill	20.00	20.00
Walnut Grove	....	6.00
	$116.00	$95.00
Seashore District—		
Pearlington	$45.00	$45.00
Mentorum	10.00	10.00
Vancleave	13.50	15.00
Columbia	75.00	....
Pascagoula	5.00	10.00
Main Street, Biloxi	15.28	....
Moss Point	....	165.00
Bay St. Louis	....	23.25
	$163.78	$268.25
Vicksburg District—		
Satartia	$23.75	$5.00
Washington Street, Vicksburg	8.75	9.00
Rocky Springs	....	10.00
Edwards	....	20.00
	$32.50	$44.00
Specials for Cuba—		
Brookhaven Station	$100.00	....
Capital Street, Jackson	300.00	....
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Epworth League

TOPIC FOR JULY 25, 1909.

SUSTAINING GRACE; STUDIES IN HOME AND FOREIGN MISSIONARY BIOGRAPHY. II Cor. xi:16-33.

Few who read the category of sufferings and trials given by Paul, can repeat personal experiences that anywhere near approach them. Yet Paul does not grieve over his hardships. He rather glories in them. His introduction to Christianity, was a revelation of how great things he must suffer for the service, and his last message to Timothy has in it a shout of triumph. But he tells the secret of his life in Cor. xii:9, "My grace is sufficient for thee; for my strength is made perfect in weakness." One reason why we appreciate the life of Paul so thoroughly, is that we feel as we study it, that he did not do things to be seen of men. He was striving for the glory of the Master, and to accomplish the things for which he had been called.

But while Paul was the first great missionary, he has had many followers. None of the later men have stood at such a crucial point nor have their lives meant as much to all Christendom, but there have been many just as devoted and self-sacrificing.

No man ever more truly followed in the footsteps of Paul, than did Francis Asbury, the Bishop of our Church in the early days. He came to America when dreadful tales were still told about the wilderness, and unsparing, he spent a life of toil and hardship, facing the dangers of the wilderness, and all the hazards of primitive travel. "His journals contain a wonderful record of apostolic zeal and fidelity, of a spirit of self-sacrifice rivalling that of the saints and martyrs of the early Church, of an industry which no toils could weary, of a patience which no privations could exhaust."

Dr. John Scudder, the first American medical missionary who went to Ceylon, was sent out by the American Board in 1819. He was one of the foremost physicians of New York City, when he heard the call to go, and it seemed to most men as if his work certainly lay at home. While it proved true with him, as with most medical missionaries, that his medical skill opened the way and made him friends, yet often he met hardships and dangers and sometimes was stoned. He testifies, that when led through jungles infested by wild beasts, he was kept from harm. "They had a commission" he says "from our Divine convey not to molest us." In a debilitating climate and with heat intense, he was unremitting in his toil, and was wont to say, "Eternity will be long enough to rest in."

But instances might be multiplied without limit. These two are taken from widely separated lives to illustrate the fact that the same devotion and self-sacrifice holds to-day as in the days long gone. The world grows better, and the kingdom of God comes nearer, and the salvation of the world is hastened, because there are still men and women "who hold not their lives dear unto themselves."

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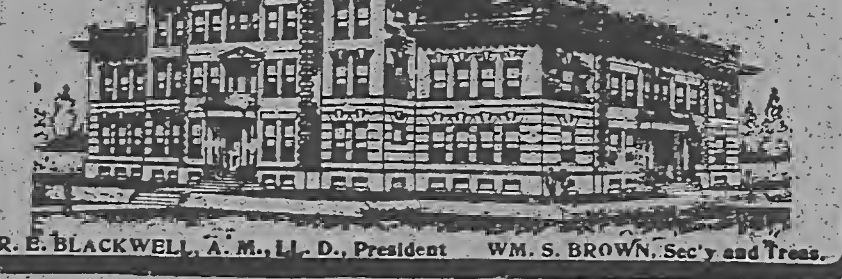

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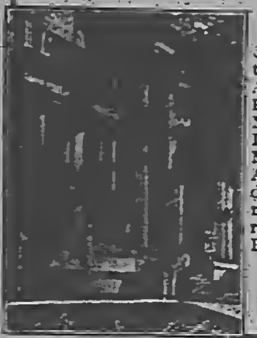

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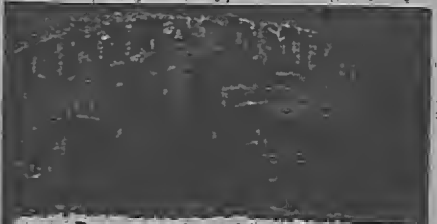

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J. E. HART, Secretary.

FAYETTE, MISS.

Dear Dr. Boswell: I am glad to report through the Advocate that we are getting along fairly well in the work on Fayette Charge. We recently held a revival meeting here in Fayette, which resulted in much good. Rev. G. H. Galloway did the preaching and Rev. C. N. Guice conducted the singing. Brother Galloway is a strong preacher and a successful revivalist. His sermons were forcible, clear-cut, and deeply spiritual. Brother Guice is a master in his special line of work. There is no sweeter singer anywhere. His touching and inspiring solos greatly pleased the people. Judging from his talks to the children, he is far from being an ordinary preacher. Any pastor needing help for revival meetings would do well to engage his services. The results of this meeting were eight accessions to the church and the membership greatly strengthened and built up in the faith.

Owing to the ravages of the boll weevil in this section our finances are behind, but we are working and praying for a full report at Conference.

Our most important work this year has been a reform movement against the lawless element in the community. In our fight for the extermination of blind tigers, the suppression of gambling, and the conviction and punishment of those guilty of miscegenation, we have been bitterly and determinedly opposed by some of the most prominent men in the town. However, we have forged ahead in the fear of God and accomplished some telling results. A law-enforcement league was organized some months ago with Judge J. S. Hicks, chancellor, as president. Every officer and committeeman is a prominent member of some one of the churches here. About ninety per cent. of the citizens in Fayette and a great many in the county belong to the league. We propose to stand for our rights and not be run over by the evil-doers of the community.

During the year we will hold a revival meeting and observe Children's Day at every church on the charge. Our Sunday Schools and Epworth Leagues are doing good work. We are visiting from house to house and doing our best to faithfully discharge the obligations that rest upon a modern Methodist preacher. We ask an interest in the prayers of all who may read these lines.

D. SCARBOROUGH, P. C.

A GREAT SORRROW.

Dear Dr. Boswell: Just two months ago wife and I were visitors at the parsonage here in the town of Boyle, Miss., the house being occupied by our son, W. M. Langley and wife of the North Mississipi Conference. Little William Marvin, their first born, and only child, a little less than two years old was then the joy of the home. Almost idolized by the young parents and very tenderly loved by grandfather and mother, to-day the home is gloomy and all our hearts are sad. On last Sunday, July 4, little Marvin was taken from us by the grim monster, who has invaded and left sorrow in so many homes. He had been a very lovable child all his short life, and was looked upon as one of much promise. But we know it is well with the child. Unstained by sin he is safe in the arms of Jesus. There was little preparation for the heavy stroke as the little one had been sick but a few days. The hearts of the parents are almost crushed. But their trust is in God who "giveth songs in the night."

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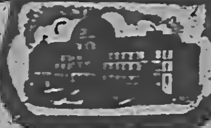

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MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

Scooba, at Bodga	July 25, 26
Enterprise and Stonewall, at Concord	July 31, Aug. 1
DeKalb, at DeKalb	Aug. 4,
North Kemper, at Hopewell	Aug. 7, 8
Binnsville, at Binnsville	Aug. 15, 16
East Clark, at DeSoto	Aug. 21, 22
Bucatunna, at Chicora	Aug. 28, 29
Shubuta and Quitman, at Quitman	Sept. 4, 5
Meridian, East End	Sept. 5,
Meridian, Southside and Poplar Springs, at Southside	Sept. 9,
Daleville, at Bethel	Sept. 11, 12
Lauderdale, at Lockhart	Sept. 15,
Meridian, Fifth St.	a.m., Sept. 19,
Meridian Central	p.m., Sept. 19,
Vimville and Seventh Ave., at Pleasant Hill	Sept. 22,
Matherville, at Winnifred	Sept. 24, 25

W. H. LEWIS, P. E.

Jackson District—Third Round.

Jackson, Capital St.	Aug. 1
Terry, at Forest Hill	Aug. 5
Eden, at Lodi	Aug. 7, 8
Lintonia, at Lake City	Aug. 9
Florence, at Richland	Aug. 14, 15
Sharon, at Millville	Aug. 20
Flora, at Livingston	Aug. 22, 23
Benton, at Tranquill	Aug. 27
Fannin, at Holly Bush	Aug. 28, 29
Pinola, at Poplar Springs	Aug. 30
Camden, at Thomastown	Sept. 4, 5
Canton	8 p. m. Sept. 8
Yazoo City	Sept. 11, 12

J. R. JONES, P. E.

Natchez District.—Third Round.

The following will he held at Bethel Camp Ground:

Woodville Circuit	July 31
Wodville Station	Aug. 3
Centreville	Aug. 4

The following will he held at Sam Jones Camp Ground:

Hamburg	Aug. 7
Wilkinson Circuit	Aug. 9
Homochitto	Aug. 10
Liberty	Aug. 12
Gloster	Aug. 13
Rosetta	Aug. 14
Adams, at ———	Aug. 28, 29
Meadville, at Eddiceton	Aug. 30
Caseyville, at Galatia	Sept. 4, 5
Barlow, at ——.——	Sept. 6
Bayou Pierre, at Pleasant Ridge	Sept. 11, 12

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—Third Round.

Brookhaven	July 25, 26
Gallman, at Old Crystal Springs	July 31,
Bogue Chitto and Norfield, at Bogue Chitto	Aug. 1, 2
Prentiss, at Santee	Aug. 7, 8
Crystal Springs	Aug. 9,
Topisaw, at Topisaw	Aug. 12,
Osyka, at Muddy Springs	Aug. 14,
Magnolia	Aug. 15, 16
Summit	Aug. 21, 22
Monticello, at Monticello	Aug. 28, 29
Silver Creek	Sept. 1,
Georgetown, at Georget'n	Sept. 4, 5
Hazlehurst	Sept. 8,
Tylertown, at Waterhole	Sept. 11, 12

J. T. LEGGETT, P. E.

Hattiesburg District—Third Round.

Mount Olive	Aug. 1, 2
Magee, at Oakvale	Aug. 4, 5
Ellisville, at Ovett	Aug. 8, 9
Summerland, at Bay Spgs.	Aug. 15, 16
New Augusta, at Richton	Aug. 22, 23
Hattiesburg, Court Street	Aug. 26,
Collins	Aug. 27,
Lucedale, at Crossroads	Sept. 4, 5
Eastabutchie, at Maxie	Sept. 11, 12
McLain, at Cox Chapel	Sept. 16, 17
Leakesville, at Rounsaville	Sept. 18, 19

M. B. SHARBROUGH, P. E.

Newton District—Third Round.

Laurel, Main St.	8 p.m., July 29,
Laurel, 5th Ave.	Friday, July 30,
Laurel, Kingston	Sat., July 31,
Rose Hill, at Pleas. Grove	Aug. 3,
Indian Mission, at Tallachulak	Fri., Aug. 6,
Neshoba, at Hester Chapel	Aug. 7, 8
Raleigh, at Pleasant Hill	Aug. 14, 15
Lake, at Lake	Aug. 21, 22
Philadelphia, at Philadelp'a	Aug. 27,
Edinburg, at Stallo	Aug. 28, 29
Morton and P., at Lindsey Chapel	Fri., Sept. 3,
Shiloh, at Shiloh	Sept. 4, 5
Trenton, at Burns	Sept. 11, 12
Homewood	Mon., Sept. 13,
Montrose, at Garlandville	Sept. 18, 19
Newton	Wed., Sept. 22.
Bay Springs, at Holders	Sept. 25, 26

The pastors will please to be ready to answer questions 17 and 20, and see that question 22 is answered correctly. T. J. O'NEIL.

Seashore District—Third Round.

Long Beach, at Sunshine	July 31-Aug. 1
Gulfport, 25th Avenue	Aug. 4, 8
Gulfport, 29th Street, at Handsboro	Aug. 5, 8
Hub, at Oakvale	Aug. 14, 15
Columbia	Aug. 16,
Lumberton	Aug. 17,
Coalville, at White Plains	Aug. 20,
Moss Point	Aug. 21, 22
Escatawpa, at Orange Grove	Aug. 23,
Pascagoula	Aug. 24,
Poplarville	Aug. 28, 29
Carriere and McNeil, at Picayune	Aug. 30,
Pearl River Mission, at Byrd's Chapel	Aug. 31,
Americus	Sept. 4, 5
Wolf River Mission	Sept. 8,

W. B. JONES, P. E.

Vicksburg District—Third Round.

Rolling Fork, at Cary	Aug. 1,
Edwards, at Edwards	Aug. 6,
Bolton, at Brownsville	Aug. 7, 8
Oak Ridge, at Bradley's	Aug. 14, 15
Crawford Street	Aug. 21, 22
Warren, at Shiloh	Aug. 28, 29
Mayersville	Aug. 31,
Harriston	Sept. 2, 3
Rodney	Sept. 4, 5

G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Waterproof, at Wesley	Aug. 1,
Gilbert, at Magnolia	Aug. 4,
Mangham, at Union	Aug. 7, 8
Winnsboro, at Boeuf Pr.	Aug. 9, 10
Florence, at Tensas	Aug. 14, 15
Oakridge	Aug. 21, 22
Farmerville	Aug. 25, 26
Floyd	Aug. 29, 30
Eros	Sept. 4, 5
Brookland	Sept. 8,
Delhi	Sept. 11, 12
Downsville	Sept. 15,

S. S. KEENER, P. E.

Monroe, La.

Alexandria Dist.—Third Round.

Selma	July 25, 26
Simmsport, at Jacoby	July 31, Aug. 1
Eden, at Eden	Aug. 7, 8
Trout, at Good Pine	Aug. 8, 9
Jena and Harrisonburg, at Jena	Aug. 9, 10
Glenmora Camp Ground	Aug. 14, 15
Melville, at Wards Chp	Aug. 21, 22
Natchitoches	Aug. 26
Chicot, at Chicot	Aug. 28, 29
Masters Chapel	Sept. 4, 5
Colfax, at Montgomery	Sept. 11, 12

PAUL M. BROWN, P. E.

Crowley Dist.—Third Round.

Crowley	July 25, 26
Eunice and L. P.	July 28,
New Iberia	July 31, Aug. 1
Morgan City	Aug. 1, 2
Indian Bayou	Aug. 4,
French Mission and Esther	Aug. 7, 8
Abbeville	Aug. 8, 9
Prudehomme and P.	Aug. 11,
Patterson	Aug. 14, 15
Jeanerette	Aug. 15, 16
Gueydan	Aug. 21, 22
Rayne	Aug. 22, 23
St. Martinville	Aug. 25,
Longville and Lake Charles	Aug. 28,
Lake Charles	Aug. 28, 29
Sulphur	Aug. 29, 30

J. E. DENSON, P. E.

Ruston District—Third Round.

Simmsboro, at Salem	July 28
Ruston	31 Aug. 1
Bienville, at Bear Creek	Aug. 14, 15
Vernon, at Long Straw	Aug. 18
Homer	Aug. 21, 22
Winnfield	Aug. 28, 29
Jonesboro, at Wyatt	Aug. 29, 30
Arcadia	Sept. 4, 5
Ringgold, at Grand B.	Sept. 9
Gibsland, at Oak Grove	Sept. 11, 12
Bernice, at Summerfield	Sept. 18, 19
Lisbon, at Tulip	Sept. 25, 26
Lanesville, at Pine Grove	Oct. 2, 3
Minden, at ——.——	Oct. 3, 4
Cotton Valley	Oct. 4

R. W. TUCKER, P. E.

Baton Rouge District.—Third Round.

Pt. Vincent, at Meadow's Church	July 27
Ponchatoula, at Ponch.	31 Aug. 1
E. Feliciana, at Camp G.	Aug. 7
Independence, at Red Oak	Aug. 12
Kentwood	Aug. 14, 15
Amite City	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 18
St. Helena, at Center	Aug. 21, 22
Pine Grove, at Montpelier	Aug. 24
Hammond	Aug. 28, 29
Franklinton, at Angie	Sept. 4, 5
Bogalusa	Sept. 5, 6
New Roads	

C. C. MILLER, P. E.

Shreveport District—Third Round.

Bossier City, at Kingston	July 24, 25
Texas Avenue	July 25, 26
Wesley, at Holly Springs	July 30, 31
Coushatta, at Coushatta	Aug. 1, 2
Provincal, at Marthaville	Aug. 7, 8
Ida, at Gilliam	Aug. 14, 15
Mooringsport, at Vivian	Aug. 18, 19
Hornbeck, at Holly Grove	Aug. 21, 22
Leesville	Aug. 22, 23
Greenwood, at Greenwood	Aug. 25
Bon Ami	Aug. 28, 29
DeRidder	Aug. 29, 30
Merryville	Aug. 31
Hopewell	Sept. 4, 5
Fullerton	Sept. 5, 6
Shreveport, First Church	Sept. 12, 13
Noel Memorial	Sept. 13
Many, at Loring	Sept. 14
Zwolle	Sept. 16
Pleasant Hill	Sept. 18, 19
Lachute	Sept. 22, 23

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Obituaries.

TATUM, MYRTLE MAY, child of William Pierce and Martha Lenora Tatum, near Montrose, Miss., was called away from earth by an All-wise Providence on the evening of June 7, 1909. She was born, February 12, 1908. The mortal remains repose in the town cemetery to await the resurrection morn. "It is well with the child." The immortal spirit dwells in the paradise above and basks in the sunshine of the Savior's smile. In the absence of the pastor, the funeral services were conducted by the Rev. L. H. McInnis, of the Presbyterian Church. W. A. BETTS, P. C.

GAMMAGE, Lois, child of John and Nora Gammage, was born August 21, 1904 and died at 4:15 a. m., January 6, 1909, after an illness of only a few days. She was the only daughter of the home and dearly beloved. The heavens contain no sweeter spirit than this precious child, so winsome and gentle here on earth. The pastor conducted the obsequies and assisted by the Woodmen, the body was laid to rest in the cemetery of the town of Montrose, Miss. "Of such is the kingdom of God." W. A. BETTS, P. C.

JOHN W. BAILEY was born in Amelia County, Va., May 23, 1833, and died at his home near Acona, Holmes County, Miss., May 21, 1909. His parents moved from Virginia to Mississippi when he was two years old and settled in Holmes County, and it was here that Brother Bailey grew to manhood. On March 8, 1855, he was married to Miss Sallie A. McGee, and for more than half a century they have lived happily together. When sixteen years old he professed religion and joined the church. Brother Bailey was a Methodist after the Wesley type. He was always true to his church, true to his pastor, and ready to do what he could for his Master. He was Sunday School superintendent for about thirty years of his life. He was kind, gentle and loving in his home. It was pleasant to be with him. He had been waitiug the call for some time, and when it came he was ready to march. I would say to the aged wife and the eight children, do not mourn. Your loss has been heaven's gain. May God lead you on in the way of life until you all shall meet around his great white throne!

W. L. STORMENT.

Mrs. M. E. HASTINGS was born in Wilkinson County, Miss., Sept. 11, 1840 and died in Vicksburg, Miss., June 8, 1909. She was three times married: first, to Mr. John Tyler in 1848 who died in the army in 1862, leaving two children, one of whom soon died and the other, Mrs. Ellis Cobb, of Vicksburg, still lives; next to Mr. Thomas Reddy, who left three children, two of whom are still living, Mr. T. J. Roddy, of Jackson, Miss., and Mrs. Nanie Flourney, of Torbert, Miss., and last to Wesley Hastings who left one son who still lives; also four sisters to mourn her death, but praise the Lord we do not mourn as those who have no hope. She was the daughter of Rev. Hiram and Nancy Enlow, was brought up in the nurture and admonition of the Lord, and united with the M. E. Church, South when a small girl. When about eighteen years old she was happily converted during a revival meeting at Mount Carmel, in Wilkinson County, in a wood's prayer meeting of the ladies in 1858, Rev. Charles McNeal, pastor. All the latter part of her life she spent in Vicksburg and held her membership in South Washington Church. Some years ago she had professed sanctification and lived it and died in triumph. Her last words were, "Oh death, where is thy sting? Oh grave, where is thy victory." May we all so live that we will be re-united in that home of glory where she is gone.

Her sister, M. A. F.

Mrs. MARY E. MEEK, wife of W. T. Meek, was born March 3, 1839, and died at her home in Coldwater, Miss., May 3, 1909. She was a daughter of Maj. Robert and Elvie C. Moore and a grand-daughter of Rev. Robt. Walker who was a minister of the Presbyterian Church at Bethesda, S. C., for forty years, afterwards moving to Mississippi and was buried at Senatobia, Miss. Mrs. Meek was first a member of the Presbyterian Church but joined the Methodist Church in 1876 and remained a consistent member till her death. She was married to Mr. W. T. Meek, Aug. 25, 1869. Four sons were born to them, two of whom are left to mourn the loss of their mother. She was a devoted wife, tender mother and affectionate friend. Her remains were laid to rest at Brook's Chapel, May 5, 1909, by the side of her youngest son. May the bereaved find comfort in the assurance that there shall be a resurrection of the just.

V. C. CURTIS.

HOME COMFORTS.

Every man and his family wants home comforts, and spends a great deal of money for them. Now that the city is putting in the sewerage system and connecting all property with the water pipes free and the firm of C. C. Hartwell & Co. are doing the same with the sewer pipes. there is no reason that any family in the city owning a home should not have these comforts, especially when they go farther and do all kinds of plumbing work on contract and on the smallest monthly payments, giving the property holders every chance to enjoy these comforts and pay for them while enjoying same. If you are a property holder see them and get them to tell you the cost, and the liberal terms will cause you to have the work begun at once.

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Marriages.

June 10, 1909, at the residence of the bride's father, Mr. John R. Baker, of Monroe County, Miss., by Rev. T. C. Wier, Mr. H. K. FAULK, of Meridian Male College, to Miss ELLA LEE BAKER.

June 9, 1909, at the parsonage at Benton, La., by Rev. J. A. Parker, D.D., Mr. ROBERT C. STINSON, cashier of the Benton Bank, and Miss MAMIE EDWARDS, all of Benton, La.

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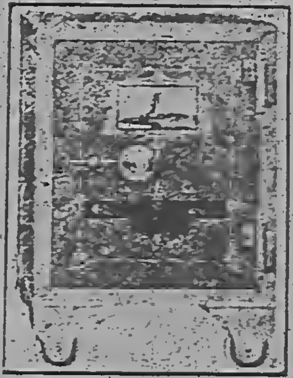

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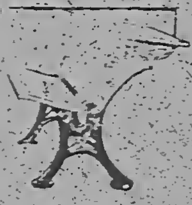

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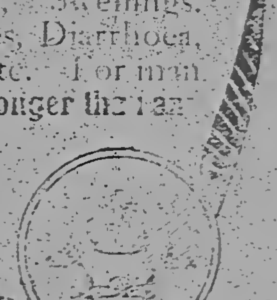

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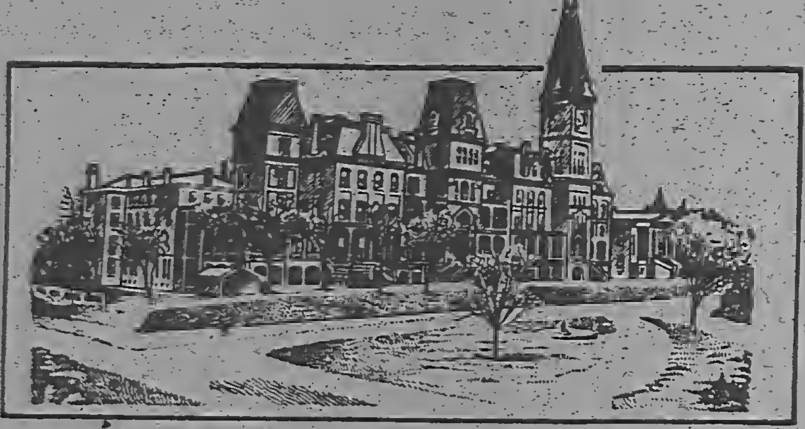

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BOLINGER, LA.

Dear Dr. Boswell: As I have written nothing from this charge up to this date, I send you a few lines thinking possibly some of the readers of the Advocate would be interested in the work being done on what formerly was known as "North Bossier Circuit." We cannot report great progress in all lines of church work, but we are looking after the children and young people, trying to work up a deeper interest in Sunday School work. "Children's Day" has been observed at two places on the charge, viz.: Bolinger and Plain Dealing. The programme was good at both points, but especially so at Plain Dealing. The service was delightful in every particular. Much praise is due Miss Eva Carstarphan and her assistants, Miss Ola and Minnie Watkins for the excellent programme. The music was a delightful and agreeable surprise to the audience. Mr. J. C. Bolinger and Mr. Alton Foster, with their cornets, adding greatly to the success of the musical feature of the exercises. Collection, $11.

We hope to be able to bring up a good report to Conference despite the continued depression in finances throughout this section of Louisiana.

H. B. VANDENBURG.

HISTORICAL SKETCHES.

To the Members of the Mississippi Annual Conference:

Dear Brethren: At the session of the Mississippi Methodist Historical Society held on June 5, 1905, it was provided that the writer should secure for the society and put in some permanent form a biographical sketch of each member of the Conference. For various reasons, good and bad, I have done nothing on this work up to date. But I am at work on that important task in good earnest now, and with your help I will have it finished by the coming session of our Annual Conference. I am sending to each member of the Conference a set of questions and blanks for answers and shall have made a large book, each leaf containing a corresponding set of questions and blanks into which I shall, as carefully as possible, copy the data sent me by the members. This book will be the property of the society and will be invaluable to the future historian or to any biographical writers who write with reference to our preachers. I trust the brethren will give this matter not only very prompt, but also very accurate and careful attention.

The brethren interested will see at a glance that my success in this important task will depend on their prompt and careful response to these inquiries. Expecting such ready and accurate attention to this matter from every member of the Conference,

I am, H. B. WATKINS.

Hazlehurst, Miss., July 6, 1909.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:

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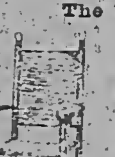

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LESSON FOR JULY 25.

PAUL AT ATHENS.

Acts xvii. 16-34.

Golden Text: "God is a Spirit: and they that worship him must worship him in spirit and in truth."—John iv. 24.

Everywhere the Apostle Paul preached the gospel he met with such opposition that he was driven away. When the Jews from Thessalonica came and drove him away from Berea it might have meant to some that the time had come for concealment, until those opposing him ceased their efforts against him. Not so with him who said "Woe is me if I preach not the gospel."

The friends of the apostle, impressed by the excited state of the people of Berea thought best to hurry him away, and under Providence, Paul's face turned westward to take the gospel, as we believe, to plant it as a seed where the harvest would be reaped, and again planted, by the forefathers of the Anglo-Saxon race. Westward to the great intellectual city of Athens Paul was led; and here, as at other places, the great soldier of the cross was the equal in every way of those that opposed him.

"Silas and Timothy remained for the time at Berea; so Paul entered Athens alone. Alone in heart and spirit, and grieved that he saw the whole city, so renowned for learning, "wholly given to idolatry." First, he went to the synagogue, hoping to find some that would listen to the words that burned within him; there, perhaps, he met some of the same kind of Jews that drove him away as an exile, for next we read that he preached in the market place. He saw the effect of paganism on the lower classes, and so earnest was he in his speech, and his face fairly shining with the truth he stood for, that the attention of some of the many philosophers and teachers were attracted toward him with the undignified interrogation: "What will this babbler say?" The answer met the question: "He seemeth to be a setter-forth of strange gods." However, they had heard enough to create a desire to hear more, and the apostle of the Lord Jesus Christ was led by those of the Epicurians, whose religion was pleasure, and of the Stoics, who had no religion at all, to Mars Hill, an eminence in the city, arranged as an outdoor auditorium.

On every side there met the eye shrines and statues and altars, all dedicated to the numberless gods and goddesses that Grecian mythology had exalted as objects of worship; and a people "who spent their time in nothing else, but either to tell or to hear some new thing." Paul had new and strange things to tell them, and things that, with all their intellectual attainments, they had never heard before. The apostle stood up before them and began his sermon, carefully avoiding any disrespect to their various beliefs, and giving them his impression that they, as a people, were too much given to ideals, and meeting this impression with a plain relation of facts, blending the spiritual and divine as the cause of the material.

Paul's text was "To the unknown god," an inscription he had read on an altar he had seen as he was passing along. This God was unknown to them, and he came to make him known, for he made the world and all things therein, nor would he dwell in any of their temples, however beautiful and costly they might have been. This unknown God had all power and all knowledge, and is not worshiped with men's hands, but whom they ignorantly worshiped. Paul would declare unto them that "he is a Spirit, and they that worship him must worship him in spirit and in truth." This great God, one and eternal, had inherent attributes of wisdom, power, holiness, justice, goodness and truth; whereas for each of these qualities they had a separate god or goddess. This great God was not far from any one of them, for "in him we live, and move and have our being," as certain also of your own poets have said," said Paul, "we are his offspring." Then why should they think that they should bow before gold, silver or stone that were fashioned into gods by men's hands?

Then Paul told them of God's mercy; that he would not see all this ignorance, and now commandeth all men everywhere to repent; assuring them by the power of Christ's resurrection that, in him that judgeth the world in righteousness, every man would be justified by faith in him whom he hath ordained. When the resurrection of the dead was mentioned some of them that heard mocked, and others turned away, saying they would hear him speak again on that subject some other time.

Paul had not mentioned the name of Jesus; he had only referred to Jesus as "the man whom he hath ordained," but before this, in other places in Athens, he had preached Christ and the resurrection. Here Paul ended his sermon, and we do not know that he was ever in Athens again; but as God never leaves his word without a witness, there were some that believed and were converted. The sermon, as we have it, is short, but comprehends all. It was preached that God is the Creator; that religion is reasonable; God is sovereign; he made all things, and will judge all things; he hath already appointed a day of judgment. He gives us natural life and spiritual life; without him we can do nothing. He is so great and so good, and so powerful, holding the universe in his hand; yet he tells us he is our loving Father. That was the message that Paul brought to Athens, and with a heavy heart he delivered it. It was only the promise that God's word will not return unto him void that lightened the burden that rested on the preacher's soul as he left Athens and began his journey to Corinth.

The world is full of people to-day that worship, or pretend to worship, a God unknown to them; and they will never know him until, through Jesus Christ, he is revealed to them by the Holy Ghost. He is ready to be to every one a father, closer and dearer than any earthly parent. How can this truth be told to the great restless throngs that live from day to day, never giving a thought to death and eternity? How can these, that seem a flock without a shepherd, be made to believe that it is the will of the eternal Father that all should know him, love him and obey him?

Oh, that God would raise up some voice of one crying in the present-day wilderness, and, that cry being heard, men may turn from worldliness to serve the living God! Under the bondage of a modern Egypt, the poor are tasked under a master that has broken their spirit, and their hope for surcease is now waiting to be pointed to him who cries now, as ever, and ever will: "Come unto me all ye that labor and are heavy laden."

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INSTITUTES.

Seashore Assembly for Christian Workers, Seashore Campground, Biloxi, Miss., July 24 to Aug. 3.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Camp meeting at Bethel Campground, Miss., July 23-Aug. 1.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Winona Temperance Conference, Winona Lake, Ind., Aug. 1-7.

Bluff Creek Camp Meeting (hack daily from Clinton, La.), July 30-Aug. 8.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253, Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1101 Peniston St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

A NEW BOOK.

"From Darkness to Light," a story of negro progress by Mary Helm, is the title of a careful and discriminating study of the processes of the evolution through which the race has has passed from an African savage to a Christian citizen of America. It is a most remarkable book, whether written by a Southerner or a Northerner. The author is a Southerner in whom interest has ripened into a Christian devotion and consecration that sees the true manhood and womanhood regardless of race and color. From the standpoint of unity, it is remarkable and unbiassed in that it presents a study accepted by both the North and South. The book is teeming with vital and accurate statistics. Its optimism is sane and reasonable. The author frankly admits that she has no theory of the Negro, nor does she attempt to solve the "Race Problem." She writes from an intimate knowledge of the Negro obtained not from books, but from real life.

The "Woman's Council of Home Missions," representing nine of the leading denominations of America—North and South—wrought wisely when it selected Miss Helm to make this study on this live and burning question. Although primarily prepared for a textbook in Home Mission Study Classes, the book has a much wider vision and scope. Unless we are very much mistaken, a careful reading of this little volume will help many to a better understanding of our brother in black.

A. I. TOWNSLEY.

CHARTER
OF THE
National Co-operative Development Company, Ltd.

STATE OF LOUISIANA,
CITY OF NEW ORLEANS.

Be it known that on this 9th day of July, one thousand nine hundred and nine (1909), before me, J. Marshall Quintero, a notary public in and for the parish of Orleans, State of Louisiana, duly commissioned and qualified, personally came and appeared the persons whose names are hereunto subscribed, who declared that, availing themselves of the laws of this State relative to the organization of corporations, they do, by these presents, organize and constitute a corporation for the object and purposes herein set forth.

ARTICLE I.

The name of this corporation shall be The National Co-Operative Development Co., Ltd.; its domicile shall be in the City of New Orleans, Louisiana; it shall have corporate existence for fifty (50) years from the date hereof.

ARTICLE II.

The object and purpose for which this corporation is organized are to buy, sell, rent and lease all kinds of lands and to acquired by purchase or otherwise minerals, oils and gas of all kinds that may be in and under such lands and to sell the same, either in their natural condition or in a manufactured condition.

ARTICLE III.

The capital stock of this corporation is hereby fixed at one million dollars ($1,000,000), to be represented by one hundred thousand (100,000) shares of the par value of ten dollars ($10) each. Each share of stock shall entitle its owner to one vote, either in person or by proxy, at all meetings of stockholders. This corporation shall commence business and be a going cencern when five thousand dollars ($5,000) of said stock shall have been subscribed for.

ARTICLE IV.

There shall be a board of six directors of this corporation, in whom all its corporate powers shall be vested, a majority of whom shall constitute a quorum. They shall select from among their number a President, Vice-President, Second Vice-President, Secretary and Treasurer, no two of which offices shall be held by the same person. Citation shall be served on the President; in his absence on the Vice-President, and in the absence of both of these on the Second Vice-President.

ARTICLE V.

The first board of directors of this corporation shall be Edwin J. Larkin, Charles A. Celestin, Leon E. Marion, Ambrose J. Guidry, Sidney Story and Philip H. Mentz; of whom Edwin J. Larkin shall be President, Charles A. Celestin shall be Vice-President, Leon E. Marion shall be Second Vice-President, Ambrose J. Guidry shall be Treasurer, and Sidney Story shall be Secretary; all of these directors and officers shall hold office until their respective successors shall have been elected.

ARTICLE VI.

On the first Monday of January, one thousand nine hundred and ten (1910), and annually thereafter, the stockholders shall meet and elect a board of directors; the secretary shall give ten (10) days prior notice of said meeting by mail to each stockholder, in which notice he shall state the place, date and time of said meeting. As soon as said directors are elected, they shall meet and select the officers of this corporation to serve until the next election thereof shall be had. The failure to hold the elections provided for in this article shall not dissolve this corporation. In that event the officers and directors then in office shall remain in office until their successors shall have been elected.

ARTICLE VII.

No stockholder of this corporation shall ever be held liable for the debts, defaults or obligations of this corporation in any greater sum than the unpaid balance of any subscription due by him on shares of the corporation owned by him.

ARTICLE VIII.

This done and passed at my notarial office in the city of New Orleans, Louisiana, in the presence of H. A. Mentz and Edwin O. Cook, competent witnesses residing in this city, who hereto subscribe their names with said appearers and with me, said notary, after due reading.

(ORIGINAL SIGNED)
SIDNEY STORY,
One Hundred Shares.
A. J. GUIDRY,
One Hundred Shares.
EDWIN J. LARKIN,
One Hundred Shares.
LEON E. MARION,
One Hundred Shares.
PHILIP H. MENTZ,
One Hundred Shares.
C. A. CELESTIN,
One Hundred Shares.
H. A. MENTZ.
EDWIN O. COOK.
J. M. QUINTERO, Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of The National Co-Operative Development Co., Ltd., was this day duly recorded in my office in Book 950, folio ——.

(Signed) EMILE LEONARD, D. R.
New Orleans, La., July 9th, 1909.
(SEAL)
A true copy. J. M. QUINTERO,
Notary Public.

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

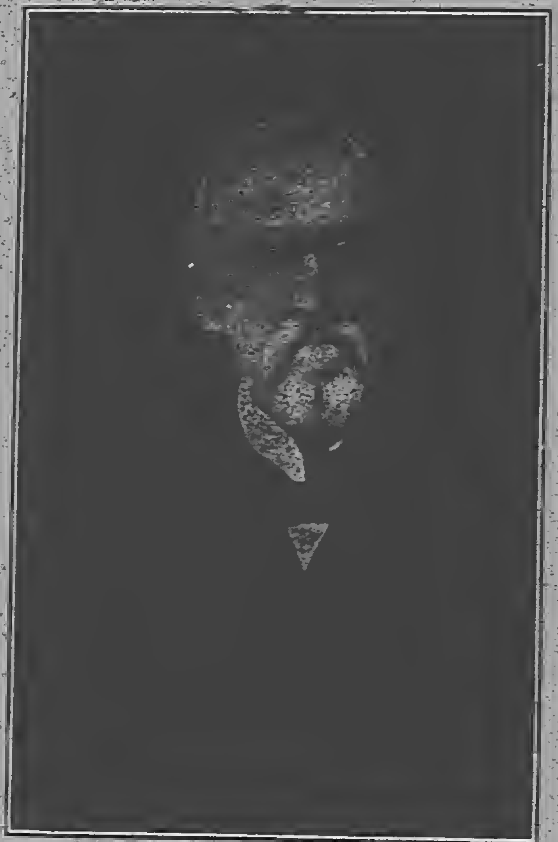
NEW ORLEANS, THURSDAY, JULY 29, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 28.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2790.



REV. J. A. PARKER, D.D.,
Preacher-in-Charge at Benton, La., Who has Spent About Fifty Years in the Itinerancy.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

It does seem that very rich people would be free from the temptation to smuggle goods into the country to avoid paying the duty, but as a matter of fact, they are the people who do the smuggling, at least, that part of it that amounts to any great value. Certain wealthy persons in New York were recently caught in the act of trying to get goods into the port valued way up in the thousands. And late papers give an account of "a beautiful girl, daughter of wealthy parents" who was fined in the United States Court in New Jersey, $2000, for smuggling goods valued at $2500. The goods are held, and she can get them only by paying double duty. Rich people set the fashions in dress, dictate the customs in society, and in various ways dominate the country. It would be a blessing to them and to the whole land if they would set an example in common honesty. That would solve some perplexing problems.

• • •

A strange thing has been discovered, and a stranger thing is, the discovery has been made public. An Italian Monk in Turin has made a scientific study of "holy water." This "holy water" is kept in a font at the entrance of every church, and the faithful on entering the church, dip the tip of a finger in the water and cross themselves with it, we believe, on the forehead. The aforesaid Monk has discovered dangers to health lurking in the water. An examination of a small quantity of it taken from the surface of a basin revealed 150,000 microbes, while the same quantity taken from the bottom of the basin contained 6,000,000 of the living creatures. The priest made some experiments. By injecting this water into animals he found that it invariably killed them, by developing tuberculosis or diptheria. Who before, ever dreamed that microbes could generate in "holy water?" And who can believe the report made by this Monk of scientific mind. It is about as hard for us to believe as to believe that snakes cannot exist in Ireland. But some people can believe anything.

• • •

The trustees of Cumberland University, a Cumberland Presbyterian institution located at Lebanon, Tenn., have abolished the Theological Department of the school. Possibly they may have been justified in view of the recent difficulties growing out of the union of the Cumberlands with the old school Presbyterians. But the trustees went a step further. They declared themselves the sole owners of the institution, which if true, neither the Cumberlands nor the old school can claim and take possession of the property. In the recent litigation in Tennessee, the Supreme Court gave all the property heretofore held by the Cumberland Presbyterians to that part of the Church in the State that remained loyal to the Cumberland faith. So, if they claim the university, they must go to law again to get possession. We have always thought that Cumberland University belonged to the Cumberland Presbyterians, just as we thought that Randolph-Macon in Virginia belonged to the Methodist Episcopal Church, South, and likewise, Vanderbilt University. But the trustees hold otherwise—at least so do the trustees of Randolph-Macon and Cumberland University. As far as we know, Vanderbilt's trustees have not spoken, but we have heard, Chancellor Kirkland holds that the decision of the three eminent lawyers, appointed by the General Conference to settle the question of ownership "is not worth the paper it is written on." May be the Chancellor will some day change his opinion. Great are some trustees!

• • •

What is whisky? We had an idea that the question had long since been settled. But not so. The great United States Government has been wrestling over it for more than a year. The Chemist of the Agricultural Department, having charge of the Pure Food Law, has decided one way—which was upheld by President Roosevelt; and the distillers who make the stuff have decided another way. The question was unsettled when Mr. Roosevelt went out of office, leaving the final decision with Mr. Taft. The Government chemist contends that spirits distilled from grain is the only product entitled to pass as straight whisky under the Pure Food Law, and that any other form must bear a label proclaiming it as an adulteration. The distillers repudiate this, and say that such an interpretation will greatly injure their business. Exactly what they call whisky, we do not know. Our notion is that they desire all sorts of "blends," concoctions," "red liquor," etc., to pass under the name of "whisky." Mr. Taft will settle the question by and by. In the meantime, Mrs. Beulah Amidon, chairman of the food sanitation committee of the federation of women's clubs, has sent circulars to every woman's club in the country asking them to write to Mr. Taft and urge him to uphold the ruling of Mr. Roosevelt, and report says it appears that all the women have done as requested. Of course, these good women do not drink whisky, but they are interested in maintaining the Pure Food Law.

• • •

The following facts, taken from the New York Sun, in regard to forestry in France show what has been done by close application. In reading the facts it must be remembered that France is a very old country: "Eighteen per cent. of the area of France, or 23,500,000 acres, is under forest. About 6,179,000 acres are managed by the State and the net profit derived from this source is $4,737,250 a year, or $1.75 an acre. Ninety-five cents an acre is spent each year in the management of the forests. The great achievement of France in forestry has been the establishment of protective forests where much destruction has been caused by floods and winds. From various causes large areas were cleared of forests toward the close of the eighteenth century, and only when it was too late was it realized that these lands were not fit for agriculture and should have been left in forest. Down to the present time, encouraged by wise laws, the State, the communes and private land owners have restored to forest more than 2,500,000 acres and so saved them from ruin. In addition the resulting forests return an excellent revenue. Great results have also been obtained in reclaiming or controlling the sand dunes, which the winds drive farther and farther inland, wasting the vineyards. Of the 350,000 acres of sand dunes, 275,000 have been planted in forest, and the dunes, instead of being a constant menace to the surrounding farmers, now are growing crops of pine which produce valuable wood and rosin. About 2,000,000 acres of sifting sands and marshes toward the interior of the country, a triangular territory known as the Landes, has been changed from a formerly worthless waste into a profitable forest valued at $100,000,000." What has been done in France, and Germany, and Japan, can be done in the United States.

• • •

It must be a matter of general regret that so many neighborhood and family fueds result in the loss of human life. They are specially harmful to the communities in which they occur. Two have been very recently stirred up in Mississippi, resulting in the death of no less than five men, and the wounding of several more. It is to be regretted also that in certain communities, where life and property are in danger, law-abiding citizens are afraid to undertake to ferret out and punish evil-doers, or get them out of the community, lest they meet an untimely and violent death. And what is worse, it is more than intimated that juries sworn to render verdicts in accordance with the law and evidence, are too uncertain to be appealed to, for juries are made up of men who, like others, are afraid of violence. This state of things leads the Picayune to say: "There are communities in Louisiana, as well as in other States, where the people are intimidated, and rather than appeal to a jury whose verdict is a most uncertain factor in the administration of justice, the people will quietly submit to great evils. It is unlikely that any real relief will be experienced until the orderly members of the community, who realize the need of some reliable and forceful protection, organize committees of safety and cease not in their efforts to establish conditions of security for life and property until the worst classes are brought to justice or are driven out of the country. * * * What is necessary is that the best citizens shall get together and organize for the safety of society, and not cease their efforts until it is established and the machinery of the law is put in proper operation." We commend these words to the citizens of every community in which men, held to be good or bad, are in the habit of carrying pistols. Pistol toting is the root of much evil.

• • •

The following from the Inter-Ocean, of Chicago, in regard to the grain crops of the country in 1909 as compared with 1908 will prove interesting reading to everybody. The crop for 1909 not having all been harvested is only estimated, and we doubt whether the estimate takes into account the largely increased area in corn in some of the Southern States. If not, at least one million bushels should be added to the estimate given in the figures below. The figures are as follows:

Wheat	1909	1908
Winter	397,000,000	438,000,000
Spring	296,000,000	227,000,000
Totals	693,000,000	665,000,000
Corn	3,117,000,000	2,669,000,000
Oats	1,030,000,000	807,000,000
Rye	31,500,000	32,000,000
Barley	191,000,000	167,000,000
Total all grains	5,062,500,000	4,340,000,000

With the corn and oats prospects in the West and Northwest the best ever known in July, an estimated increase over last year's crop of more than 500,000 bushels, and more than 250,000 bushels in excess of the record breaking harvest of 1906; with unprecedented prices for cash grains prevailing in spite of the prospects for the biggest crop in the country's history; with the granaries cleaned out at this time of the hold-over harvest, as they have not been for many years, owing to the high prices that have prevailed for months; with the tariff bill nearing its final disposition in Washington and the business world clearing the decks for a record-smashing dash, the country is believed to be entering upon a period of prosperity that will surpass even the memorable revival and expansion of the McKinley era.

THE AUGUST HOUSEKEEPER.

Hammock stories for hot days fill the pages of The Housekeeper for August. Some of them have such startling titles as "Hatching the Serpent's Egg," by A. Gordon Ogilvie, "Seen Through the Telescope," and "The Life-Book of Uncle Jesse." "A Case of Art and the Common People," by Edmund H. Wuerpel, is the interestingly true story of St. Louis. All sorts of advice is given about managing the home in hot weather and the suggestions are valuable, economical and helpful. The Housekeeper Corporation, Minneapolis, Minn. Seventy-five cents a year.

The man who has Christ dwelling in his heart need have no fear. He is fixed in his purposes. He is grounded in his faith. He is perfected in his hopes. Heaven is his home. —Southern Churchman.

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BISHOP CHARLES B. GALLOWAY, D.D.

By Hon. W. C. Wells.

While attending the meeting of the Alumni Association of the University of Mississippi, at its recent commencement, without the slightest notice to me beforehand, I was called upon by the president of that association to take the rostrum and tell what I remembered of Bishop Galloway as a student of the University. When I finished, and after the dismissal of the audience, I was requested by a large number of the Bishop's friends to reduce to writing what I had said on that occasion, which I agreed to do. In obedience to that promise I will briefly state now a part of what I remember of the distinguished divine as a student of the University of Mississippi.

My acquaintance with him began in this way. I served in the Confederate army from July, 1861, to the close of the war, and about the first of January, 1866, I started from my home, in Hinds county, to the University. When the train reached Canton, where it changed engines and stopped about ten minutes, I aimlessly left the car and stepped on the ground where I met a man I had served with in the army, and he asked me where I was going, and I told him to the University of Mississippi to get an education. He said: "I have two little friends going on this train to the same place and I want you to know them." He at once called up these two lads and introduced them to me, and one of these was Charles B. Galloway. When he thus introduced the lad to me he also introduced his father, Dr. Galloway, who was an eminent physician residing at Canton. We had but a moment to converse before the train started, but in that brief space of time, Dr. Galloway said to me, "Mr. Wells, you are a grown man and my son is but a boy, won't you please look after him for me." I answered in the affirmative, and the train whistled. The lad Charles went on the train with me, was introduced to two friends who were with me and at once attached himself to our little crowd. One of these two men was John Silliman Moore, for a long time pastor of the First Presbyterian Church of Sherman, Texas. Dr. Moore and I had been friends about six months, and agreed to room together at the University, which we did until June, 1867, when he graduated. The other friend had no roommate, and I suggested to Charles to room with that friend, to which he consented, and that arrangement was carried out. On our arrival at the University, my roommate and myself took a room in Franklin Hall, and I assisted Charles in getting a room which was just across the hall from mine.

Dr. Moore and I, the first night we spent in that room, agreed to have religious services in our room every night, and invited Charles Galloway and his roommate to join us. This they did, Charles always reverently taking a silent part. Mr. Moore and I took a night about in conducting these services. Charles Galloway was then 16 years old. His intimacy with me began at the time we met at the train at Canton, and lasted to the day of his death. He was at that time engaged to be married to the sweet, dear woman who became his wife on the 1st of September, 1869. We were not in the same class, but we were together, when not in the recitation room, nearly all the time. A part of the vacations I spent with him, a visitor in his father's house, and he would spend a while with me at my father's home. The last time I conversed with him was on the porch of his home, and then, as we always had done, we called each other the same as when we were chums at college. About one month before his marriage he wrote me a letter, and asked that I would be one of his groomsmen, and I declined because I married twelve days before he did. At the birth of his first child he wrote me a joyful letter of the coming of his daughter, who afterwards was such a joy and comfort to him.

We had been together at the University a few months when he became interested in his soul's salvation. He spoke of it to Mr. Moore, and he (Moore) to me, and we invited him to a conference with us in our room, and there, with closed door, we knelt together to pray to God for the salvation of his soul. Mr. Moore, greatly gifted in prayer, led us in an earnest appeal to the great Savior of men to convert our young friend. I do not recall whether he professed conversion that same evening or not, but, if not, certainly within a few days. Dr. Moore and I discussed between ourselves whether or not we should use our influence to get him to join the Presbyterian Church, the one to which we belonged, and I said, "No; let him make his own choice." If I remember right, his father was a Methodist, and his mother a Baptist. In a very short while he joined the Methodist Church, at Oxford, then ministered to by Dr. J. J. Wheat, the Professor of Greek at the University. He immediately took an active interest in the Sunday school and church, and the last year he was there he taught a class in the Methodist Sunday school.

While Charles Galloway was pastor of the church at Vicksburg he passed through a dreadful scourge of yellow fever, and when the news was telegraphed that he had passed away I was bowed down with great sorrow, and great joy came to my heart when I learned that he had recovered. While he was pastor of the church at Vicksburg he held a meeting at the Methodist Church at Raymond, where I was then residing. He spent the week at my home, and, after services at night, we sat together and talked over the days we spent together at the University, and, among others, the incident of his conversion. He said to me that the turning-point of his life was his meeting me at the railroad station at Canton. We had never heard of each other before, and we both felt that the special providence of God had directed us both so as to bring us together. He then and there left his old friends and joined himself to me and mine, and thus was led to accept the Savior.

I cannot close this article without telling of another incident in his life. Some years since I was extremely ill, and it was thought that I was going to die. As soon as the Bishop heard of it he hastened to my bedside and knelt beside my bed and prayed to our God that he would rebuke the disease and spare my life. I shall never forget his great earnestness as he pleaded with our Heavenly Father to spare me to my church and my family and friends.

Some day, I trust, I shall be greeted on the heavenly shore by my departed friend, where we shall part no more.

THE SUPREME WORK OF GRACE.

In reply to an article in the Advocate of June 10 under the above subject, I wish to say that, with some statements therein I do not agree, and should our brother be right in his views, they are still likely to be misunderstood, as we find a great many, even in the churches, living in sin and seeking everything possible to justify and condone such life; people who are very much afraid of fanatical holiness teaching, and consequently are pleased to place all holiness teaching on a par therewith, and conclude that we can live in sin and escape the judgment and eternal hell.

Certainly the redemption through Christ of a lost soul from sin is the crowning work of God's grace, but our brother limits this to the salvation from the guilt of sin, justification, "what God does for us," and says nothing of salvation from its power and dominion, regeneration—"what he does in us"—but speaks of love being shed abroad in such an unregenerate heart.

Now, wouldn't a sinner be in a pitiable condition, pardoned of past sins, and given no power in his life to quit sinning. This is about the same as saving a man in, instead of from, his sins.

Christ said that he was sent to heal the broken hearted, to deliver the captive, to open the eyes of the blind, to set at liberty them that are bruised, to cause the lame to walk, to raise the dead, to cleanse the leper and to unstop the deaf ears (Luke 4:18, Matt. 11:5), and he has been doing this ever since. If we but scan our mission papers we will see greater accounts than at home, and we have in him a remedy to present to fallen man.

A missionary once asked some atheists what they would do with the thousands of men who have lost their manhood, whose tastes are depraved, whose wills are destroyed, victims of passion, slaves of lust, the despair of civilization, and received this reply: "Make you a present of that lot." But he further confessed that "if there is any hope for such men anywhere, it is in the Christ you preach."

He has promised to save all. "They that are whole need not a physician, but they that are sick." "I come not to call the righteous, but sinners, to repentance."

"He breaks the power of cancelled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me."

Let us not limit the power of Christ to save and perfect men, for this is the Scripture standard, and from the beginning a life above sin is set as the normal one for the Christian. "Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God." (1 John 3:9.)

No compromise with sin of any kind is purposed, but the means of salvation therefrom is prescribed. Instead of "continuing in sin that grace may abound," we are to die, and stay dead so far as sin is concerned. (Rom. 6:1.)

It is altogether unscriptural to excuse such things as anger, pride, selfishness, or any other pet meanness, by calling them endowments of natnre, and trying to make them consistent with a life of perfect love. More anon. R. T. PICKETT.

If anger arise in thy breast, instantly seal up thy lips, and let it not go forth. Angry passion is like a fire, and angry words are breath to fan it.—Jeremy Taylor.

The Centenary College of Louisiana,
SHREVEPORT, LA.

FOR CATALOGUE OR OTHER INFORMATION, ADDRESS
President W. L. WEBER,
Shreveport, La.

NEXT SESSION OPENS SEPT. 15.

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Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal Attention to the Individual Pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work, owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.B., President.
Grenada, Miss.

SHALL THERE BE TWO NEW PRESIDING ELDER'S DISTRICTS IN LOUISIANA?

By Rev. P. O. Lowrey.

[illegible] Shreveport District Conference there was presented a resolution memorializing the Bishop and presiding elders at the next session of the [illegible] Conference to create two new districts, making a total of nine, instead of seven. The movement originated with and was presented [illegible] the resolution being signed by W. F. Henderson, S. H. Porter and W. L. [illegible], and, as far as we noticed in the discussion and vote, not a layman opposed it.

The following are among the leading reasons given in the long discussion on the Conference floor for favoring the two additional districts:

1. The increase in the number of appointments since the Conference was divided into the seven now existing districts. In a quarter there are thirteen Sundays, and for any district to go beyond that number of appointments some Quarterly Conferences must be held without Sunday preaching by the presiding elder, and therefore be of little value to the pastoral charge. But as the matter now stands, instead of having thirteen pastoral charges to the district, Shreveport has twenty-four, Baton Rouge and Crowley each twenty-three, Ruston nineteen, and New Orleans Alexandria, and Monroe each eighteen, making a total of one hundred and forty-three appointments instead of the ninety-one that should compose the seven districts, allowing thirteen to each. So it will be seen that the surplus of fifty-two appointments allows ample room for the two new districts with enough left for two more to be distributed among the nine to fill in the weak places. In other words, there were exactly enough appointments read out at Conference to make eleven districts of thirteen appointments each. All the increase since Conference is to be disposed of in addition to this.

2. It was universally conceded that the present pay of the presiding elder as the districts now stand was out of proportion to the service rendered and as compared with the pay of our pastors. The minutes show that the average presiding elder's salary last year was $1865 while the average salary of the pastors was only $639, or almost three to one in favor of the presiding elder. To more nearly equalize this, either the districts must be divided or the percentage of the presiding elder reduced. Were we to adopt the large district plan and have the elder simply a superintendent to go and come when and where most needed, then to reduce the percentage for him would be the plan. But to reduce his salary now and then next year divide the district, it would be harder to get the old standard of fifteen per cent. restored. And although in many or most instances the larger part or all of this comes directly from the pastor's pockets it is better to pay it for a brief period in the growth of the districts than to work harm to the general financial stability of the work, awaiting the time of redistricting and of an equitable financial adjustment. Why should not Methodism's rule to increase the workmen as soon as the support will allow apply to the district as well as to the stations? If, therefore, a church that can pay their pastor $600 or $800 is entitled to a station preacher, why should not a group of thirteen churches that can pay $1500 be entitled to a [illegible] energetic presiding elder? Allowing [illegible] each of our seven districts, there was paid in a surplus last year of $2575, for which [illegible] It is quite possible that the Bishop could find [illegible] who would serve the church on the districts allowing that this year will be one of normal growth.

3. And, too, the increased demands for efficient service entered into the discussion. The day is passed when a preacher can pass through the country as a vision in the night and have the full gospel effects follow him. Taking from his dusty saddle-bags a worn copy of the word edition of the hymn-book and lining off a few verses, calling mourners and going off with a shout does not compose the full measure of a leading preacher's work. Our people are now Christianized and need developing in grace and in service. Both our young preachers and our church members need teaching, inspiring and directing. But under our present scattering of our elder's power, how many of us have had one to lead off in grading, organizing, re-organizing a Sunday School? Such a thing as a Home Department, a Cradle Roll, or a Teacher's Meeting, the average presiding elder doesn't seem to know, or care. And of perfecting the workings of the several departments of the Epworth League or Women's Societies, he knows and cares as little. And when did one ever have time to prize the old church building out of its dilapidated condition or find and buy a lot for a new one? Or call on the women of the charge and have the parsonage put in good order and the pastor "pounded," and walk into the offices of the laymen and talk heart to heart with them about the Lord's work and their privilege and duty to support his kingdom? If such acts of practical superintendency are uncommon we either need to give our presiding elders more time or get new men for the work. Our resolution calls for the former plan, as it is practically impossible to expect good service from a man spread out so thin. For him to come in hurriedly on a week day and preach a worn sermon, ask a few perfunctory questions, get thirteen per cent of the preacher's salary for three months and then rush for the next train, can only be endured by either preacher or people "for a season." We need him long enough and fresh enough to study our interests and help in working out our plans of development. Our additional districts will help in giving him ample time for this. In the bounds of our own State there are vast fields of needy territory that our elders, burdened with their more than twenty appointments, never see nor know anything about, and while they tarry, enemies ecclesiastic sow tares in their field and others reap the harvest that is justly ours. Is it not time for us to awake out of our sleep?

A FEW DAYS' VACATION AND ELSE.

"Would you not like to have a rest, go off on a vacation for awhile," said T. B. Butler to me some weeks ago. He and I had been to Fayette, Miss., where our (Natchez) District Confeence was held in May. I hesitated a moment, then said: "Yes, provided I only had money to defray expenses," etc. He assured me the money would be forthcoming, so I began to make preparation for the trip. The first thing I did was to secure the services of Clinton Forman, a promising young preacher, to fill my pulpits in my absence. This done, other preparations were made. On Monday, June 28, I left home to be gone more than two weeks.

At McComb I met Brother W. M. Sullivan and family. I found Sister Sullivan sick, though not seriously ill. Brother and Sister Sullivan are doing good work in McComb. The Methodists there are wonderfully pleased with him as their pastor and preacher. He was just home from Fernwood where he had been holding a meeting for Brother G. D. Anders. The meeting was a grand success. Noble people—Zeb. Linton, the Enochs, and others—live there. What a help, yea, how encouraging it is, to a preacher to be supported by such faithful, liberal hearted men as Brother Anders preaches to in Fernwood. His salary is paid monthly, his people also look after the collections ordered by the Conference. It ought to be that way everywhere.

The first time I met Brother Anders was in 1879. He was living at or near a place called "Hogeye," ten or twelve miles from Liberty. At the request of his, now sainted, mother, I visited his home. He was not a Christian then, not even a church member. He had a store, and was selling—shall I tell it? Well, anyway, it is simply wonderful what the grace of God can do for a man when that grace is allowed to have the right of way. I broke bread with him, enjoyed being with his good wife and babies, had a word of prayer with the family, then went on my way. Before I left the work I received him into the church and baptized him. George had a good mother, an earnest, consecrated Christian mother. George wanted to be "dipped in Jordan." He thought "immersion" was baptism. So many people think that way before they learn that baptism is the "application" of water to a person as a sacrament, or religious ceremony, by which he is initiated into the visible Church of Christ.

From McComb I went to Jackson, thence to Bolton. Bolton is a town of 800 or 1000 inhabitants. Brother Peebles has been there, was there four years, hence nearly all the children there have been baptized. Yes, baptized is the word. Brother Terry, who followed him, has his work well in hand and is doing well.

On the morning of July first I left Bolton, passed through Jackson and Meridian, and by 3 p. m. was in Scooba, where my oldest preacher boy now lives. He has a wife and six children. My! what a host of grandchildren I have; nearly forty, including six great grandchildren.

On Sunday, the Fourth of July, Barney and I went to "Union," where I was pastor more than twenty years ago, and where Barney was licensed to preach twenty-three years ago. Only a few of those who were members at Union twenty-three years ago are there now. Brother John L. Hunnicutt, noble man, was the leading man in the church then. He is still in the lead, doing well; God has been good to him. True, he has had sorrow. His noble wife, the partner of his bosom, the mother of his children, his stay in tribulation, left him and went home to rest more than a year ago. She was a good wife, a good mother, a good Christian. It was a treat to me to be in his home once more. I was his pastor three years. We enjoyed a good, "old time" religious talk.

A week from the time I left home I got—shall I tell it? Yes. I got a little home sick. So I decided to cut my visit short and go home. In Jackson, where I had to wait seven hours for a train, I gave one dollar at the "Lawrence House" for the privilege of rolling and sweating five hours. "Too much for his whistle." The weather was too hot to sleep.

At 8 o'clock on the morning of July 6 I reached home to find Sister Lewis sick, but in a little while she was cheerful and happy. So was I. "Home, sweet Home." H. P. LEWIS.

Liberty, Miss.

THE PREACHERS' INSTITUTE.

By Rev. D. P. Slaughter.

The session of the Preachers' Institute, held at the Seashore Camp Grounds June 22-July 1, was exceedingly interesting and helpful. This was the first session of this institute, yet it was well worth going to see and to hear, and we count it one of the privileges of a lifetime to have heard the messages brought by the men of God, who came to minister to us in spiritual things. Rev. Shailer Mathews, D.D., professor of Systematic Theology and junior dean of the Divinity School of the University of Chicago, is one of the great scholars of the present day. His lectures on the "Preacher's Religious Life" were very

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helpful and inspiring. But his lectures on "The Social Teachings of Jesus" were especially good. He gave us a better insight into the teachings of the Great Master Teacher. Those who heard him saw the devout Christian, the earnest gospel preacher, while they received instruction from the scholar and the critic. He brought us things new and old out of the Word of God, and out of his own rich Christian experience he spoke to the brethren.

Dr. Frank Parker, presiding elder of the New Orleans District, also gave us inspiring and instructive lectures on Paul's Epistle to the Ephesians. We all felt lifted up as we caught fresh glimpses of the divine purpose of God revealed in Christ. Dr. Parker seemed to make this great epistle glow with new light as he spoke of St. Paul's conception of Christ as the center of all the spiritual forces. Of Jesus Christ as not only the gateway to God, but as the center, the Supreme One in the spiritual world.

Dr. Weber's lectures on some of the great poems of some of the great poets were also helpful. He stressed the influence of these great poems upon the molding of human life and character. Rev. John M. Moore, DD., Ph.D., of Nashville, and Dr. Dayes, presiding elder of the Atlanta District, were with us. These men of God came with messages from God to speak to the men of God. Their lectures on the preacher—"A Man," "A Citizen," "A Preacher," "The Pastor," "The Leader," "The Evangelist"—and the different phases of the preacher's work were all practical and instructive. We came from those lectures with a more exalted idea of the office and work of the preacher, and with an inspiration to he workmen that needeth not to be ashamed.

Rev. Gross Alexander, S. T. D., the book editor of our church, is one of the great scholars of our church. Those who were privileged to hear him were impressed with the fact that Dr. Alexander not only knew much of God's Word, that he thought profoundly, but that he also knew God; that he is a great Christian as well as a great scholar. We earnestly wished that not only every preacher in our land might have heard those lectures, but that every man might have had the privilege of enjoying them. His lectures on "The Sermon on the Mount" and "Paul's Epistle to the Romans" are masterful discourses. The writer considers it one of the greatest privileges of a lifetime to have heard them.

We also acknowledge our debt to the commissioners for this excellent programme, and the very satisfactory way in which it was executed.

Auburn, Ala.

WHAT ABOUT MATTHIAS?

Brother D. M. Geddie, in a recent issue of the Advocate (July 8), raises the question: Did Saul or Matthias fill the vacancy? He answers to the effect that Saul did. He advances as proof: "Luke does not say that they were divinely directed to elect him."

Luke says nothing about the wisdom or unwisdom of their act. Peter, who was at that time head of the apostolic college, believed that it was proper to hold the election. Is there any evidence that Peter was mistaken? Is Luke's silence more evidential on this point than Peter's utterance? Peter said: "Of the men therefore that have companied with us all the time that the Lord Jesus went in and went out among us * * * must one become a witness with us of his resurrection." Was Peter mistaken? Luke does not hint at such a thing. Was Peter presumptious? The suggestion that he was is very evidently an unwarranted presumption.

Brother Geddie further says: "There is nothing in the record to indicate that God accepted him in Judas' place." There is nothing in the record to indicate that God did not thus accept him. Peter evidently thought that God did. Was Peter wrong? Does Brother Geddie know better about this than Peter did?

Brother Geddie argues that Matthias had not until then been called of God to the ministry. Is there any evidence of this? The apostles were not the only men of that time called to the ministry. Barnabas and Silas and Timothy and others were very soon found active in the ministry; and none of them were apostles. Matthias had "companied with" the apostles. Maybe he was one of "the seventy." Luke tells us that our Lord "appointed"—i. e. called—"the seventy."

Brother Geddie assumes that there was no general conference at Jerusalem at that time, and that such a general conference had no right to elect Matthias. How does Brother Geddie know all this? There certainly was a conference; Luke says so—whether general or not, he does not say; but he tells us that there were present "about a hundred and twenty." It seems to me rather "general" for the young church just then; and Peter certainly believed that this conference had authority to elect a successor to Judas; and Peter was the inspired head of the church just then. Did he blunder in the matter? Where is the scriptural proof that he did? Brother Geddie's assumption is utterly baseless.

Brother Geddie assumes again that there must have been just twelve apostles and no more. His inferences drawn from the use of the number twelve in the Apocalypse and from other passages which speak of "twelve thrones," the "twelve tribes," etc., do not prove this. Likewise his indications concerning the prerogatives of the apostolic office lack proof. He insists that if Matthias was an apostle there were thirteen, which thought is revolting to him. Well, Luke and Peter say that he was an apostle; Matthew says Judas was one; Paul says that he was one—not the "unlucky" thirteen, but fourteen appear in the Sacred Record. The Sacred Record, and not Brother Geddie's assumption, must be our guide.

Brother Geddie's contention is not a new one. I heard it years ago; but have never found any evidence of its truth. That Matthias is not heard of again in the New Testament is significant; and that church history gives us nothing reliable about him is also significantly true. It may be—even is probable—that he amounted to very little. I am not sure that he ought to have been elected. It is not my province to defend his election. But, really, was he elected? Was he not only half-elected? He and Joseph were elected or half-elected—"put forward;" then "they gave lots"—gambled over the question, maybe. Now, Christ said that the acts of the church in its corporate or church capacity would have heavenly sanction. (See Matt. xvi, 19, and xviii, 18.) The binding and loosing, the ordaining and repealing, are to be functions of the church. Suppose that I assume that the church ought to have elected Judas' successor as we elect a Bishop; that their blunder was that they did not fully elect, but cast lots, and that had they elected, as was their real privilege to do, the man elected would have been more to the church than Matthias ever was—suppose I assume all this, then what? Why, it would be but an assumption—yes, an assumption, but an assumption far more reasonable and more in harmony with the teachings of the New Testament and of the church through all the Christian centuries, than is Brother Geddie's assumption, with neither reason nor Revelation to support it, and with no historical sanction even suggested. Brother Geddie's story of Matthias' election, relation and failure is a mere dream, and that is all.

H. W. FEATHERSTUN.

THE ENOCHS FAMILY AGAIN.

Mr. Editor: I read Brother R. B. Downer's letter in your issue of July 1, and the impulse was to tell Brother Downer and others who might be interested who the Rev. Isaac V. Enochs was, but I am a timid man and am wanting in confidence, so I decided to let it pass. But E. A. Enochs' article in a later issue of the Advocate has just been read.

I think I knew the traditions of the older generations of Enochs better than Brother Enoch, being the only remaining or living link of former generations. If admissible, I would interpolate, by saying that all Enochs, no matter how they spell their names, are the descendants of one Gabriel Enochs, a Swede, who landed in South Carolina just a year or two before the Revolutionary War, and followed "The Fox of the Woods" (General Anthony Wayne) in his telling raids against the English and Tories. It was my great-grandfather—Rev. Isaac V. Enochs' grandfather. Rev. Isaac V. Enochs was a younger brother of my father, and an itinerant preacher. He stayed all night with Uncle Preserved Ford on his way to Louisiana somewhere about 1822, I guess. Being a Methodist preacher, of course he drifted, and we lost sight of Uncle Isaac, but I know he has descendants in western Louisiana, and is an uncle of Fletcher, Isaac and Jim Enochs. Yours, etc.,

JIM B. ENOCHS.

Crystal Springs, Miss.

AN OPEN LETTER.

Dear Brother Boswell: Your "A Word Personal to the Reader" in last issue (22nd inst.), it seems to me is enough to stir up the careless ones. Of the "hundreds of subscribers" in arrears, there are doubtless many who, from simple carelessness, are in arrears, others for worse reasons. The effect, however, is all the same. Let those who claim forgetfulness as the cause ask themselves the question, Why are they not forgetful in some other matters of business. Is it not that some other concerns will not tolerate forgetfulness, delays, etc., and in order to get further and other accommodations, they don't forget? They want other favors from time to time and they know that they must be prompt. I am one month behind in renewing my subscription and am sorry for it.

I wonder if some people ever thought that the label on their paper "gave them away." I know of one case, at least, where the label on a paper was the beginning of distrust—led to investigation—and my, well, there was much found in keeping with the date on the label. Lookout, delinquents, better pay up and keep your labels right in line with your profession.

Just think of "hundreds" in debt to the Advocate. What would that mean to the paper in cash paid, and how little to each one! If one cannot pay, write to the paper and say so, have an honest settlement, and you will feel better. I need not be reminded that "times are hard." I've heard that sort of thing for more than half a century. And remember too, that if "times are hard" with you, the same applies to the Advocate.

"The spiritual state of the Church," by Rev. Jno. W. Ramsey in last paper (22nd inst.), as I see it, is a magnificent picture of the subject.

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GENERAL CONFERENCE LEGISLATION AND OTHER.

By Dr. [illegible] Keener

While there is no body of men more loyal than the itinerancy of the Methodist Episcopal Church, South, yet there seems to be an undercurrent of restlessness caused by the arbitrary use of the Episcopal prerogative. The day has come, or is seeming near at hand, when there must be a check put upon the unlimited prerogative of the appointing power. There are numerous requests going up to the College of Bishops. "We will not have this man to reign over us." When nearly a majority of the Conferences ask to be protected against the presidency of a Bishop, the time certainly has come for a modification of a law which allows the appointing power to ignore the advice of the whole cabinet and make appointments regardless of advice or without any consultation whatever, thereby causing ruthless and unnecessary suffering upon the part of our loyal, devoted itinerancy.

Some law by which three-fourths of the cabinet could prevent this unlimited and arbitrary use of the appointing power would obviate this cry to be delivered from the presidency of any Bishop who might be given to the policy of moving men without any cause apparent to the cabinet. The day for "star chamber" methods and appointments is passed, and the demand for heavy sacrifices which were needful when all the territory of our church was largely frontier is also passed, and there has succeeded a time when counsel and advice should be taken fully, freely. Men are no less loyal or ready for heroic self-sacrifice now than in the past, but the need is not so apparent. Men are not pawns, nor are they to be flung across a Conference because a Bishop announces one hundred changes are needed in this Conference before the first cabinet meeting. Some Bishops, when first elected, seem to think the cure for all ills in a Conference is to move the ministers. This fever holds them for two or three years; then they learn that many ills are unaffected by this call for self-denial, self-sacrifice and suffering on the part of loyal, devout servants of God, who have excelled any Bishop in the College in their years of toil and self-sacrifice. Woe betide the church when this becomes the whole policy, the only wisdom a Bishop attains after a quadrennium in the exercise of appointing men. If a Bishop has to move more men the second successive year he presides over a Conference, it shows that his first year has proven a misconception of the situation, or else his mania for moving men is incurable.

If there was a veto lodged with the cabinet, it would, first, force the Bishop to read over the appointments in full to the cabinet, thereby obviating mistakes, unnecessarily long moves, and hard moves for the ministers. No two, four or six men would be left stranded like itinerant hobos, without an appointment. No ruthless appointment, whereby men are degraded or taken from a superior appointment and read out to one far inferior. There are grades in the ministry; men who have worked up from the mission, backwoods circuit, to the double station, then the station, and the presiding eldership. After one, by improving his talents, has made himself capable of filling the highest places for usefulness, it is a cruel and ruthless injustice to put him down in mid-career to a lower grade appointment by a Bishop whose whole wisdom runs to changing men.

Second—The presiding elder is held responsible for many of these needless moves, when he did not dream of their being made. When, in some instances, the man is put down where the elder counsels the Bishop to send him, then dismissing the elder, the Bishop rewrites the whole list of appointments and changes many men without advising anyone whatever, thereby practicing a species of deception unworthy of the high office. Either give the presiding eldership a degree of co-ordinate power if he is to be held responsible for appointments, or else get rid of the elders and let the stewards and itinerants go direct to the Bishop.

Third—The approach of laymen has been invited, so that stewards of third-rate appointments can go to Conference and prove all sufficient to get the man they call for, and it is a noted fact that all the main stations of a Conference have become largely congregational, as often they select an itinerant in a neighboring Conference, hear him by committee or through their presiding elder, then ask the Bishop to transfer the man for their station. In many forms this prearrangement occurs. In the meanwhile there is a vast number of itinerants who depend wholly on their presiding elder to represent their case and cause in the cabinet meeting, and the Bishop hugging his "scrip" to prevent the elders from knowing the appointments he is making, when lo! the appointments as finally read are a surprise to the whole body of elders, and surprises to the Bishop himself, who finds he has put two men down at the same place, or left out a few altogether. Now, the day for such autocratic methods is past, and should be relegated to the shades of oblivion or some other foreign mythological land.

A Bishop has no court to call his administration into question. There should be some law whereby the administration of a Bishop could be called in question annually. Every minister is reviewed annually as to both moral character and official administration, but a Bishop only at the end of the quadrennium, after four years of administration is past, does his character come into review.

If a Bishop should leave two, four, six, ten or fifty men without appointments, there is no recourse for those men, no way to call that Bishop to account, no punishment for such negligence or carelessness that is criminal. Why should men who have seen far more self-denial and self-sacrifice than the Bishop be subjected to such treatment without recourse? —

Again, what a world of unnecessary suffering would be prevented by such a check on the appointing power, for no Bishop has more knowledge and godly judgment than five, six or seven elders, who know their Conference and men far better than he can ever know them.

A Conference was presided over by a novice in the office, who, like all young Bishops, acted as if he felt his courage and wisdom would be discounted if his presidency is not followed by a general move, so this Conference found all but thirty men out of one hundred and fifty moved, many unnecessary, many misfits, many at great self-sacrifice. The next year fully half had to be moved to modify the mistakes and misfits; it took three years to undo the misfits and needless changes of that Bishop. In some of our Conferences it will take this long to get rid of the effects of the autocratic rule that hears all advice more freely than that from the presiding elders.

As one who claims as much loyalty and love for the Methodist Episcopal Church, South, as any elder in it, be he Bishop or what not, my prayer is that our present method of appointment may be modified so as to be preserved intact and our church not become as congregational as our sister, the M. E. Church, has become to a great extent. Furthermore, it is to be devoutly hoped that those who may be elevated to the high and sacred office of Bishop may be selected from those who are in full sympathy with the great body of our itinerancy—men from the active ranks; not men who have been so long removed from itinerant work that they have forgotten how it feels to receive a regular appointment. Those long-ago itinerants are out of sympathy with the great body of the rank and file. What do they know of sacrifice for the church in taking appointments? What they once knew is now a memory.

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I have mailed to each one of our pastors a copy of our new catalogue. Please send me the names of boys who ought to go off to school.

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Fraternally, W. L. WEBER.

OXFORD DISTRICT CONFERENCE.

In the quiet inland village of Paris, twelve miles east of Water Valley, has just been held the fourth session of the Oxford District Conference. Difficulty of access militated against a good attendance, but the seclusion and warm-hearted appreciation of those worthy country folk doubtless did much to conduce to the quality of the Conference.

Serious illness in the family of Rev. J. E. Cunningham, the presiding elder, precluded his presence, and Rev. J. M. Wyatt was elected president. Rev. G. W. Bachman, once preacher in charge of the circuit in whose bounds we met, was on hand with the books. Rev. W. M. Williams represented the Orphanage. President W. L. Clifton, Grenada College, and Rev. R. P. Neblett appeared in behalf of the Sunday School Board.

The preaching was fervent and evangelistic. Revs. Park, Strickland, Bell, Poston, Robertson, Broom, Nelson, Bachman and Borders being called on for this service. The reports were gratifying as showing considerable progress in every department of activity. The discusisons were spirited and pointed, but the utmost harmony prevailed and the entire meeting was a feast of brotherly love.

Two promising young men were licensed to preach: T. L. Porter and S. E. Galloway. Neither of these contemplate immediate application for admission on trial, but both avow their purpose to do so eventually.

A memorial service was held in honor of the late Rev. Amos Kendall, Bishop Charles B. Galloway and Rev. G. M. Lagrone. The tributes paid to these men of precious and sainted memory were tender and touching.

Selecting Abbeville as the place of meeting for the next Conference we adjourned to carry away happy memories of delightful hospitality and fellowship, and with fresh inspiration and courage.

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The Home Circle.

VALUE OF THE EVENING TOILET.

It has been wisely said that when one pauses to consider that a third of the twenty-four hours are spent in sleep, it is surely not too much to meet the rest time in a clean condition, and in these days of universal bathrooms and of conveniences generally, there is no excuse for untidy retirement. Three things are necessary to health, cleanliness, pure air, and proper diet and they are necessary to good looks as well. If the skin is not bathed often, it fails to act, then the liver becomes sluggish also, and numerous ills follow in its train. If one can spare the time, an hour spent on the toilet before sleeping pays a thousand-fold, for if one can take a good bath the body has been cleansed and soothed, and the nervous strain of a busy day has been removed, and if you will notice, all high price toilet preparations demand cleanliness as a first principle. After the bath, the teeth should be thoroughly brushed and an antiseptic spray should clean both nostrils and throat alike, and there is nothing better to use than boiled water in which a little borax is dissolved. If one cannot take a full bath, one can surely take time to care for the teeth, hair, face and hands. The best way to keep the skin white and firm, is to first bathe with warm, soft water, and good toilet soap to get rid of all dust and soil of the day. Then rinse carefully in cold water with a little borax in it as the hot water opens and cleans the pores of the skin and the cold water closes them again. Borax not only softens the water but it helps to keep the skin white and firm, and a beauty specialist says that in many cases this washing and rinsing would be quite enough without the facial cream. To keep the body clean is to keep it healthy. More than that, it is to keep the mind bright, as circulation is stimulated, the skin massaged and the tissues hardened. The woman who devotes a little time to her evening toilet will not only look better, but she will also sleep better and and awaken brighter in the morning. M. H.

THE MAN AT HOME.

That the woman should never be unmindful of her domestic duties, and that she cannot truly serve God while she neglects her home, no man in his normal frame of mind has ever doubted. The domestic woman is loved and praised, for everybody—at least every man—is anxious that women should always excel in such virtues. But is it possible that such virtues should ever characterize one sex much more than the other?

A pair of cardinals built a nest in a rosebush by my window. Sitting on her nest, the female was so well hidden that even a hawk could never have found her. But her mate—he was not hidden. Dressed in his flaming coat, he loved to sit in the top of a tree nearby, an object that no hawk could fail to see, uttering often notes so loud and clear that everything that had ears was bound to hear them. His song was: "You need not look for my wife; she is not to be found. But here I am; all your bird-eaters, get me if you can." Nature had gifted him with beauty and with song that he might be a lure to draw the enemies of his house upon himself. Moreover he was not only a warrior, with his brave heart and gaudy uniform; but when there was a nest to build or fledglings to feed, he was as faithful a drudge as ever carried grass or worms. He does all, not only without a word of complaint, but with a song that is the outflowing of irrepressible joy.

It is possible for a man to be inferior to a bird; but it is not necessary; nor is it necessary for him to be inferior to a woman even in domestic virtues, nor are such virtues required of him less than of her. One domestic duty, that neither men nor women remember, is the duty of taking life as a joy and of making it a joy. A sacrifice made sorrowfully is only half a sacrifice; a sacrifice made complainingly is spoiled in the making. "Live joyfully with the wife thou lovest," and be so joyful in bearing domestic burdens that the example of joyful duty may become infectious, that the infection may spread at least to your wife and children. Why should a man be less than a bird!—*Christian Advocate.*

FAITHFUL.

Amanda Jones was born in Madison County, Mississippi. Twenty-six years ago she came into the service of my family. With the exception of a few months she has been with us during all these years. There was never a more competent and more faithful servant than she was. Indeed so correct was her general conduct that we came to regard her more as a friend than as a servant. She was a woman of unusual good sense. Her integrity was conspicuous, and her honesty was never questioned. Whether we were absent a day or a night, or for weeks at a time we knew that everything was safe in her keeping.

Beyond question she would have died for any member of my family. All of our children were nursed by her, and she served us in every possible way.

She was never known to slight her work, and many were the times when the mid-night hour, and later found her still toiling because she would not be content till it was done perfectly.

When severe sickness for weary weeks and long months held us in its grasp and a dark cloud of dread apprehension hung over us like a pall that might at any moment fall with blinding and crushing force, nothing could have been more beautiful and more helpful than the fidelity of her service. Day and night every interest of the home and the welfare of all its inmates commanded her supreme devotion and untiring effort. Mrs. Bingham could not have nursed her own sister with more faithfulness and tenderness than she did Amanda in her last illness.

Our lives have been wonderfully, sometimes I think singularly, blessed with rich friendships. I am sure that we had no sincerer friend than this humble black woman. True, she tried us many times because she had an almost uncontrolable temper. But now as we look upon the body that served us with unfaltering devotion, and the hands that often grew weary, but never ceased in making things to please us, we do not regret any act of forbearance.

When one stands where the light of two worlds falls there is no regret for any magnanimous act, or for any kindness shown, or for any patience exercised. Not one of us is ashamed of the fact that deep grief and sincere sorrow wrung our hearts, and we could not partake of the evening meal when this devoted servant and faithful friend went away from us. We made no attempt to conceal our tears. Indeed, we would despise ourselves if we could lose so true a friend without the fountain of our emotions being stirred to its profoundest depths.

After a few days of sickness she went to her reward on Sunday afternoon, June 18, 1909.

Through the long sad hours of that lonely Sunday night my children kept the vigil by her bier. On Monday we had our pastor, Rev. R. L. Allen, to conduct the obsequies in our parlors. We were glad thus to express our profound respect for the memory of her who for a quarter of a century had loved us better than she did her own life.

I and my sons, whom she had seen grow to manhood with as much pride as their own parents felt, were her pall-bearers. We followed her to the cemetery and covered her grave with flowers.

For many years she had been a member of the Colored Methodist Church, and one of its most liberal supporters.

Being unusually efficient she commanded the highest wages for the class of service she rendered. Industrious and frugal, she carefully saved her earnings, and then distributed with a lavish hand, giving away every dollar that she made. Knowing all this, it was a pleasure to provide for her a home, and to meet every want of her last sickness, and to see that her burial was such as it should be.

Nowhere is there a promise to the perfect, but there is a sure promise to the faithful. Amanda Jones was faithful.—*J. R. Bingham, in Carrollton Conservative.*

"Power for Service."

This is a book of 261 pages, printed on heavy paper, and finely bound in cloth. It is from the press of the New Orleans Christian Advocate. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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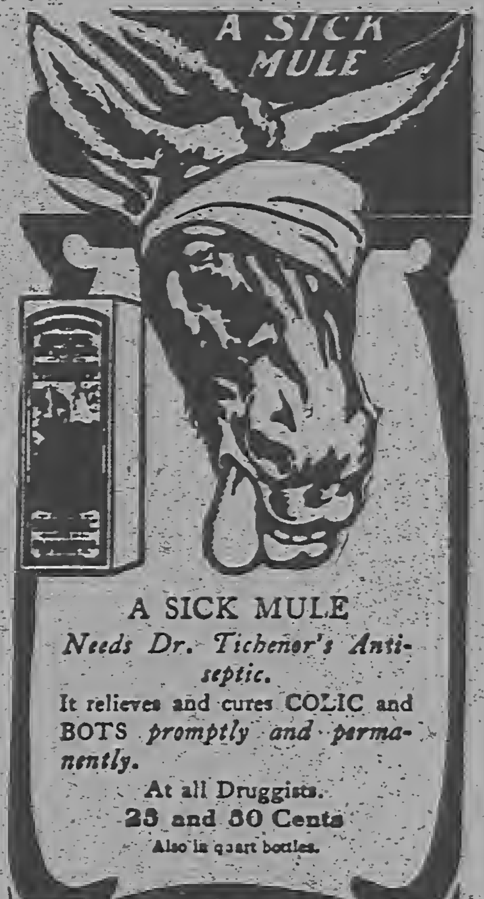

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TO THE FRIENDS OF THE ADVOCATE.

Dear Brethren: A ruling of the postoffice department at Washington made about two years ago forced our publisher, Mr. C. O. Chalmers, in the early part of 1908 to strike from the subscription list, first and last, about two thousand names. This was very much regretted, for the majority of these subscribers were good—only a little slow in paying up. But it could not be helped. We had to do it, else pay one cent on each paper sent out every week—an expense the ADVOCATE could not afford. Of course, with few exceptions, these subscribers were permanently lost. Added to this is the fact that many subscribers received in 1907 at low club rates failed to renew, and they too were cut off. Thus the Publisher was compelled to report to the Publishing Committee in 1908 the lowest number of subscribers on the list since his connection with the paper.

But we are glad to report that through the efforts of strong and willing friends, we have about regained what we lost, and to-day, we are sending to subscribers about as many papers as at any time in the history of the ADVOCATE. We desire to largely increase the number of our readers. We would like to send the paper into many more Methodist homes. There is no more favorable time to canvass than now—now while protracted and revival meetings are being held all over our territory. Many persons can be induced to take a religious paper during a good revival that could not be induced to do so at any other time. We beg our brethren to try it. Perhaps as much money cannot be collected now as later in the year, but more good promises can be obtained. And, much cash can be collected. In this dull season, cash is very much needed. Especially can our brethren in the country give us help right now. Please try it.

In this connection, the Publisher desires us to say that the club rates which have been given will hold good all through the season, but that, after due consideration, he has concluded to reduce single subscriptions from *two dollars, to one dollar and fifty cents* a year. It is a little risky to make this reduction just now, considering the high price of labor and materials, etc., but he feels that this is due many subscribers—who deal directly with the Publisher, and not through the preachers.

We would like to secure *three thousand* subscribers between now and the first day of December. In our patronizing territory we have 503 effective itinerant preachers, besides thirty-six supplies, many of whom are good canvassers and friends of the ADVOCATE. An average of six subscribers from each will give us a larger number than we ask. The work can be done. Who will help to bring about such a result?

Dear brother preachers, to do this work would help the ADVOCATE and be a blessing to you and your people. Will you try it for the work's sake?

Your fellow servant in Christ,

JNO. W. BOSWELL.

A MATTER OF SERIOUS IMPORT.

A communication of a very serious nature has been made to the public. It is to the effect that confessions made to a Roman Catholic priest are "privileged communications," and that under no circumstances will the priest divulge them. This bit of information was made to the public in connection with the details of the hanging of an Italian who had been convicted of taking part in the kidnapping and murdering of a little Italian boy in New Orleans two years ago. The condemned man, up to the day of his execution, had never made any sort of a confession to anybody. It was stated in the *Times-Democrat* that he would make a confession on that day, if at all, to the priest who was his "spiritual adviser," but, it was also stated that the confession, being made to a priest, would never be made known to the public, because of its privileged character.

As we understood the reporter, emphasis was laid on the privileged character of the confession, because made to a Roman Catholic priest, leaving the public to infer that only confessions made to a Roman Catholic priest can be thus sacredly guarded. Whether that was said by the reporter, wittingly, or that the idea was in his imagination, we do not undertake to say. It can hardly be that the law grants such dignity or importance to clergymen of any denomination. It would be against public policy. We can readily see how a confession of a purely personal nature, made by persons to a priest or other minister, may be held as privileged—not to be divulged but when the public is concerned, and public safety and justice demands the arrest and punishment of guilty parties, if the confession reveals to the priest or minister the names of the guilty ones, we do not see how, in good conscience, the priest or minister can withhold the knowledge from those who have a right to know.

And if one can rightly hold such secrets, any man without respect for human life, and bent on crime, but afraid of the great hereafter, may kill his fellow being, or commit other heinous crime, make confession, receive absolution, and, if undetected, live with a good conscience, and kill another man the first opportunity.

If the law of the land upholds a Roman Catholic priest in keeping secrets, merely because the Roman Catholic Church maintains the confessional, then the law protects a form of religion which, in that respect, is contrary to public policy. We do not believe that it does.

THE BURDEN OF THE PRESIDING ELDERSHIP.

Is the presiding eldership a burden to the Church? Were the office abolished, would the money now paid to presiding elders go to increase the salary of pastors, or would it be a clear saving to the Church?

For years past we have heard much about abolishing the office of presiding elder. Every man who favors such action, as far as we have seen, presents as his principal argument the expensiveness of the office. The amount paid to presiding elders, it is said, is not only large, but out of proportion to the value of the service rendered. And more than once it has been asserted that the presiding elder takes bread from the pastor's family. Every argument of this character proceeds upon the principle that, by abolishing the office of presiding elder, the Church will be relieved of the support of the men who fill it. That is really equivalent to saying that the men who fill the office of presiding elder are just so many men above the number required to do the work of the Church—supernumeraries to be retired when the office is discontinued. Such is not the case.

The presiding elder is an itinerant preacher, subject to appointment, and should the office be abolished, everyone, unless enfeebled by age or sickness, would not only drop back into the pastorate, but into a good, paying charge. In that case, how much would the Church save? Let us make a calculation. Take, for example, one of our Conferences with eight Districts. It pays eight presiding elders $13,623, an average of $1702 (we leave off fractions). The eight leading appointments, measured by the salary, pay $13,400, an average of $1675 to each pastor. That would be a saving to the whole Conference of $223, an average to each District of $27.87 1-2. That would be less than one dollar and fifty cents to each pastoral charge—an amount too small to be considered.

But suppose these presiding elders should be assigned to leading charges paying the smallest salaries—$1200. The eight would receive $9600. That would be a saving to the Conference of $4123, or an average to each District of $502, and a fraction—about $25 to each pastoral charge—an amount still too small to justify the abolition of an office essential to Episcopal Methodism. We say this, because our itineracy absolutely demands a representative of the preachers and pastoral charges, if the appointment of the preachers is to continue in the hands of the Episcopacy. This we think is conceded. At least, up to this time nobody has suggested the abolition of the Episcopacy.

Those who favor doing away with the presiding eldership, themselves concede the necessity for some form of District superintendency. The prevailing notion among them being the appointment of one of the pastors in each District to act as presiding elder—his business being to hold Quarterly Conferences, look after the temporal and spiritual interests of the Church, and to represent the preachers and charges to the Episcopacy. Even this form of superintendency will cost something—perhaps more in the long run than the presiding eldership under the present regime. What District in Southern Methodism would think of assessing an average of less than $25 to each pastoral charge for the travelling expenses etc., of the presiding elder. Take this amount in connection with the amount paid him by his own pastoral charge, it will be seen that this form of service will cost about as much as the presiding eldership as it is now maintained. Nor would it in our opinion be any more satisfactory. We feel sure it would not be anything like as efficient as the office now is when filled by thoroughly competent men.

Other ground than that of cost must be presented before those who would abolish the presiding eldership can make good their contention.

PERSONAL.

Some time, late in August, we expect to publish a special edition in the interest of the mission fields of Louisiana and the Gulf Coast.

Rev. M. M. Black is at his post, Port Gibson, Miss., and doing his part of the work. He writes that his "congregations are holding up well in spite of the hot weather."

Rev. J. E. Denson, presiding elder of the Crowley District, paid the Advocate a visit last week. He reported the district as doing well. We thank him for his brotherly call.

Rev. J. A. Rice, D.D., is one of the instructors at the Assembly for Christian Workers at the Seashore Camp Ground this week, and is making a deep impression on those who hear him.

Rev. E. L. Alford, of the Osyka Circuit, Mississippi Conference, closed last week a very successful meeting at one of his churches. He was assisted by Rev. J. B. King, of Topisaw.

If Brother R. N. Jeffrey fails to receive a letter calling for his services, and his eye falls on this, will he please get in communication with Rev. W. W. Graves, Homewood, Miss., and oblige.

Rev. J. B. Copeland, of far away Honduras, has forwarded us one dollar, United States currency, for the Galloway Memorial Church. We pass it on the treasurer, J. R. Bingham, Carrollton, Miss. We would be glad for him to have thousands more right away.

On reaching our office this (Monday) morning we found a card bearing the name of W. H. Hunter, Nashville. Our old friend, "Brother Will," had called in our absence. We regret much that we missed seeing him. We thank him for the honor of a visit.

Four delegates from the Epworth League at the Mary Werlein Mission have been sent to the Assembly for Christian Workers, now in session at the Seashore Camp Ground. The representatives are the Misses Annie Lampard, Belle Tankersley, Mabel Whitehead and Lilly Campbell.

Rev. C. B. Carter, Commissioner of education for the Louisiana Conference, called at the office while passing through the city on his way to the Seashore Camp Grounds. He is very cheerful and hopeful as to the outlook for Centenary College. An enrollment of at least 150 is looked for this fall.

A good brother, in renewing his subscription, thus expresses himself: "Please continue sending me the Advocate. Its weekly visit to my home is like the coming of some absent loved one, always laden with good things for the hungry mind. May it always continue good and strong as it grows older."

The Cleveland (Miss.) camp meeting begins as this Advocate goes to press, Wednesday, the 28th, and will continue until Aug. 8. The Camp Meeting Association has made ample preparation for all who may attend, there being two dormitories, one for men and one for women, and other modern conveniences. A large attendance and a good meeting are looked for.

Dr. Sawyer returned Monday from Carson, La., where he assisted Rev. J. C. Rousseaux in a meeting of about ten days. He says it was a good meeting and deep interest manifested and souls saved. The pastor decided to go on with his meeting through this week. He says that Brother Rousseaux is in great favor with his people and is doing fine work at both Carson and Bon Ami.

Rev. L. C. Wilson, of Amite, and family are off for a short vacation. At present they are at Iuka, Miss., from there Brother Wilson will visit his old home in Arkansas. It was the editor's pleasure to minister to his people last Sunday, as he did the Sunday previous to the good people of Tickfaw. The church at Amite is a new structure and one of the most beautiful we have seen.

We had the pleasure on Monday morning last of a ride with Rev. A. W. Turner, of Opelousas. He was going home from Kentwood, where he had spent a week or more with Rev. J. W. Lee in a revival. It was a good meeting. The revival spirit pervaded the church and got hold of the people generally. Souls were converted and added to the Lord. Brother Turner was very happy over the gracious results.

Under date of July 23, Rev. H. J. Maddox, of Waynesboro, Miss., writes: "Our revival meeting at Hebron closed yesterday with success in every respect. To say that the preaching was done by our beloved presiding elder, Brother W. H. Lewis, explains that it was done well. We all love and appreciate him. A goodly number saved, and the Church greatly revived. Three accessions, and eight children dedicated by baptism."

Rev. J. W. Chisolm, Edinburg, Miss., has sent in his second list of subscriptions and renewals for this year. In the last list is the name of Brother James Ray, who says: "I cannot do without the Advocate; I have spent over $100 for it; have been taking it ever since it started, except while it was stopped during the civil war." Brother Chisolm has sent us an excellent picture of Brother Ray, with which, in a short time, we expect to adorn the pages of the Advocate.

Rev. A. C. Holder, Leesville, La., brings us under obligation for a list of twenty-two new subscribers, with the promise of a "few more later on." Brother Holder has just closed a meeting in which there were over one hundred conversions of persons ranging from six to sixty years of age. In this meeting he was assisted by Mr. James W. Chapman, son of a Texas preacher—"a cultured young man with rare talent as a singer." We thank Brother Holder for the good news, and also for the new subscribers.

Through the courtesy of the author, we have received a copy of a "Sermon Memorial of Bishop Chas. B. Galloway," preached at Rolling Fork, Miss., by Rev. E. H. Mounger, D.D., of the Mississippi Conference, May 23, 1909, and printed at Nashville, Tenn, by Smith & Lamar, Agents. This is a sermon of great beauty, and evidently preached from the heart of Dr. Mounger, as well as from his head, for he loved the most loving man of our day. We thank Dr. Mounger for his kindness in favoring us with this memorial.

Rev. N. G. Augustus, presiding elder of the Durant District, is maintaining his reputation as an "untiring worker." His District Conference, recently held, was "a good conference," and "good reports were made by all the preachers." The General Secretary of the Laymen's Movement, Mr. W. B. Stubbs, was present. One whole day, July 2, was given to the laymen, and they improved the time. Hon. G. L. Jones, the Conference leader, was also present. And Dr. Winton, of the Christian Advocate, added to the success of the Conference.

Rev. Robt. Selby informs us of the death of Mr. A. H. Campbell, which occurred on the night of July 21 at the home of his daughter, Mrs. H. P. Lewis, wife of our pastor at Pearl Street, Natchez, and adds: "His sons, Rev. J. W. Campbell, of the Washington charge, and Fred., of Newton, were with him several days before his death. Another son, Bert, who is seeking the recovery of his health at Colorado Springs, Col., could not be at his bedside. Besides these, his widow mourns the departure of a devoted husband. Mr. Campbell died in the triumph of the Christian faith."

We print "An Open Letter" in this issue from a faithful layman, an old Confederate veteran, believing it will do good. We would like for every friend of the Advocate to read it. But we beg, one and all, not to catch the idea that all who are behind in payment for their paper are a year or more behind. Such is not the case. Under the late ruling of the Postal Department, the publisher tries not to allow subscribers to get more than a year behind. Many are cut off, except for special reason, and the Advocate loses the amount due. He holds them awhile, hoping they will pay up. What about it, dear friends? YOU!

REV. J. A. PARKER, D.D.

We publish this week the portrait of Rev. J. A. Parker, D.D., one of the veterans in the Louisiana Conference. We give below a brief sketch of the life of this veteran of the cross:

Rev. J. A. Parker is 72 years old; was licensed to preach in 1857; joined the Alabama Conference in 1860; was in the Confederate Army as a private soldier until discharged in 1862. When sufficiently recovered to return to the army, he was sent by Bishop Andrew as missionary to Clayton's Division, in which work he remained to the close of the war. In 1867 he was appointed presiding elder on the Pensacola District for the purpose of reorganizing that district and recovering church property confiscated under the Staunton-Ames order. Having accomplished this, he was transferred in 1870 by Bishop McTyeire to the Little Rock Conference, where he labored six years as pastor and presiding elder. In 1876 he was again transferred by Bishop Wightman to the Louisiana Conference, where he has labored on circuits and districts. Having no taste for city work, he filled but few stations, though he has preached in nearly all the city churches in the State.

Having a growing family, after the close of the war, he found it necessary to supplement his support from other sources than the pastorate. He chose the legal profession as the means to this end, but never permitted it to interfere with his pastoral or pulpit duties.

After seven years of this strenuous life, he was sufficiently recovered from the financial depletion resulting from the war to retire from the legal profession.

Brother Parker has been much in demand on camp meeting, school commencement and dedication occasions. He has written a great deal for our church periodicals, and is the author of a book on the origin and development of church doctrine and polity.

His brethren have honored Brother Parker with a seat in the General Conference twice, and elected him as one of the delegates to the great Missionary Convention at New Orleans in 1901, where he was one of the speakers under the five-minute rule.

Brother Parker received his degree of D.D. from Hiwassee College in 1894. He has been twice married—first to Miss Martha J. Culliver, who died at Milton, Fla. His second wife, Miss Eliza Penn, is still with him, and, in his present affliction (a partial blindness coming suddenly), does all his reading and writing for the pulpit work and social and business correspondence.

CAMP MEETINGS.

Topisaw Camp Meeting.

The Camp Meeting at Topisaw, Felder's Camp Ground, will begin on Friday night, Aug. 6, 1909.

The Rev. Walter G. Harbin, of Haynesville, La., will be the principal leader, with as many of the ministers of the Brookhaven District and of the entire Mississippi Conference as may come.

We extend a cordial invitation to all the brethren to join us in this revival. We ask all Christians everywhere to pray for the success of the meeting and all who can to come and help us. We are expecting a glorious meeting.

You have a special invitation to attend these services. J. B. KING, Pastor.

McComb City, Miss.

South Mississippi.

The South Mississippi Holiness Camp Meeting at McHenry, Miss., will begin September 3, and run ten days. Workers engaged are Rev. L. L. Pickett, Rev. R. A. Breland and Rev. T. E. Smith. All are invited to come and take part in the meeting.

MISS ZORA SAUCIER, Secretary.

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Epworth League

TOPIC FOR AUGUST 1, 1909.

THE NEARNESS OF EXTREMITY TO OPPORTUNITY

John v:1-16.

According to his custom, the Master went up to one of the feasts at Jerusalem. By the side of the pool Bethesda he saw an impotent man, who had suffered thirty-eight years. It was believed that at certain times when the waters were troubled, whoever first stepped into the water would be healed. This man was too badly crippled to help himself to the water and he lingered in a helpless despair. But when hope had reasonably been abandoned, the Christ came that way, and asked of the man, "Wilt thou be made whole?" At the command of the Master, "Rise, take up thy bed and walk," the man was at once healed and carried away his bed, rejoicing in his new found strength. When the Jews took the man to task for carrying his couch on the Sabbath, he could not tell who it was that had healed him. Afterward, Jesus revealed himself to the man, and commanded him to sin no more, lest a worse fate come upon him.

2. It has been well said, that man's extremity is God's opportunity.

Men are not apt to turn to God until they realize that they cannot do for themselves. In the miracle of our lesson, apparently, the crippled man had no thought of seeking for help, but the great heart of divine compassion saw the conquered soul, and unsought, gave the blessing. The apostle Paul puts this same truth in other words, when he voices the message of the Spirit, "My strength is made perfect in weakness." We have a lesson, often overlooked in the life of Moses. In his own strength, in the vigor of young manhood, he tried to solve the problems of his captive brethren. As a result he spent forty years in exile in the desert. Then when he had lost all confidence in his own strength, by the burning bush, he received his commission to go and deliver Israel in God's strength and in the matchless ways of divine power.

3. The soul delivered out of great deeps to-day, should not look for a similar deliverance to-morrow, if through its own fault the troubles come. The Master warned this man, "Sin no more, lest a worse thing come upon you." The favors of our Lord are for humility and obedience, and not for presumption. The Master himself, refused to tempt divine power. He said, "It is written, thou shalt not tempt the Lord, thy God."

4. The heart of omnipotence is touched with the frailties and needs of his creatures. The same heart that was touched with the needs of the impotent man by the pool of Bethesda, that day now long gone, is touched with the needs of every one of his creatures to-day. When our hearts are crushed with the burdens that rest upon them, he is willing to do for us all we will permit. Sometimes our foolish pride, and lack of faith stands in the way. Sometimes we would turn and forget God, if we received the help we seek. Throughout the ages, not a few times has it been true, that with the granted request, there came also leanness of soul. The Master is willing and able to do for us, far more than we can ask or think.

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God does not say that when we enter the way that leads into his kingdom, no enemy will be there, but that he will be with us to meet the foe.—W. W. Dawley.

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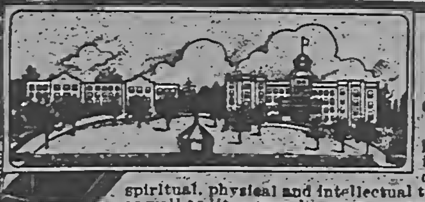

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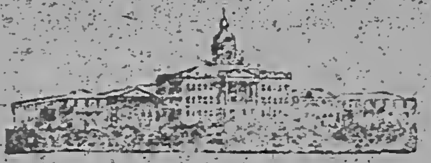

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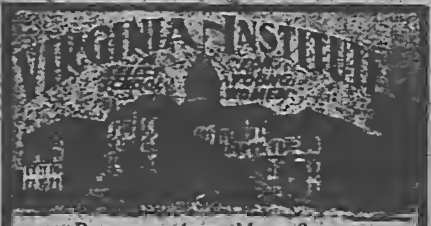

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J. E. HART, Secretary.

OLIVE BRANCH, MISS.

Dear Dr. Boswell: As the protracted meetings are always looked forward to in a little town or country community, as one of the spiritual milestones of the year—so to us in our little town of the Olive Branch charge the services of this year were looked forward to as a time when we would be refreshed and re-baptized with power from on high, feeling that our frail human strength needed the refreshing showers to help us toward a fuller and more consecrated life, and that the moving of the Spirit might be felt in its effectual power, deep in the hearts of our dear Leaguers, who had not enthroned the Christ in their lives. And, too, that our little town might be drawn into that closer and warmer Christian brotherhood that knows neither sect nor denomination, but is one in Christ Jesus.

Our efficient and beloved pastor secured the services of our friend, Brother Borders, of Holly Springs, who came to us on Monday morning the 5th and worked faithfully for us and with us until Friday night. His were strong, forceful God-inspiring sermons, awakening the inner recesses of our souls to a fuller realization of our duty as Christians, coupled with a firm determination to lead more godly lives, and follow in the footsteps of Jesus more closely, to put forth more effort to help build up God's kingdom, and stretch out a hand of sympathy and love to those who need sometimes only a smile of encouragement.

Brother Border's sermons were marked with a peculiar significance in the selection of his subjects, thus his first sermon (to the church) "Therefore came I unto you, without gainsaying, as soon as I was sent for; I ask therefore, for what intent ye have sent for me?" Acts x:29. "The fallow ground." "He pitched his tent toward Sodom," Gen. xiii:12. "Thou art weighed in the balance and art found wanting."

While in the strict sense of the word the meeting was not the success we had hoped and prayed for, it was not the fault of Brother Borders nor of our pastor. But more the conditions we labored under, threatening weather, rain, extreme heat, sickness, busy times with farmers, but not least the inertia of the church.

Three joined the church by profession of faith and two by letter. Our people were deeply impressed by Brother Borders as a man and preacher of ability. We like him and will welcome him back to our homes and town.

MRS. P. B. JONES.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conference should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Winona Temperance Conference, Winona Lake, Ind., Aug. 1-7.

Bluff Creek Camp Meeting (hack daily from Clinton, La.), July 30-Aug. 8.

Camp Meeting at Topisaw (Felder's) Camp Ground, Aug. 6.

NORTH MISSISSIPPI CONFERENCE

Aberdeen Dist.—Fourth Round.

*Aberdeen	Aug. 8,
*Tupelo	Aug. 15,
*Verona	Aug. 22,
*Pontotoc	Aug. 29,
*Prairie	Sept. 5,
*Shannon	Sept. 12,
Palestine, at Palestine	Sept. 18, 19
Buena Vista, at Pleas't Gr.	Sept. 25, 2
Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Bounds, at ——	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 2
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov.
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7,
Montpelier, at Mantee	Nov. 13, 1
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ——	Nov. 21, 2
Amory and Nettleton, at Amory	Nov. 27, 2

*Conference at pleasure of stewards.

I will spend ten days in the bounds of the Fulton and New Salem charges on this round, and will give much extra time at several other points. Let the trustees of every charge be ready to give an intelligent answer to Question 29. One failure will be disappointing. Brethren, see to it that such an answer is given according to law. Every thing in full, and an excess of not less than $1000 on missions is the least we can afford to report on our finances. The Annual Conference meets at Okolona, in our bounds, Dec. 1.

JAMES H. FELTS, P. E.

Oxford District—Third Round.

Ashland, at Wesley	31 Aug. 1
Holly Springs Circuit, at Mt. Hope	Aug. 3
Grenada Ct., at Sparta	Aug. 7, 8
Grenada	Aug. 8, 10
Charleston, at Oak Grove	Aug. 9
Abbeville, at Andrews	Aug. 11
Water Valley Ct., at Forest Hill	Aug. 14, 15
Water Valley, Main St.	Aug. 15, 16
Potts Camp, at Cornersville	Aug. 21, 22
Red Banks, at Mahon	Sept. 2
Randolph, at Washington	Sept. 4, 5
Toccapola, at Tula	Sept. 11, 12
Lafayette, at ——	Sept. 14
Waterford, at Soule Chp.	Sept. 18, 19
Holly Springs	Sept. 19, 20

J. E. CUNNINGHAM, P. E.

Greenville District—Third Round.

Lake Cormorant, at Eudora	31 Aug. 1
Coahoma, at Dubbs	Aug. 2, 3
Friar's Point, at Sherard	Aug. 7, 8
Rosedale	Aug. 9, 10
Greenville	Aug. 11
Hillhouse, at Bobo	Aug. 14, 15
Gunnison, at Malvina	Aug. 16
Leland	Aug. 21, 22
Shaw	Sept. 15, 16

R. A. MEEK, P. E.

Winona District—Third Round.

North Carrollton, at McCorley	31 Aug. 1
Mars Hill, at Mars Hill	Aug. 5
Ruleville, at Sandy Bayou	Aug. 7, 8
Indianola, at Fair View	Aug. 10
Winona Ct., at Salem	Aug. 12
Tutwiler, at Rome	Aug. 14, 15
Vance, at Bellview	Aug. 20
Webb, at Dublin	Aug. 21, 22
Tom Nolen, at Bellfontaine	Aug. 4, 5
Slate Springs, at Bentley	Sept. 7
Eupora, at Eupora	Sept. 11, 12

E. S. LEWIS, P. E.

Columbus Dist.—Third Round.

Brooksville, at Xprairie	J31 Aug. 1
Shuqualak, at Cooksville	Aug. 7, 8
Winstonville, at ——	Aug. 14, 15
Mayhew, at Kilgore	Aug. 21, 22
Mathiston, at Long Beach	Aug. 28, 29
Cedar Bluff	Sept. 4, 5
Cedar Bluff, at ——	Sept. 4, 5
Sturgess, at ——	Sept. 11, 12

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Eureka, at Cole Spr.	Aug. 1, 2
Byhalia, at Emory	Aug. 7, 8
O. Branch, at O. Grove	Aug. , 10
Hernando and Hinds, at H.	Aug. 14, 15
Cockrum, at Independence	Aug. 21, 22
Pleasant H., at Lewisburg	Aug. 23
Senatobia	Aug. 24
Harrison, at Ebenezer	Aug. 28, 29
Tyro	Sept. 4, 5
Arkabutla, at Harmony	Sept. 11, 12
Crenshaw, Henchcliff	Sept. 14
Courtland, Wesley Chp.	Sept. 18, 19
Long Town, at Davis Chp.	Sept. 25, 26

W. M. YOUNG, P. E.

Corinth Dist.—Third Round.

Ripley and Blue Mountain, at Blue Mountain	Aug. 1, 2
Kossuth Ct., at Pleasant H.	Aug. 7,
Corinth Sta., at Corinth	Aug. 8, 9
Mantachie Ct., at Hebron	Aug. 14
Guntown and B., at Pleasant Valley	Aug. 15, 16
Rainey Mission, at Bethel	Aug. 21
Myrtle Ct., at Hickory Flat	Aug. 21, 22
Dry Run Mission, at Paul's Chapel	Aug. 28
Hatchie Mission, at Mt. Carmel	Aug. 28, 29
East Booneville Ct., at Mt. Nebo	Sept. 3
Rienzie and S., at Bethel	Sept. 4, 5
Blue Springs Ct., at ——	Sept. 9
Mooreville Ct., at Andrews Chapel	Sept. 10
Marietta Ct., at Ozark	Sept. 11, 12
Booneville Mission, at ——	Sept. 17
Wheeler Ct., at ——	Sept. 18, 19
Tishomingo Ct., at ——	Sept. 24
Belmont Ct., at ——	Sept. 25, 26

BEN P. JACO, P. E.

Third Round—Durant District.

West, at Hebron	July 31 Aug. 1,
Durant	Aug. 1, 2
McCool, at Shady Grove	Aug. 4,
Sallis, at Pleasant Hill	Aug. 7,
Kosciusko Ct., at Salem	Aug. 9,
Tchula and Sidon, at Sidon	Aug. 15, 16
Black Hawk, at Black Hawk	Aug. 18,
Louisville, at Rocky Hill	Aug. 22, 23
Ackerman, at Mt. Airy	Aug. 29, 30

District Conference at Louisville, June 30 to July 4.

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Obituaries.

Miss LULA ALLRED born Jan. 25, 1878, and died Nov. 18, 1908. At the age of thirteen she united with the Methodist Episcopal Church, South, and from that day lived an exemplary Christian life. Lula was a girl that everybody loved who knew her. She was always thoughtful of her church, which she loved as dearly as she loved her own life. Her presence always afforded the preacher inspiration; the church's burden were her burdens; and the church's work, the work she loved above any other. Do we miss her? Yes, we miss her, but after several years of suffering, bearing it with that patience and resignation that characterizes every true child of God, she was set free from pain and sorrow, and her sweet spirit went to that home where, there is no more sickness where "sorrow and sighing shall flee away," and only "the redeemed shall walk there." She leaves a mother, two brothers, and a sister, with many other relatives and friends to mourn her absence. Dear, sorrowing ones, weep not as those who have no hope. Some day, in God's own good time, and in his own well appointed way, we may all come to the beautiful gate, where Lula, clothed with immortality, will greet you. Lula, farewell, but not forever. Her last pastor,

R. W. THURMAN.

Brother JAMES A. BENNETT, Sr., was born in North Carolina, Aug. 17, 1832, and died at his home near Madison Station, Madison County, Miss., Jan. 16, 1909. He was married to Miss Julia A. Goodloe, Mar. 30, 1865, and to them were born eight children, three of whom, with their mother, survive to mourn his going. Brother Bennett joined the Methodist Church in his boyhood and reconsecrated his life to the church during the stormy years of the Civil War, in which he served four years. He lived and died in the church, always giving liberally of his time, talents and money for her advancement. I knew Brother Bennett only during his last illness being his pastor for only about three weeks before his death, but during that time he exhibited the most beautiful Christian fortitude and resignation, he was as joyous and happy as if preparing for a visit to his children or to the home of his best friend. His faith never wavered, his hope grew brighter and his going was as quiet and peaceful as the gentle sleep of a babe. Our brother is very greatly missed in his community as a citizen, neighbor, and friend for he was a friend alike to the rich and poor, the old and young, the great and small, and the white and black. And the church has lost one of her strongest supporters. Our sympathies go out to the bereaved ones and we point them to the one whom he believed.

L. L. ROBERTS.

IN MEMORIUM.

Whereas God, our Heavenly Father, hath seen fit to take from our midst our sister and Christian worker, Mrs. ELLA REEDER EDMISTON, be it resolved by the Ladies Aid of the Methodist Church, of Fernwood, Miss.:

First, That we humbly bow in submission to the will of our Father, who knoweth all things and who doeth all things well.

Second, That we shall always miss her sweet, loving and ministering presence from among us, and that in her true Christian life we have had a noble example, the influences of which eternity alone can reveal.

Third, That we extend our deepest sympathy to the broken-hearted husband and son, the aged mother, and to the sister and brothers and commend them to him who errs not and who said, "Let not your heart be troubled, neither let it be afraid."

Fourth, That these resolutions be spread upon our minutes, a copy be sent to the family, and published in the New Orleans Christian Advocate.

MRS. Z. Z. LINTON,
IDA CARRUTH,
ELOISE MARSHALL,
Committee.

RESOLUTIONS.

Resolutions of respect to the memory of CHAS. WILSON RANKIN:

We, the undersigned committee, appointed by the superintendent of the Magee Sunday School M. E. Church, South, to draft resolutions in memory of Chas. Wilson Rankin, who departed this life July 3, 1909, report the following:

Whereas, we are called upon to mourn the death of our brother and fellow worker in our Sunday School and whereas, our vision is so limited that we do not understand the providences of God in taking from our midst one who was in the prime of life and who was so useful among his fellow-men, however, we bow in humble submission to the divine will of God. Therefore, be it resolved

First, That we take this method of expressing our appreciation of his worth as a Sunday School worker. He was a true type of Christian manhood, and exercised that charity towards his fellow-men which is so essential in every Christian life. He was a loving son and a devoted and affectionate husband.

Second, That we extend condolence to his bereaved loved ones, and mourn with them in their sorrow. But we desire to point them to the lowly Nazarene who is ever ready and present to protect and give comfort to those whose hearts are crushed by the loss of a loved one. Our prayer is that the loved ones may so live that when they shall reach the unknown shore they shall be wafted into God's presence, a re-united band to praise him forevermore.

Third, That these resolutions be spread upon the record of the Sunday School, and a copy be sent to the loved ones of the deceased, and that the New Orleans Christian Advocate and Magee Courier be requested to publish same.

J. J. CHILDRE,
H. G. ANDERSON,
MRS. J. L. NEILL.

TRIBUTE OF RESPECT.

Whereas God, the all-wise ruler of heaven and earth saw fit to take from us at the early age of twenty-two, Mrs. ADDIE LIGHTSEY FOLEY, and while we lament her untimely death, we submit to the will of our Heavenly Father who doeth all things well, therefore, be it resolved

First, That in the death of Mrs. Foley our Sunday School and especially Class No. 7, has lost a true and faithful member, and one whose every impulse was prompted by friendship, love and truth.

Second, That we cherish her virtues and that we will earnestly strive to emulate the example of so consecrated a life.

Third, That while we deeply sympathize with the loved ones so sorely bereaved, we share with them the hope of a re-union in the better world where there are no more partings, and bliss ineffable forbids all tears.

Fourth, That a copy of these resolutions be furnished the bereaved family, that they be published in the Jasper County Review and the New Orleans Christian Advocate; and that a copy be spread on the minutes of our Sunday School.

(Signed): Miss Leona Hutto, Mrs. C. R. Abney, Rev. A. J. Davis, committee for Class No. 7, of the Montrose Sunday School.

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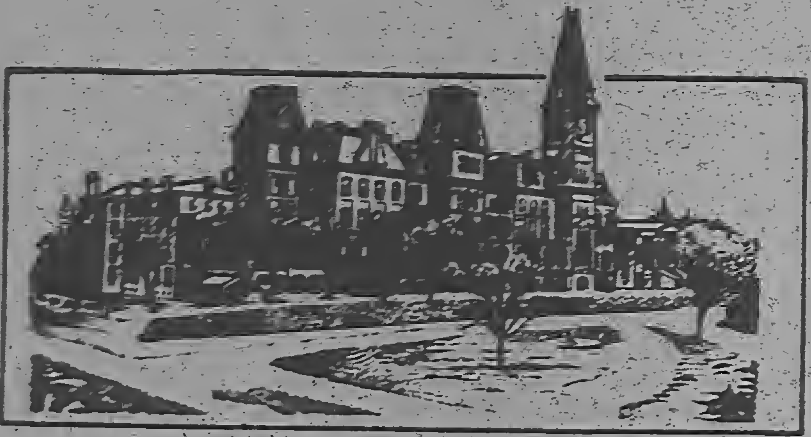

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A WORD FROM THE PEW.

Mr. Ed[illegible]

[illegible]

will divide [illegible] they have [illegible] preach only go where [illegible] and not go where [illegible] be treated as well [illegible] know there will be a [illegible] our preacher [illegible] so we won't go to hear him preach. Then here comes [illegible] trying to collect money [illegible] I won't give you anything. The preacher does not care for me. He has not [illegible] foot in my house since [illegible] this work.

Brethren, I [illegible] work is [illegible] a month to a few [illegible] to hire a man to work for you [illegible] he only went to work when the weather was good, and [illegible] hard would [illegible] So you would [illegible] where [illegible] of his [illegible]

This is a plain [illegible] I am telling facts. And [illegible] to a great extent [illegible] realize [illegible] are drifting back [illegible] part of the blame. I know [illegible] living [illegible] fault [illegible] not fall [illegible] the right. Let our light shine, go to church when it is so, and we can invite the preacher home with us when he is left without excuse. I believe when God sends a man to preach he is not to have respect to persons, but go where he is needed most. Visit the sick, comfort the feeble-minded, teach them the way of truth, that they may be able to overcome the trials of this life, because this world is full of them. We need sympathy. Oh, how little we get, but on the other hand, we are abused for not doing a lot of things—such as giving to missions, paying to the preacher's salary, attending church regularly. But does the preacher understand the condition of things, has he been to the homes of the people? If so, he would find the cause.

Let the preacher and people get together and share one another's burdens. We need the preachers and need them badly if they will only do what God intends for them to do. Then they will be worthy of their hire. It is my duty to see that the preacher and his family are cared for and kept nicely. Then we can appreciate them and feel proud of them.

A LAYMAN.

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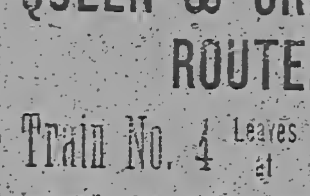

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Sunday School

By W. B. Campbell.

LESSON FOR AUGUST 1.

PAUL AT CORINTH—THE CLOSE OF THE SECOND MISSIONARY JOURNEY

Golden Text: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John xvi. 33.

Paul had much tribulation, his great sorrow bore down upon him with crushing force; but his was no selfish grief; he sorrowed that men rejected Him whose gospel he preached. He came to Athens alone, and alone he left for Corinth, sorrowing that those he had preached to were so hard to impress with a truth that had absorbed his own body, soul and spirit. Much learning of the worldly sort tends to build up pride, raising the mind to the planes from which the simple truths of religion appear unworthy the consideration of deep thought. It is this so-called learning, not being accompanied with consecration and prayer, that makes men so wise as to deny the divinity of Jesus, his birth a miracle, Lazarus raised from the dead, and the resurrection of the Son of God himself. It was this class of intellectual opposition that Paul found at Athens. He found the resistance at Corinth just as strong, but of a different nature. Corinth was a commercial center; people were busy with buying and selling; it was also a city of political importance—a better point than Athens for Paul to study the power and influence of Roman rule, and it is evident from all that follows in history that the earnest desire of Paul was to be prepared in every way for the great work that awaited him at Rome, hence the significance of his words * * * "After I have been there I must also see Rome." (Acts xix, 21.)

Another saying of his, written to the Corinthians in his first letter to them: "I am made all things to all men, that I might by all means save some," is connected in the mind with the manner in which he introduced himself to a busy and much occupied populace. He went to work at his trade, and the first to come in contact with him by this means, were two that afterwards showed the effect of his influence. Aquilla and Priscilla were also tent-makers, and it must have been while they all worked together that Paul found time to speak of the great burden that bore down upon his soul. In those days it was no disgrace to work. The Lord Jesus worked at his trade, and his followers would have done the same, even if it had not been the custom to have a trade. Among a busy people, Paul was as busy as any; at the same time praying in his heart for an opening of a door for the gospel. Making tents during the week, but very soon the Sabbath days found him in the synagogue "persuading the Jews and the Greeks." When Silas and Timothy came from Macedonia, they found Paul earnestly about his great mission. He must have been in some degree discouraged by his visit to Athens, and was the more earnest, and determined to make up at Corinth for what he deemed a loss at Athens. He was encouraged by the coming of his two fellow-workers, it seemed to rekindle his zeal and energy, for he was "pressed in the spirit." That would mean that his responsibility came before him with greater force, arousing him to boldness in proclaiming to the Jews that Jesus was Christ. To the Jews, for he knew that from them any opposition would first be shown. The opposition was very soon made manifest, for the Jews resisted his appeal with blasphemy. Paul was just as ready with his dealing with them, and at the very first of their antagonism, he clearly defined his intention as produced by the fierce and united rejection. To give great emphasis to his words, Paul shook his raiment and said, "Your blood be upon your own heads." It was the Jews first, to be shown that Jesus was Christ, but at their [illegible] he continues his words, hurling the responsibility upon them; he adds: "from henceforth, I will go unto the Gentiles." Was this not an indication of the fulfillment of the words in Jesus' parable of the Supper, when those that had been invited would not come? Paul was beginning to see the great things he must suffer for the name of Jesus; matters that formerly were of little moment, now gave him great concern. It is just so with every follower of Christ, and is a manifestation of a growth in grace. Brethren, are you "pressed in the spirit" that the work of the Lord does not prosper where you think it should? Then count it all joy, for "It is God that worketh in you, both to will and to do of his good pleasure." Paul, suiting his actions to his words, left the synagogue and went to the home of a Gentile nearby, not taking away the gospel from the Jews forever, but having it near them, so that when the long-suffering Almighty God shall call them, they will find peace and pardon at their very doors. Now was a time with Paul, when the consolation needed could not be given by any but by him for whom he labored; and from him it came that night in a vision. The Lord came and spoke to his desponding servant: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city." There, Paul, Jesus came from heaven to tell you that, and Jesus knows just when to come. No man, that loves the Master and his work, need be afraid any time, or anywhere to speak and tell of his great salvation. There is a power in naming the name of Christ that existed always, exists in this great present-day of worldliness, and will always. No man shall set on him to hurt him that speaks to his fellowman of the blessings of religion. Then be about the Father's business, for he has much people in the teeming multitudes that come and go, crossing the pathway of the Christian every day. "I am with thee," he said to Paul, and he says it to everyone that loves and serves him. What more can he say? What more can we ask? O, come, let us kneel in thanksgiving that our faith brings the Comforter to our side, and he guides us into the truth of the prediction, and the promise that "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

God always gives us strength and sense enough for what he wants us to do. If we either tire ourselves or puzzle ourselves, it is our own fault.—Southern Churchman.

Certainly, in taking revenge a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

WORK OF A GOOD MAN.

A few men now and then, here and there, realize the responsibility they owe to the world to be of some benefit to their fellow-men and some of the most conspicuous examples of this is Dr. B. M. Woolley, of Atlanta, Ga. Dr. Wolley is noted for his Christian integrity and fair dealing, being a highly-esteemed citizen of his home town where he has built up a reputation as a specialist for the cure of the liquor and drug habits. He has had more than a quarter of a century experience in the treatment of these terrible diseases. Dr. Woolley and his son, Dr. Vassar Woolley, conduct an elegantly-equipped sanitorium in Atlanta where hundreds of persons addicted to drugs and liquor are successfully treated every year. The average time required for treatment is thirty days except in extreme cases. Some time ago Dr. Woolley wrote and published a book on the effects of opium and liquor upon the human constitution. It brings out many facts not generally understood. If you happen to know of any person in your neighborhood to whom such a book would prove of value you will do him a great favor by sending his name and address to Dr. Wolley, 200 Lowndes Building, Atlanta, Ga., and the book will be sent postpaid with the author's compliments.

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A PLAIN LETTER FROM A LAYMAN.

[illegible] Many church members are bringing reproach on the cause of Christ. Would to God that the preachers were so filled with the Holy Ghost, and their hearts so burdened for the salvation of lost souls that they would so preach and place such stress on these popular vices that those that are practicing them would be brought to a consciousness of the fact that they are not only on the road to hell themselves, but through their influence are carrying others with them. I've often wondered why the church is silent on the tobacco habit. Is it because she thinks it an inoffensive luxury, or is it so popular that God has taken no notice of it and that it will not be included in the catalogue of uncleanness and filthiness of the flesh? In that great day when we all must appear before God what shall we say? That we used it to satisfy our carnal desires, or that we used it because our preacher used it and said it was no harm.

The preacher who says that, has never considered its influence on his flock. If he has not got the backbone to speak out publicly against it's use and sale he ought to set an example of abstaining from it himself. I know it would render him very unpopular to preach against its use and sale, but he should remember that he is to declare the whole counsel of God. What disposition is he going to make of the tobacco traffic? He will tell you at once that the church has not declared against it and why should he? The man who has not seen the harm in the use of tobacco has never gotten out of the world and into Christ. If it is not harmful, why does the law forbid the sale of it to minors for the same reason that it forbids the sale of whisky to minors? The same motive that prompts a man to use whisky prompts him to use tobacco. It creates a thirst that nothing else can satisfy. The motive that prompts him to sell whisky prompts him to sell tobacco. There is profit in it. There is more profit in selling tobacco than there is in selling meat and lard, but, when I have taken your money for tobacco, I have given you nothing in return. Consequently, I am helping you to rob your wife and children of the necessities of life. Oftentimes I've seen men, both white and black, spend more money for tobacco than they would spend for the benefit of their families even when I knew that their families didn't have sufficient clothing to make them comfortable in winter. I have seen them spend more money in one year for tobacco than they spend for the gospel in five years. Nothing wrong in the use and sale of tobacco? Isn't it poison as well as offensive? Yes, so much so that you dare not take it in the stomach. If taken in the stomach as whisky, it would certainly kill. If it is no harm for me to use it, it is no harm for my wife, son or daughter to use it. If I use it and forbid them to use it, I have given proof to the fact that it is dangerous for them to use it or [illegible]

[illegible] What do you suppose that Christ would say when he comes should he find his ministers with their mouths full of the vile stuff? [illegible] the Lord Jesus Christ.

Let us cleanse ourselves from all filthiness of the flesh and spirit. There is money enough spent every year for tobacco to support missionaries in the foreign fields to the extent that the gospel might reach every heathen land at once. As it is, there is no one benefited except producer, manufacturer and seller. May God speed the time when everyone that professes to be a follower of Jesus will do all in his power to abolish the sale of whisky and tobacco.

LAYMAN.

REVIVAL AT HICKORY.

About two months ago we engaged to assist Brother H. Meilard in a meeting at Hickory, beginning Wednesday, July 7, and continuing 8 days; but the Campbellites began a meeting in their church in Hickory, Sunday, July 4 and continued through the week following, so our meeting didn't begin till Sunday the 11th inst. Our congregations were large from the initial service Sunday morning, which service was concluded with the Sacrament of the Lord's Supper, many communicants partaking of the Holy rite. The Holy Spirit was present in all the services, and at times almost the whole congregation seemed under his control.

Because of engagements elsewhere, we were compelled to close the meeting Wednesday night, the 14th inst. Some of the tangible results of the meeting are: sixteen accessions to the church, fifteen on profession of faith and one by certificate; eight family altars pledged, and the spiritual life of the church greatly toned up.

In the business session of the Quarterly Conference which was held Wednesday afternoon, it was revealed that the pastor had been diligent and the stewards had not been thoughtless.

We carry with us many happy recollections of our sojourn and labors among the good people of Hickory. Theirs is a true type of genuine hospitality.

T. J. O'NEIL.

A GREAT TABERNACLE MEETING.

We have just closed a great meeting in Webb City, Mo. The meeting was held in a large wooden tabernacle under the auspices of the First Methodist Church. Rev. D. C. Dutton, the efficient pastor planned the meeting. There were fourteen services held daily in different parts of the city.

The crowds throughout the meeting were immense. Many times the large tabernacle would be filled and people turned away.

The entire city was stirred and felt its moral uplift. The number that were blessed ran into the hundreds. There were over a hundred united with the First Methodist Church, most of whom were adults. Among the people who were blessed were to be found [illegible]

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There is no need of the property holders of this city being any longer without water and sewer connections. [illegible] carrying the pipes to the property holders' line, without any cost whatever to them.

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In this theatre of man's life it is reserved only for God and the angels to be lookers-on.—Bacon.

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ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
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THE C. S. BELL COMPANY, HILLSBORO, O.

CHARTER
OF THE
National Co-Operative Development Company, Ltd.

STATE OF LOUISIANA,
PARISH OF ORLEANS.

Be it known that [illegible] herein set forth.

ARTICLE I.

The name of this corporation shall be The National Co-Operative Development Co., Ltd. Its domicile shall be in the City of New Orleans, Louisiana. It shall have corporate existence for [illegible] years from the date hereof.

ARTICLE II.

The object and purpose for which this corporation is organized are to buy, sell, rent and lease all kinds of lands and to acquire by purchase [illegible] oils and gas of any lands that may be in and underneath lands and to sell the same either in their natural condition or in a manufactured condition.

ARTICLE III.

The capital stock of this corporation is hereby fixed at one million dollars ($1,000,000), to be represented by one hundred thousand (100,000) shares of the par value of ten dollars ($10) each. Each share of stock shall entitle its owner to one vote, either in person or by proxy, at all meetings of stockholders. This corporation shall commence business and be a going concern when five thousand dollars ($5,000) of said stock shall have been subscribed for.

ARTICLE IV.

There shall be a board of six directors of this corporation, in whom all its corporate powers shall be vested, a majority of whom shall constitute a quorum. They shall select from among their number a President, Vice-President, Second Vice-President, Secretary and Treasurer, no two of which offices shall be held by the same person. Citation shall be served on the President; in his absence on the Vice-President, and in the absence of both of these on the Second Vice-President.

ARTICLE V.

The first board of directors of this corporation shall be Edwin J. Larkin, Charles A. Celestin, Leon E. Marion, Ambrose J. Guidry, Sidney Story and Philip H. Mentz; of whom Edwin J. Larkin shall be President, Charles A. Celestin shall be Vice-President, Leon E. Marion shall be Second Vice-President, Ambrose J. Guidry shall be Treasurer, and Sidney Story shall be Secretary. All of these directors and officers shall hold office until their respective successors shall have been elected.

ARTICLE VI.

On the first Monday of January, one thousand nine hundred and ten (1910), and annually thereafter, the stockholders shall meet and elect a board of directors; the secretary shall give ten (10) days prior notice of said meeting by mail to each stockholder, in which notice he shall state the place, date and time of said meeting. As soon as said directors are elected, they shall meet and select the officers of this corporation to serve until the next election thereof shall be had. The failure to hold the elections provided for in this article shall not dissolve this corporation, in that event the officers and directors then in office shall remain in office until their successors shall have been elected.

ARTICLE VII.

No stockholder of this corporation shall ever be held liable for the debts, defaults or obligations of this corporation in any greater sum than the unpaid balance of any subscription due by him on shares of the corporation owned by him.

ARTICLE VIII.

This done and passed at my notarial office in the city of New Orleans, Louisiana, in the presence of H. A. Mentz and Edwin O. Cook, competent witnesses residing in this city, who hereto subscribe their names with said appearers and with me, said notary, after due reading.

(ORIGINAL SIGNED)

SIDNEY STORY,	One Hundred Shares.
A. J. GUIDRY,	One Hundred Shares.
EDWIN J. LARKIN,	One Hundred Shares.
LEON E. MARION,	One Hundred Shares.
PHILIP H. MENTZ,	One Hundred Shares.
C. A. CELESTIN,	One Hundred Shares.

H. A. MENTZ.
EDWIN O. COOK.
J. M. QUINTERO, Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of The National Co-Operative Development Co., Ltd., was this day duly recorded in my office in Book 950, folio ——.

(Signed) EMILE LEONARD, D. R.
New Orleans, La., July 9th, 1909.
(SEAL)
A true copy. J. M. QUINTERO,
Notary Public.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, AUGUST 5, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 29.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2791.

DOES THIS APPEAL TO YOU?

Good Friend: Our elegant administration building shown on this page is being supplied with modern desks, blackboards and other necessary outfit, through the generous contributions of those who love struggling boys and girls in their brave fight for obtaining an education. The debt on the property itself, valued at $10,000.00, is now practically provided for with the notes of friends good and true, payable next fall.

Without going further in debt, we are endeavoring to get contributions from our excellent people in Mississippi, whereby to secure the furnishings so much needed. Any amount is gratefully received and recorded in a book of remembrance kept for this purpose. Contributions thus far range from $100 down to one cent. Two dollars and twenty-five cents pays for one desk and it will bear the donor's (or any other desired) name on a metal plate.

MISSISSIPPI CONFERENCE TRAINING SCHOOL, MONTROSE, MISSISSIPPI
(254 Students Enrolled)

We also need two pianos, five unabridged dictionaries, cyclopedias, and other books of reference. Books suitable for general reading are desired to supplement the present meager supply. If you have any of these things in your possession (or know of others who do), and will donate them, we shall gladly pay the freight.

A Loan Fund is being raised for aiding needy boys and girls in their commendable effort to secure the training necessary for their life work. The money is loaned them at five per cent. Life insurance policy and endorsement secures payment. Any amount you may contribute for this purpose will be sacredly administered by the President. Annual statement of the Fund's distribution will be sent donors.

Students are prepared for entrance into any college. We have Academic, High School, Business and Piano courses yielding diplomas. The location is in the healthful hill-country. Religious culture is emphasized. Board, with furnished room and fuel, is only $2.50 a week. Tuition is $30 a year, one-half in advance. Other fees total $6. Books at cost. Session opens Sept. 1st.

If you can send us any students of the deserving and desirable sort, it will be a much appreciated help. It is our Redeemer's cause, we are seeking hereby to promote and we confidently believe you will assist us in one or more ways and promptly. Faithfully.

W. A. BETTS, Pres't.

Montrose, Miss.

Christian Advocate.

[illegible] Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the paper to [illegible] New Orleans. All communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to soiled manuscripts.

The printed label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Within a few weeks two trusted men in New Orleans, one a notary public, and the other a bank official, have proved to be defaulters. Both seem to have followed the practice of a predecessor who went wrong six or eight months since. In both cases speculation was at the bottom of their troubles. Neither was content with the slow method of accumulating money by honest and patient toil. They must needs get rich quick. And would not resist the temptation to use other men's names and other men's money. As one might have expected, they were detected in their tricks and came to grief. And, sad to say, they do not suffer alone. Innocent members of good families suffer more keenly than the evil-doers themselves. How strange that men with the history of crime before their eyes can be deluded with the idea that they can do wrong, then cover up their tracks and escape detection. They know the old saying, "Be sure your sin will find you out," but they think themselves sharper than any who have ever gone before. They are [illegible] mistaken and come to grief.

* * *

Some queer things take place in royal circles in Europe. Two or three weeks since, after a courtship of two years, a Spanish prince, by the name of Alphonso, cousin of King Alphonso, married the Princess Beatrice, of Saxe-Coburg Gotha, a near relative of the Queen of Spain, and niece, if we are not mistaken, of King Edward of England. The couple married without the consent of the King of Spain, whereupon the Prince was degraded—cut off, not only from court society, but deprived of his rights as a member of the royal family. Something, it seems, had to be done to maintain the dignity of the royal family, but as the bride was quite as royal as the groom, if not more so, it is probable that the offending Prince would not have been dealt with so harshly if the Princess had not refused to repudiate her Protestant faith for the religion of Rome. The Queen of Spain, it is said, did her best to bring the young couple together. This gives them a powerful friend at Court, and if it be true that neither the German Emperor nor King Edward will accept the situation, in all probability King Alphonso will relent and restore the couple to their rights. Feeling runs high in three kingdoms over the affair. Young royalists have to be careful. But Cupid sometimes outwits the crowned heads.

* * *

A storm of great violence struck the coast of Texas about the middle of July, and did a vast amount of damage to property, and killed in the neighborhood of twenty persons. It was not quite equal in force to the storm that destroyed Galveston several years ago, but was quite sufficient to have done untold damage to the city had it not been protected by the great sea wall built since the last great hurricane. A heavy sea beat against the wall, but it stood immovable, and came through without damage. Thus have the enterprise and faith of the citizens and the wisdom and skill of the engineers been vindicated. Now that the great wall has demonstrated its strength and safety in time of danger Galveston will take on new life and become a greater city than ever. The recuperation of Galveston has been one of the wonders of the age.

* * *

Many flying machines have been built or are in process of construction in the known [illegible]. There are many and they continue to multiply, and some of them seem to be wonderfully successful. The Wright Brothers continue to astonish the people by making remarkable flights through the air. They are working for a prize offered by the government and [illegible] some time—possibly before this paragraph is put in type—will make the official test. The Daily Mail of London not long since offered $5000 to the first man to fly across the English Channel. The prize was won a few days ago by a Frenchman named Bleriot, who flew across the Channel from Calais, France, to Dover, England, a distance of twenty-one miles. Another Frenchman, one Latham, had prepared to make the flight, but while he slept, or rather overslept, Bleriot made the trip and won the prize. Bleriot proposes to be generous—has told his competitor that if he is successful in his flight across the Channel he will divide the prize money with him. The machines used are not balloons raised by gas and propelled by wind, but are heavier than air and actually fly. Are the men of to-day going to conquer the air?

* * *

The Indiana Farmer says: "Notwithstanding the rapidly increasing manufacture of automobiles, horses are increasing in both number and value. It is now pretty hard to see how the country could get along without both horses and autos. Some people thought a few years ago that the horse was passing and would soon lose his job. But look at the facts as gathered from every part of the United States by the Department of Agriculture. There are more horses in the United States today than there ever were before, they are worth more money than they ever were before, they are increasing in numbers and in value notwithstanding the electric street cars, the motor wagons, the bicycle, the automobiles and the adoption of steam and electricity as a motor power in farming and in every business and trade that requires locomotion. The number of horses in the United States January 1, 1908, was 19,992,000, and they are worth a total of $1,867,530,000, or an average of $93.41 each. During the succeeding year, ending January 1, 1909, the number of horses had increased to 20,640,000, their value had advanced more than $100,000,000 to the sum of $1,974,052,000, and the average price was $95.64, or $2.23 more than the previous year." The same may be said of mules as to the increase in numbers, save that mules on an average are worth $12.25 more per head than horses.

* * *

The foulest blot on our civilization is the traffic in girls, commonly spoken of as the "white slave traffic." This traffic is nothing less than the "barter and sale" of young girls for immoral purposes. Perhaps there is not a country outside of actual barbarism, that is free of the traffic. Just how so many young and innocent girls are entrapped or forced into the vile life, we do not know. But there is no doubt that hundreds of good girls going from the country to the city in search of honest work, are disappointed in their expectations, and come directly face to face with poverty and hunger, and under the conditions are approached by some flattering woman, or designing man, who entrap them and overcome them. This traffic is attracting universal attention, and thirteen governments have entered into an agreement and taken steps to stop it. A strict watch will be kept on all public places, especially on railroad stations and steamship landings—and on the ships where the trafficers are most likely to be caught. An eye will also be kept on all young women and all who need it will be looked after, and cared for. In the list of governments named, the United States does not appear. But it goes without saying that our government, probably more generally affected by the traffic than any other, will do its full share in [illegible] and punishing [illegible]ties.

* * *

The Times-Democrat [illegible] prohibition [illegible] good government [illegible] the workings of prohibition, even in [illegible] where prohibition is only partially enforced. The article [illegible] at least fails to mention one [illegible] drawback to the success of prohibition wherever it has been tried. That drawback is a [illegible] disregard of the public sentiment against [illegible] in the fact that men will drink liquor. Prohibition law does not say that men shall not drink liquor, but says only that men shall not engage in the sale of liquor. And wherever prohibition fails, it fails not because men love to drink liquor, but because [illegible], because men who are elected or selected to execute the law and promise under oath to do so, fail to perform their duty. If any man in any state, whether under prohibition or high license and regulation, engages in the secret or unlawful sale of intoxicants any length of time, it is because some officer fails to make an arrest, or because some executive fails to enforce the law. This applies with equal truth to Mississippi, where prohibition is the rule, and to New Orleans under the strict regulations of the Gay-Shattuck law. The truth seems to be, we regretfully acknowledge, that while the sentiment of the people, as expressed by their votes, is in favor of prohibition, the execution of the law is in the hands of those who either will not or have not moral courage sufficient to execute the law. In some places where juries are demanded non-suits or acquittals too often result. A few days since we read of an attorney who had eight or ten cases to try. The trial of the first case resulted in turning the prisoner loose. The jury brazenly told the attorney in open court that all the others arraigned on the testimony of the same witness would be acquitted. Whereupon the attorney dismissed the suits. That reveals a deplorable and fearful state of things. It shows, not the weakness of prohibition, but the moral weakness of the state. We think the Times-Democrat would do well to give the public a good, strong editorial on the duty of officers to enforce the law.

W. F. M. S.

NOTICE.

Will all corresponding secretaries of the auxiliaries of the W. F. M. S. please send me the names and address of the vice-presidents and superintendents of Press Work, in order that I may put them in touch with the Conference officers of these departments. Please let me have them right away and greatly oblige. MRS. S. A. MONTGOMERY,

Corresponding Secretary.

7926 Elm St., New Orleans, La.

W. H. M. S.

NOTICE.

The Woman's Board of Home Missions meets in Savannah, Ga., Oct. 14-22. As arrangements must be made some time in advance in regard to railroad rates, please send names to me of any who expect to attend from our Conference. This information should be obtained by the Board by the middle of August. MRS. CROW GIRARD,

Conf. Cor. Sec. La. Conf. W. H. M. S.

THE EPWORTH LEAGUE.

How to Make the Devotional Meeting Both Interesting and Profitable.

By Miss Nora Evans.

It seems to me that one of the most difficult problems which the League has to solve is that of making the Devotional Meeting both interesting and profitable. The reason this is so difficult is because we have young people to deal with. When dealing with young people we deal with life, a happy, carefree, vigorous, rushing, stream of life, life that pauses only to take the pleasant and interesting things. With this condition prevalent they will not accept the Gospel truths in their primitive simplicity. There are, probably, in every League, a few who may be interested and profited by the bare Gospel Truths, but to reach the multitude of our young people we must take these same truths and dress them in beautiful garments of righteousness till they will be glad to receive them. But keep ever in mind the fact that it is a Devotional Meeting. Have nothing that will not be a glory to God, and an uplift to humanity. Don't satisfy yourself with anything that will do no harm. Life is too short to waste with such things, but use only that which will do good. Make the Devotional Meeting pure and spiritual even at the expense of interest.

Before there can be any hope of an interesting or profitable Devotional Meeting, there must be a realization, on the part of the Leaguer and especially the Leader, of the great need of a Devotional Meeting. If you are not hungry you are not much interested in getting anything to eat, neither is it much profit to you to eat. So it is, if you do not realize the need of a Devotional Meeting it will not profit you very much. Oh, for a hungering and thirsting after righteousness on the part of our young people, then they will realize the need of a Devotional Meeting.

When you have realized the need of a Devotional Meeting, then you must have a leader. Here is one of the most important steps, and often mistakes are made. Be sure that you know your first Vice-President. Be sure that he or she is reverent, consecrated to God and the Church, and a loyal Leaguer. Be sure that he has bodily spirit, perseverance, and will feel his responsibility, for it is a great responsibility to be first Vice-President of a League. Don't select the oldest person in your League for this place if you have a younger one who will fill the requirements. Your young people will follow a consecrated one of their crowd before they will an older one.

The first Vice-President must have a committee of helpers. These should be selected with care for they are to share the responsibility of this department. They should be helpers who are able and willing to help in any way.

The committee with the Vice-President should meet once a week to arrange for the Devotional Meeting. They should meet to work and not for social pleasure. Begin each of these meetings with prayer. Never start without asking God's guidance. Each of the committees should have studied the topic before the meeting. The topic discussed in the Epworth Era from week to week is hard to improve on as a guide, but it is never meant to be used as a substitute. While, just as the Church services, the League services must assume some kind of form, still there are numberless ways of planning the programme to keep the meetings from growing stale or monotonous. One Sunday have your song service first, again have it in the middle, and another time have it last—and just here let me say, appoint a music committee and have pure, wholesome music to suit the subject. It helps the meeting so much. Sometimes begin with an organ voluntary, again with silent prayer or sentence prayers or with the Bible illustrations or a blackboard outline or begin with some abrupt remark on the topic. Try always to touch the highest theme in the opening moments. Always get your announcements and collections—if there be one—out of the way at the beginning. Don't kill what might have been a very profitable meeting, by a long list of announcements concerning every other department of the League. Select a short reading or hymn to be given by a younger member. Announce a week beforehand that everyone will be expected to give a quotation on the topic—Biblical or otherwise. Have a testimony meeting on the topic sometimes, and always give a few minutes for open discusion of the topic. Encourage every one to take part in this. Plan always to have something to relieve the meeting of stiffness and formality and give freedom and liberty.

Don't have the same kind of programmes every Sunday. One Sunday have a praise meeting, read Scriptures of praise, sing songs of praise, have testimonies of praise—use for benediction that verse in Psalms, "Bless the Lord, Oh, my Soul, and all that is within me, bless His Holy name." Again ask each one to give his favorite verse of Scripture or one that has been a special help to him, with his reason. Plan the programme so that the leader won't monopolize the time.

The leader is the most important one of that specific meeting which he has been asked to lead. He should be notified at least a week before he is to lead and should talk the programme over with one of the programme committee. When the day arrives he should be prepared by prayer, study and more prayer to lead the meeting. He should be there promptly, prayerfully, and interested. I believe by an illustration of what a leader should not be I can show you more clearly what he should be. One time I had a Devotional Meeting. My audience was scattered over a great big church from the door to the front seat, with the pastor on the front seat. I did not ask them to come nearer—I asked the organist for a song then I looked around and at my programme while she selected the number and announced it so that about half a dozen heard it. We sang and those in the back of the church talked. Then I announced the Psalm for responsive reading. The same crowd stood up and read, the others were occupied in the same way as before. Then I called on the Pastor to pray. Then we had another song, then I read the Scripture lesson and called for two or three talks, then we had a song, announcements and benediction. We didn't have much meeting. Do you wonder? The songs should be selected before the meeting. Let the leader announce the number so that every one can hear it. See that all of them have a book, ask every one to sing. Stand up a good deal when singing. It is conducive to better singing and rests one too. See that all have Bibles to read from. Don't call on the pastor to pray every time or talk either. He has plenty of both to do. We work our pastors to death and never do anything for them. Never read a Scripture lesson without offering some comment. Never call for a topic without giving introduction. Explain the object of each talk. Be saturated with the subject, always ready to comment, but don't use too much time. Be stocked with illustrations, often times they will impress a truth more deeply, and are always interesting. Don't be afraid to change the programme when you see that it will be helpful. Strive always to make the closing moments the most important. Have a song that will summarize the thoughts for the day or connect the truths yourself in a tender, systematic way. Often it is not out of place to close with a short prayer.

But leaders or first Vice-Presidents alone cannot make the Devotional Meeting interesting and profitable. Every Leaguer must be loyal and ready to lend a helping hand. It is an utter impossibility to have an interesting and profitable meeting without the hearty co-operation of the Leaguers. For instance, suppose the leader called for a testimony meeting. Well, he gives his testimony, the first Vice-President gives his testimony, each of the committee gives a testimony, and that is the end of it. Now the leader can't make you testify, neither can he make it interesting without your testimony. A great part of it rests with you, dear Leaguer. I think Paul had in mind an ideal Devotional Meeting when he said, "When ye come together, every one of you hath a psalm, a doctrine, hath a tongue, hath a revelation, hath an interpretation—and as he exhorts us, "let all be done unto edifying." Let us be "All for Christ."

The Centenary College of Louisiana,
SHREVEPORT, LA.

FOR CATALOGUE OR OTHER INFORMATION, ADDRESS
President W. L. WEBER,
Shreveport, La.

NEXT SESSION OPENS SEPT. 15.

Fourteen Good Reasons for Patronizing Grenada College

First—The unexcelled Home Comforts, unequaled anywhere else in the State.

Second—The Health Conditions; we rarely require the service of a physician.

Third—Our unusually skilled corps of teachers, whom we were able to secure only by paying a salary much above that paid by other girls' schools of the State.

Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Courses of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal attention to the individual pupil, with a view to develop the best, even out of peculiarities of character.

Tenth—A superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in the North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

A MUCH APPRECIATED MESSAGE.

Dear Dr. Boswell: During the recent encampment of the Mississippi National Guard, I, as chaplain in charge of the Y. M. C. A. tent for the soldiers, received the following letter. As there was no name signed to it other than here appears, it was impossible to answer it, and I wish to give publicity to it, and take this method of expressing the thanks of all concerned, for this interest taken in our soldier boys by these ladies. The letter was addressed to me in my official capacity as chaplain:

"The Brooksville ladies prayer meeting had special prayer to-day for the chaplains of the Mississippi National Guard. We wish you to know that each day we shall pray that God will fill you with the Holy Spirit and that many souls shall be saved during encampment.

"It is right that our boys should be taught to be good soldiers for the flag, but at the same time they are surrounded by influences that do not tend to make them good soldiers for the cross. By your efforts, we pray that these temptations may be removed.

"Your Co-Workers in the Master's Cause.

"Brooksville, Miss., July 9, 1909."

This work, started by myself six years ago in a small tent 16x30 feet, purchased with money which I raised after many disappointments, has grown in popularity and influence, till, during the encampment just closed, we were in a tent 40x60, with every thing furnished by the state which we felt we had a right to ask for, and a recorded attendance of 20,500. Since the inauguration of this work many of the boys have publicly asked for prayer that they might become Christians. This letter from the thoughtful women of Brooksville was most cheering. May God bless them for their interest in this great work.

B. F. LEWIS,
Captain and Chaplain 3d Inft., M. N. G.

INTERCOLLEGIATE GAMES.

By Rev. Jno. W. Ramsey.

On the first page of the Advocate of July 1st there is a paragraph concerning intercollegiate baseball in its relation to Sabbath desecration in which you say: "The students of Christian colleges often spend the day going to or returning from some town to meet an engagement to play an intercollegiate game. Only a few days since one of our Methodist exchanges gave the names of students of a Methodist college who left Sunday morning to go to a distant city to engage in games scheduled for Monday and Tuesday. This temptation to violate the sanctity of the Sabbath by all-day traveling is one of the principal reasons why our Methodist Conferences array themselves in deadly opposition to intercollegiate sports."

I quote the above part of the paragraph referred to for several reasons. First: That it may appear again in your columns for the sake of emphasis. Secondly, to express my approval of your condemnation of such laxity upon the part of church colleges. Thirdly, to object to your use of the term "Christian Colleges" in connection with the Sabbath desecration of which you speak. The term "Christian Colleges" as you here employ it, is a misnomer." Colleges that allow this form of Sabbath desecration may be church colleges, but certainly they are not Christian colleges. To call them such is to rob the word Christian of all of its Scriptural significance. It is a high and holy word, gathering about itself the purity and beauty of the lives of all the good men and women of all the passing years since the disciples of our Lord "were called Christians first in Antioch." And to call colleges which permit Sabbath desecration, especially the form you mention, Christian," is to take from that word all the signficance which the history of the Church's progress and Christian biography have poured into it during twenty centuries. Hence I strenuously object to such colleges being called Christian; and the Church ought to be ashamed to have them called church colleges. Let's call them something else.

You say, "The temptation to violate the sanctity of the Sabbath by all-day travelling is one of the principal reasons why our Methodist Conferences array themselves in deadly opposition to intercollegiate sports." I am very glad indeed that our Conferences are so planting themselves upon the right side of this question that it can be said that they "array themselves in deadly opposition to intercollegiate sports." So far as this may have reference to baseball, I desire to say that this game is a national craze, a local nuisance, and an unmitigated evil. It is a national craze—it affects the whole nation, including the president. It is a local nuisance—fathers being unable, through the excitement created by the coming of a match game, to keep their boys at work. Many young men spend their small salaries on even the legitimate expenses of the game, and when that is gone, the temptation presents itself to use the money of their employers. But the legitimate expenses are not all—it is a gambling game. How men can condemn gambling on horse-racing and support baseball, is a mystery to me. It is a worse evil than horseracing, because it is more widespread and effects more localities. It is a worse evil than the Louisiana Lottery, because the lottery was outlawed, and we are told that a man might as well throw himself across a railroad track expecting to stop the coming train as to oppose baseball. The lottery was ousted by the governor, an old, one-armed soldier, who refused to sign a bill enacted by the legislature for its perpetuation. The old soldier said: "I will loose my other arm before I will sign that bill." In like manner, let the Church of God throw herself with all of her consecrated powers across the track of this national craze, even though she rise with loss of limb and mutilated form. Besides gambling, profanity, rowdyism and other evils attend this godless sport.

I can take you to a town where the keeper of the hotel has refused to lodge these godless sports of the visiting team till the arrival of the train because of their rowdyism. After the refusal of the hotel to give them entertainment, they went from one boarding-house to another, each refusing to keep them after one night's experience. This is the sort of conduct that even some Methodist preachers endorse by their attendance upon the games of these sports.

I quote again your words: "A letter received at this office a few days since from a young preacher pleads for intercollegiate games." Now, put along beside this the statement from a report of a certain District Conference: "A young preacher, who is also a student, introduced a resolution that the question of intercollegiate games be left to the college authorities, and it was promptly tabled." Add to this the significant fact that one District Conference has voted that this whole question ought to be left to the decision of the college administration. Now, what does all this indicate? I may be mistaken in thinking so, but to me it seems there is a purpose or movement to create in the District Conferences a sentiment which, when it reaches the Annual Conference, will be sufficiently strong to recall their previous requirement that our colleges do not permit intercollegiate games. If the restraining influence of our Conferences be withdrawn we all know what the result will be.

You will notice that the movement alluded to above seems to be directed by young preachers who are, or have been "students." The Methodist Conferences, as you say, "array themselves in deadly opposition," but how long will this "deadly opposition" continue if these very Conferences continue in power over our colleges, men who are in opposition to the Conferences who placed them in authority, and who, through the colleges, are constantly sending out a stream of young men, both in the ministry and laity, who, with sentiment born upon the college campus, will become members of our Conferences and at last shape and direct the future policy of the Church?

A young preacher, whose letter was received at the Advocate office, "pleads for intercollegiate games" and "asserted that the fate of the college depends upon them." It is not my purpose to advertize any college, but I know a college which began its history with the requirement coming from the president of its Board of Directors that there should be no intercollegiate games. Despite prophecies of failure by college men, and with only a brief existence behind it, it is almost as large as any college in the State where it is located, though it has not a cent of endowment and has to compete with other institutions which have large endowments, and immense State appropriations. The secret of its success is to be found in the fact that fathers and mothers all over the land are seeking everywhere for such institutions as do not allow intercollegiate games, and where the religious atmosphere is charged with spirituality.

I cannot find a more appropriate concluding statement than your closing utterance: "A college that cannot live without intercollegiate games ought to die."

"MINISTERS," OR "PREACHERS," WHICH?

By J. N. Tucker.

At the recent session of the Meridian District Conference, held at Shubuta, Miss., a resolution was presented, and adopted, favoring the appointment of ministers of our church by our Bishops to institutions of learning not under our care, whereupon I moved (or tried to move) that the word "preacher" be substituted for the word "minister, it being more comprehensive in meaning and more in harmony with the phraseology of our church. But the motion was not so much as seconded; instead, there was an inquiry made as to where I got the information, to which I answered that I thought the information was common property—that is, it is to be found in Webster's Dictionary and in our Discipline. However, not wishing to prolong the discussion, I did not quote either; but let the matter drop.

As it is always better to be correct than incorrect, and better to conform to Methodist phraseology than not to do so, I ask the privilege to give the information desired. The words as defined by Webster are as follows:

(1) Minister (def. 4): "One who serves at the altar; one who performs sacerdotal duties; the pastor of a church duly authorized or licensed to preach the gospel and administer the sacraments."

(2) Preach: "To pronounce a public discourse on a religious subject, to deliver a sermon."

(3) Preacher: "One who preaches; one who discourses on religious subjects."

That our Discipline recognizes this distinction may be seen by its use of these words—minister and preacher.

In speaking of a licentiate, the Discipline invariably speaks of him as a "preacher" (see par. 167); but in speaking of minister, it always recognizes him as an "ordained" preacher. (See par. 174-177, inclusive.)

So we learn, both from the dictionary and the Discipline, that a "minister" is an ordained preacher, and a "preacher" is one licensed to preach, but may or may not be ordained to orders.

And because of this distinction between the two words our church has adopted the word "preacher" to be applied to both ordained and unordained preachers, and is used thus in this very connection—that of appointing preachers to "seminaries of learning not under our care." See par. 99.

From the foregoing one can clearly see that the word "preacher," in the resolution referred to, would have expressed the mind of the Conference better, and at the same time been in harmony with good English and the Discipline, too.

But, as it is, for our Bishops to grant the expressed pleasure of the Meridian District Conference in its resolution, they will need to conform their appointments to institutions of learning not under our care to "ordained" preachers only.

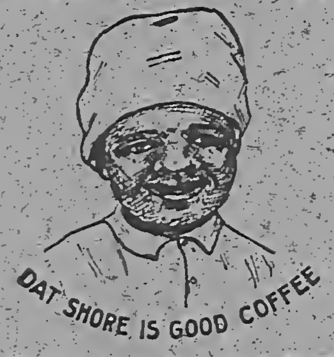
Meridian, Miss.

THE LAYMEN MOVING.

Dear Dr. Boswell: I believe our laymen of Como have the correct idea of "the Laymen's Movement" and in the spirit of the Master are carrying out the designs of our great leaders. On Sunday morning I told them of a preacher in this district who has broken down in health and was unable to carry on the work on his circuit of three churches. In just a few minutes they had given me thirty dollars to send to him and the Leader instructed me to write to the presiding elder and tell him the appointments on the circuit would be filled by laymen from Como (if needed) without expense to the charge, so the pastor could go to a resort and recuperate, the charge keeping his salary paid as though he were doing the work as usual. To my mind this is the Laymen's Movement, moving. May God bless the laymen. Thank God for their intelligent consecration and willing co-operation with their pastors!

S. A. BROWN.

Como, Miss.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THE VICKSBURG DISTRICT CONFERENCE.

The Vicksburg District Conference was held at Utica, Miss., from the 20th to the night of the 23rd, instant. The opening sermon was preached on the night of the 20th, by Rev. H. L. Norton, of Hermanville. He made an earnest plea urging the importance of growing in grace and in the knowledge of the things of God.

The Conference convened on Wednesday morning at 8:15 o'clock. Rev. G. P. McKeown of the Satartia charge was elected secretary. Our presiding elder, Rev. G. H. Galloway, conducted the opening devotional exercises and made an earnest talk urging the preachers to preach the Word of God as it is given there. He spoke of some of the higher criticism as criticism of the highest. That is, as criticism of God and his truths.

Rev. W. T. Griffin was present and spoke of his work at Gulfport in trying to help the sailors. Judging from his address, he is meeting with encouraging success in this special line of work.

Rev. W. M. Williams, manager of the Methodist Orphanage, was present the first day and was given the 11 o'clock hour to represent the home. He is full of enthusiasm and works in behalf of that great institution.

The most of the first day's session was taken up in hearing reports from the different charges in the district. Nearly all the pastors are hopeful and courageous. The finances are very much behind, but most of the brethren seem right confident that they will have full reports at Conference. There have been a good many accessions on profession of faith during the year.

Rev. H. G. Hawkins was present and spoke very encouragingly of the prospect for the Port Gibson Female College. He thinks that there will be a large attendance next session.

Dr. J. M. Sullivan was present, and in a very earnest and forcible way spoke of the work of Millsaps College.

Rev. R. Selby was with us and preached a most excellent sermon on Christian Education. He declares that there is a decided advance in the educational line in the Mississippi Conference.

W. W. Ellis, of Utica, M. M. Goodwin, of Mayersville, Rev. J. C. Dungin, of Hermanville and A. Foulke, of the Warren Circuit, were elected delegates to the Annual Conference.

Rev. C. N. Guice was recommended to the Annual Conference for re-admission into the travelling connection.

Rev. G. H. Galloway, our esteemed presiding elder, looked well into the interest of the entire district. The greatest burden, that seems to rest on his heart is that souls may be saved from sin, and he does not hesitate to stay with his preachers and help them in special services wherever it is possible for him to do so. He is not at all afraid of work and whatsoever his hands find to do he does it with all his might. They say that he has made many improvements on the district parsonage with his own hands and without any expense to the district. Brother Galloway is truly a man of God and very earnestly, and emphatically stands up for what he believes to be right on all questions.

The Utica people were very kind and hospitable in their entertainment of the members of the District Conference.

Rev. C. M. Crosley did everything in his power for the accommodation of those attending.

Really, everybody seems to think that this was as pleasant a session of the Conference as they had attended in a long while.

W. A. TERRY.

MONROE DISTRICT CONFERENCE.

The Monroe District Conference met at Mer Rouge in the Methodist Church, July 6. After religious services conducted by Rev. S. S. Keener, the presiding elder, the session was called to order. Three of the preachers in the district were absent on account of sickness. A pretty good attendance of laymen considering the busy season of the year. Not a pessimistic note was heard and the fellowship among the brethren most pleasant and helpful. The following brethren addressed the Conference and represented their respective interests. Revs. Robt. W. Vaughan, Agent Louisiana Orphanage at Ruston, La.; C. B. Carter, Commissioner of Education, Louisiana Conference; N. E. Joyner, Missionary Evangelist; H. W. Knickerbocker, the American Bible Society, and Prof. W. L. Weber, President of Centenary College at Shreveport.

Rev. R. H. Wynn preached the opening sermon on "feeding the multitude." The rest of the preaching was done by Revs. S. W. B. Colvin, L. A. Humphries, H. W. May, and W. L. Hunter.

The following lay delegates were elected to the Annual Conference: C. M. Noble, S. M. Collins, R. O. Randle, W. R. Baker.

Lake Providence was chosen as the place of meeting of the next Conference. A resolution of thanks was unanimously adopted for the bountiful hospitality accorded the Conference by Rev. V. D. Skipper and his kind people.

Dr. Keener presided with his usual grace and dignity as he is a veteran in the chair.

The Conference in adopting the report of the committee on the spiritual state of the church unanimously recommended the importance of urging our people to erect family altars and consecrating their homes to God.

J. J. KELLY, Sec.

DR. WINTON AND "CHURCH OWNERSHIP."

The frown of Caesar having failed to awe the provinces, Dr. Winton now seems willing to join issues with the Editor of the Epworth Era on the "Church Ownership" question in other newspapers than the Christian Advocate, the one which he edits and the one in which his astounding theories of Church ownership were at first exploited. In this matter of "Church Ownership" Dr. Winton is at sea in an open boat without sail or oar. It was his right and duty to make out as strong a case as he could for the Church—that is, as strong a case as the law, the facts, and court usage justify. Instead he made out the weakest possible case for the Church—one not justified either by the law, the facts, or the court usages, and one which if admitted would leave the Church powerless to protect itself in its ownership of any property claimed by it from a chapel to a university. This consequence of his theory was made clear in our strictures on his editorial. If the Advocate can make no better defense in law of the Church's property titles than was made in that editorial, nearly two millions of Methodists may well pray to be delivered from their lawyer.

Dr. Winton pleads against our stricture the non sequitur that his editorial did not refer to Vanderbilt University, but to something else (what he does not make plain), something vague, far off, out of sight. As a matter of fact, Dr. Winton did admit to this Editor (when he asked for the simple right to print a line in the Church organ) that the last two sentences of his editorial referred to Vanderbilt University. On this statement of his we shaped our reply, striking out several sentences to conform to the statement. This we did not mean to mention, but his disclaimer makes it pertinent to mention it now. If his whole editorial did not refer to the Vanderbilt property controversy, then it had "little relevancy, little meaning." Dr. Winton may understand what good is to be accomplished by these exploitations, but we doubt if anybody else does. Both on his own account and that of the Church we deeply regret that he should have written what he did.

H. M. DuBOSE.

GALLOWAY MEMORIAL CASH RECEIPTS.

Rev. Jay B. Copeland, Honduras	$1.00
Sunday School at Love, Miss.	2.00
Rev. W. S. Lagrone	5.00
Rev. W. G. Harbin	5.00
Mrs. M. V. Jones, Highlandale	5.00
Rev. J. W. Honnoll	10.00
Hon. Julian S. Carr, Durham, N. C.	50.00
	$78.00

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Carrollton, Miss.

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J. R. BINGHAM, Treasurer.

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Mrs. B. W. Lipscomb, A.M., Dean—Higher Mathematics.
Miss Janie H. Drake, A.M.—English Language and Literature.
Miss Lilly Egbert, A.B., Randolph-Macon Woman's College—Science.
Mr. Claude Bennett, Superintendent of Education, Lincoln County—History.
Miss Elizabeth Lusby, Belle Buckle, Agnes Scott—Latin and Greek.
Miss Lilly G. Egbert, Randolph-Macon Woman's College—French.
Miss Jessie Mounger, A B.—Preparatory.
Miss Pauline Bowman—Librarian.
Mrs. Amanda Dunn, Greenville, Miss.—Monitress.
Department of Expression and Physical Culture—Miss Eulah Ragsdale, New York College of Expression.

Department of Music.

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Miss Clara Niolon, M B.—American Conservatory, Chicago; Pupil Chas. Galloway, St. Louis.
Miss Alice Ratcher, M.B., Bowling Green and Beethoven Conservatory.
Miss Harriett Brown, Graduate of Elmira College, New York, and of Thomas Normal School, Detroit, Mich.; pupil of Frank H. Gubbs, N. Y.—Teacher of Voice.
Miss Corinne Scomp—Teacher of Stringed Instruments.
Commercial Department: Miss Corinne Scomp—Stenography, Typewriting and Bookkeeping.
Art Department: Mrs. Maxie T. Siske—Teacher of Drawing, Painting, Art Crafts—Teacher's Certificate Cincinnati Art Academy; Colarossi and Julian Academies, Paris; pupil in Miniature Painting of Madame Debillement—Chardon, Paris.
Domestic Department: Mrs. S. E. Chiles, Matron.
Miss Willie Williams, Housekeeper.
Dr. J. T. Butler, Physician.
W. A. Atwood, Sup't Grounds and Watchman.

BROOKHAVEN, Miss., July 22, 1909.

My Dear Dr. Cooper:

Knowing and valuing Whitworth College as we do, we desire to express our appreciation in a way that you can use as you see best.

We know of no safer or better place for young ladies than Whitworth College. Its faculty is thoroughly competent, being selected with greatest care. Its moral tone and atmosphere are all that could be desired. Its buildings are commodious and comfortable, its grounds are beautiful and kept in most excellent condition. The health of the students has been exceptionally good. We believe there is no healthier place in Mississippi than Brookhaven, and there is certainly no healthier place in Brookhaven than Whitworth College. No institution with which I am acquainted keeps its buildings and grounds in better condition. The young lady is fortunate, and to be congratulated, who shares the splendid advantages you are offering in Whitworth College.

Yours very cordially,
H. M. ELLIS,
Pastor Methodist Church.
R. H. PURSER,
Pastor Baptist Church.
W E PHIFER,
Pastor Presbyterian Church.
J. T. LEGGETT P. E.
Brookhaven District.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

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NO SLAUGHTER OF THE INNOCENTS.

By Rev. W. S. Harrison

Some may think it inexcusable egotism for one in this age to call in question the basis of a belief which has been universal from the days of the early fathers until now. But error gains no sanctity by time, however long, and truth discovered only to-day is as valuable as though it had been recognized through all the ages.

Investigation has led me to believe that Matt ii.16, in regard to what Herod did to the children of Bethlehem, has had the wrong interpretation since almost the beginning of the Christian era. Our translation says: "Then Herod * * * sent forth and slew all the children that were in Bethlehem and in all the coasts thereof, from two years old and under." The word translated slew is aneiler, 2nd aorist of anaireo, Now for the meaning of that word. Grove's Dictionary says: Anaireo (for ana up and aiero to take) to take up, or away; to bury, to undo, abolish, annul; to overturn overthrow, subvert; to kill, cut off, to make war, etc. We see that to kill is by no means the first and most obvious meaning of the word.

Donegan is equally clear. He says: Anaireo, to take up and remove; also to take, in its general sense to take up and remove; to bear away, as a prize at games; to take up, as a cup in order to drink; to take away to destroy, to kill. We see clearly that the primary sense of the word is to take. People so often took things, including men, in order to kill them that the word finally came to have the secondary meaning, to kill. But why force this meaning on the evangelist? Why not give the word its plain and obvious meaning? Then the text would read, "Herod sent forth and took all the children of Bethlehem," obviously with a view to finding the one Child he wished to destroy.

This view is strengthened by reference to Jer. xxxi:15: "Rachel weeping for her children and would not be comforted, because they are not." St. Matthew quotes only this far, and this gives coloring to the idea that the children were slain. But why not take the whole paragraph? The prophet proceeds: "Thus saith the Lord, refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." And this, doubtless, was also "fulfilled" when the babes of Bethlehem were returned to their mothers, after the fruitless search of Herod for "the young child's life to destroy it.'"

This view is sustained by the use of the word elsewhere in the New Testament. Acts vii:21. "Pharoah's daughter took him (Moses) up, aneilito, and nourished him for her own son." Here the word is used in its most literal sense. Heb. x:9. "He taketh away (anairei) the first (covenant) that he may establish the second." Here the word clearly means to annul or abolish. As already stated this word anaireo is derived from ana up and aireo to take and primarily means to take up. Aireo is not used in the New Testament; but the root-word, airo, is often used, and almost invariably means to take.

It has always been the crux of interpreters to suggest reasons why such a monstrous outrage as the slaying of "all the children, two years old and under, in Bethlehem and all the coasts thereof," should not have been mentioned by secular historians. How such a writer as Josephus, for instance, could fail to record such a fact is surely hard to explain.

Now the whole evidence in the case rests on the proper meaning of the one word anaireo as used by St. Matthew. To give this word its primary meaning, and to my mind its true meaning in this place, is to obviate all the difficulty.

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A WORD IN BEHALF OF OUR DOMESTIC MISSIONARIES, AND ELSE.

To the Pastors and Laymen of the Mississippi Conference:

Dear Brethren—Through the kindness of Brother Linfield, the treasurer of our Board of Missions, who has furnished me the figures, I give below a comparative statement as to collections for Foreign and Domestic Missions last year and this year:

1908 (to July 11, inclusive)—

	Foreign.	Domestic.
Brookhaven District	$440.85	$474.55
Jackson District	693.10	250.45
Meridian District	159.25	104.29
Natchez District	136.29	98.00
Newton District	178.00	140.55
Seashore District	409.00	512.00
Vicksburg District	189.00	296.50
	$2202.59	$1876.25

1909 (to July 11, inclusive)—

Brookhaven District	$295.50	$311.00
Hattiesburg District	198.00	192.50
Jackson District	197.50	227.39
Meridian District	269.09	132.04
Natchez District	79.89	74.55
Newton District	274.70	251.25
Seashore District	394.88	448.50
Vicksburg District	153.50	206.85
	$1863.06	$1843.99

These figures speak for themselves. We are doing a good deal better than we did two years ago, but not quite as well as last year to date. Evidently, there is need for us to bestir ourselves, especially as our large-hearted laymen at the Chattanooga Conference last year set the figure for missions at one million dollars for the present year. In a recent appeal to the church, our General Secretaries at Nashville declared: "The time has come for a great advance in missions. This conviction is deepening throughout the church. We are not making the progress we should, and yet the demand for an advance in every field is the greatest in our history."

Many of our domestic missionaries are serving hard appointments, which pay them very little till late in the year, and hence, unless the Mission Board can give them relief, they are sure to be, and often are, in sore straits. Some of our most faithful and efficient men are seriously embarrassed because of inability to meet current expenses, and, of course, are unable to do their best work. Over one-half of the year is gone, and yet, as a Conference, we have raised only about one-sixth of our missionary assessments. Because we have pursued a dilatory policy in other years to the hurt of consecrated men in the field, is no reason why we should continue to do so.

Despite the hard times, church members somehow find plenty money for amusements and self-indulgence, for the things they are most interested in. Many are going on summer outings and pleasure trips, more or less extensive. Wholesome recreation is proper and necessary, but is it just to spend fifty or one hundred dollars in this way, and not give a dollar to the mission cause, as is true in many cases, till the end of the year? Brother layman, if you are planning a trip somewhere, will you not, before you leave home, hand your pastor five or ten dollars, or whatever amount you can spare, for domestic missions, to be sent on at once? Such a gift would bring gladness to many a needy worker, and you would enjoy your vacation all the better.

It is to be hoped that no pastor will be content to let his own salary be paid in full, or nearly so, every month or every quarter, and let the domestic missions assessment go by default till just before Conference. If one hundred pastors, during the next thirty days, will put this matter before their congregations, and raise an average of fifteen dollars for missions, it would put fifteen hundred in the treasury, and greatly relieve the situation. "We can do it if we will." Yours fraternally,

M. M. BLACK,
Sec'y Board of Missions, Mississippi Conf.

TO THE LAYMEN OF THE MISSISSIPPI CONFERENCE.

I wish to call special attention through the Conference organ to the three great Training Conferences for the South to be held shortly. Beginning in October next, fifty missionary conventions, within six months, will be held in the United States, concluding with a National Missionary Congress in April 1910. A great missionary campaign for world-wide evangelization is to be carried on during these six months, and these three Training Conferences are for the special purpose of training those who are to take part in this campaign. One of these conferences will be held at Hot Springs, Ark., Aug. 10-12. One will not only get the edification and inspiration of a great conference, with its wonderfully instructive speeches and teachings, but will also have the delight of a great health resort. For the Louisiana, Mississippi and North Mississippi Conferences this is not only an ideal place but a very accessible one. The other two Training Conferences are to be held at Monteagle, Tenn., Aug. 13-15, and at Montreat, N. C., Aug. 17-19. All these places are high up in the mountains, and for summer assemblages of any kind they are not to be surpassed.

I want to impress upon every lay leader of the Mississippi Conference, church lay leader and district lay leader, the great importance of attending one of these great Training Conferences. All the railroads have granted reduced rates to these places, and it is to be hoped that not only the leaders, but other laymen of the Mississippi Conference who wish the Laymen's Missionary Movement well, will take advantage of these occasions to give support and encouragement to the same.

A. G. NORRELL,
Mississippi Conf. Lay Leader.

Florence, Miss.

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RATHER HAVE HALF.

The difference between common sense and mathematics was illustrated in a remark which was made in a school one day.

It was the mental arithmetic class. The master asked Smith, "which would you rather have, half an apple or eight-sixteenths of an apple?"

"Wouldn't make any difference," said Smith.

"Why not?"

"Eight-sixteenths and one-half are the same."

At this reply, Jones, who was sitting near, sniffed scornfully. The master heard him.

"Well, Jones," said he, "don't you agree with Smith?"

"No, sir," said Jones; "I'd much sooner have one-half an apple."

"And why, please?"

"More juice. Cut up half an apple into eight sixteenths, and you'd lose half the juice doing it!"—*Children's Answers.*

"MY COUNTRY, 'TIS OF THEE."

The following account of a nationally interesting incident is sent us by Henry L. Mason, who is now writing a "Life of Lowell Mason," the well-known educator, and the composer of "Bethany" ("Nearer My God to Thee"), "Olivet" ("My Faith Looks up to Thee"), the Missionary Hymn ("From Greenland's Icy Mountains"), and many other solid and universally known hymn tunes:

It seems that in 1832, Dr. S. F. Smith, who had just written "America," gave the manuscript to his friend, Dr. Lowell Mason, to whom, in fact, he was in the habit of giving hymns as he wrote them that they might be set to music. Dr. Mason took the poem, destined to become our National Hymn, and for some few months said nothing to Dr. Smith regarding it. He had not been idle, however. A born educator as he was, Dr. Mason had but shortly prior to this introduced music into the public schools of Boston, and now having adapted the stirring stanzas of Dr. Smith to the tune of "God Save the King," he trained the school children to sing it, and finally, quite out of a clear sky, he invited Dr. Smith, among others, to hear the school children sing (without saying anything in regard to "America," which he held as a surprise) on the Fourth of July, 1832, at Park Street Church, Boston. There were some 500 school children in all, and as the great chorous burst out in unison with "My Country, 'Tis of Thee," the effect must have been inspiring. Imagine the profound feelings of its author, taken by surprise as he was!

A great audience filled the church, and among those present was one lad, but ten years of age, who had been born on Tremont Street, almost in the shadow of Park Street Church spire. That boy had been on Boston Common all of the morning celebrating in boyish fashion the day which marks our independence. That boy was destined to hold sway over thousands of hearts and souls in after years. That boy, grown to grand old age, passed away June 10, mourned not alone by his own country, but universally throughout the world, and his name was Edward Everett Hale.—Zion's Herald.

WHY SMITH SOLD OUT HIS SALOON.

"I hear that Smith has just sold his saloon," said one of a couple of middle-aged men who sat sipping their beer and eating a bit of cheese in an American saloon.

"Yes," responded the other, rather slowly.

"What was the reason? I thought he was just coining money there."

The other nibbled a cracker abstractedly for a moment, and then said: "Smith, you know, lives on Mt. Washington, right near me, where he has an excellent wife, a nice home, and three as pretty children as ever played outdoors. Smith is a pretty respectable sort of citizen—never drinks or gambles, and thinks the world of his family.

"When he went home one afternoon last week and found his wife out shopping, he went through the house into the back yard, and there under the apple tree were the three little fellows playing. They had a bench and some bottles and tumblers, and were playing 'keep saloon.' He noticed that they were drinking something out of a pail, and that they acted tipsy. The youngest, who was behind the bar, had a towel tied around his waist, and was setting the drinks up pretty freely.

"Smith walked over and looked in the pail. It was beer, and two of the boys were so drunk that they staggered. A neighbor's boy, two years older, lay sleepless behind the tree.

"'Boys, you must not drink that!' he said, as he lifted the six-year-old from behind the bench.

"'We's playin' s'loon, pap'; an' I was sellin' it just like you,' said the little fellow.

"Smith poured out the beer, carried the drunken boy home, and then took his own boys in and put them to bed. When his wife came back she found him crying like a child.

"He came down town that night and sold out his business, and says he will not sell or drink another drop of liquor. His wife told mine about it, and she broke down crying, while she told it."

This is a true story, but the name was not Smith.—*Christian Scotsman.*

THE DEFERRED FISHING.

"Hello, there, over the fence—get your fishin' pole," and Tom Joliet—Jolly Tom, as the boys called him, good-natured, generous and friendly with everybody—placed one foot on the lower stringer of the front gate and shook his own pole invitingly.

Freddy Wilbur had just come from the bathroom and stopped for a moment at the front door to look out. His face was shining and curiously suggestive of vigorous scrubbing with hot water and soap, his clothing was neat and carefully brushed and his shoes were shining. But as he saw the careless, happy figure outside the gate, jacketless, barefooted and with tousled hair, unfamiliar with comb and brush, something of his own irreproachableness seemed to oppress him, for his shoulders dropped a little and his eyes sank. But only for an instant; then this form straightened and his gaze rose squarely to meet the quizzical look of his particular friend and chum.

"Can't, Tommy," he answered. "It's the wrong day of the week for fishing. I'm just getting ready for Sunday School."

"Oh, huh!" expostulated Tom. "Sunday School ain't nothin' to-day. The preacher's off on his vacation, an' our teacher an' your pa an' ma have gone to the convention. The school won't be half open, an' our class will be crowded into some other or maybe it won't be teached at all. What's the use to waste the day that way? I've seen most of the boys, an' they're goin' to stay home or go off somewhere."

"Why don't they go with you?"

"Didn't ask 'em," shortly; "don't want 'em. I want you. You're the best feller of the whole lot, an' more fun; an' you're my chum. An' there's another thing,"—lowering his voice a little, "they're goin' to start on a new dam over to Back River Monday mornin', an' they drawed the water off last night. Where the river was deepest an' widest is only just puddles between the rocks, an' they're jumpin' with fish. I wa'n't goin' to tell you till we got there, so you'd be surprised. Why," with a long breath, "we can catch all we can bring home, an' more. Oh, Fred! won't you come?"

Fred's eyes were shining, but he shook his head.

"Can't, Tommy," he repeated. "It's Sunday. And if most all the class stays away, that's no reason why we should. Some of us ought to go all the more, I think. It would look funny for the whole class to be absent."

"Did your pa and ma order you to go?" sourly.

"No, they never mentioned the subject," frankly. "I suppose they feel they can trust me. But why don't you ask some of the other boys—just this once?"

"Don't want 'em. They're no fun like you."

"Well, look here!" cried Fred suddenly; "why can't you come with me to Sunday School, then, and leave the fishing till to-morrow morning? The bath tub is all ready for you, and I can let you have a suit of my clothes. We're the same size, you know. Then you'll come back with me and stay all night, and we'll wake up and start for Back River by four o'clock. It's plenty light then, and we can fish till eight. That will give us four hours, and we'll be back pretty near as early as we generally get up. And you know morning fishing is always the best. What do you say?"

Tom hesitated a moment, then opened the gate and entered the yard.

"All right," he answered. "I'm willin', long's I have you to go with me." Then, as they started toward the bathroom, "An' I guess we'd better tell all the other boys after all. They ain't so much fun as you, but there'll be a lot of fish, an' we may as well share 'em 'round."—*Frank Sweet, in The Advance.*

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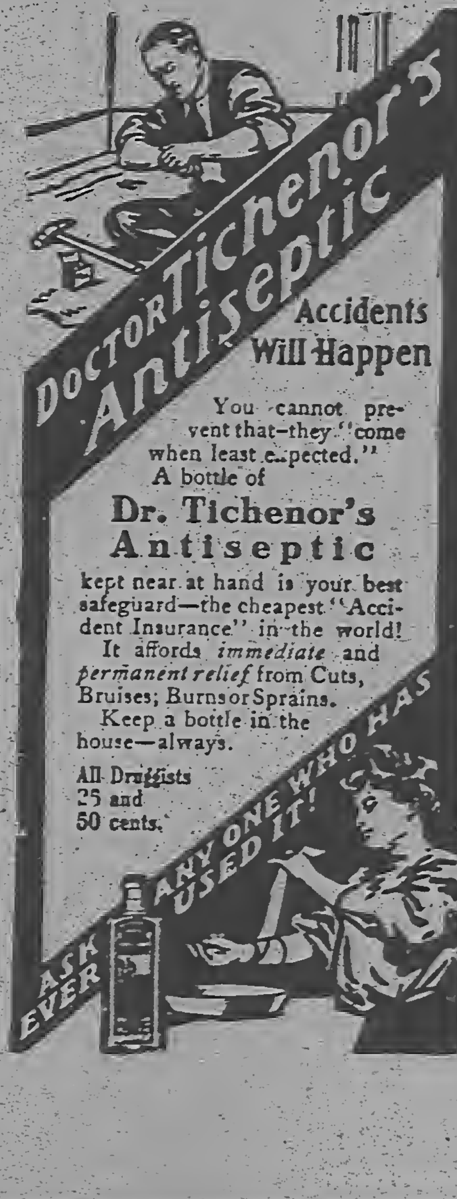

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THE "MIDLAND" AND CHURCH DEMOCRACY.

We have no desire to say anything more on "The Democracy of Our Church Government," and would not but for the fact that the *Midland Methodist* misread one of the paragraphs in our article on the subject. Part of that paragraph reads as follows: "We are not in sympathy with those who attribute failure anywhere or to any extent to the lack of democracy in our church government. That is the biggest kind of a humbug turned loose to buzz about among the people in the effort to make them believe that they are deprived of their share of government in the church."

In the above language there is no reflection on the principle of democracy, nor a denial of its efficiency in church government; and Brother Schuler, in saying "that democracy is a 'humbug' in this democratic country is news," as though we repudiated democracy, reads into our words something that is not there. His conclusion is not legitimate. The term "humbug" was not applied to democracy, but to the argument of those who charge failure in the working of our Methodist machinery to the lack of democracy.

If Brother Schuler will give our editorial another reading, we think he will see our purpose was to show, not contempt for democracy, but that, having democracy sufficient, what is needed is more personal life and energy rather than larger personal control in church affairs, and that if our machinery, as it is, could be kept in motion according to directions in the discipline, the friction would be so slight, and the results so wonderful, the defects would escape notice.

We have all confidence in our lay brethren, and could trust them to nominate, as well as to elect church officers, but we cannot see that it would make us any more democratic than we are, and we feel sure the church would receive no better service than it is now getting under officers nominated by the preacher. As to the Church Conference, we feel free to say that a careful study of the order of business will show that it is charged with as much responsibility in the management of the local church as it can well afford to carry. If question 5 in the second division of the order does not give the Church Conference all the latitude it can reasonably ask, we would like for some intelligent layman who knows something about the work and worth of a Church Conference to tell us what more is needed. Its latitude is away beyond anything granted either to the Quarterly, District or Annual Conference. A fifth wheel, indeed! The Church Conference might well be called the pilot wheel.

ALIEN IMMERSION.

Alien immersion is a term frequently used by certain Baptists. They mean by it the immersion of believers by preachers other than preachers of their own faith and order. They call themselves "regular Baptists"—assuming that by virtue of succession their churches are the only divinely authorized keepers and administrators of gospel ordinances. Where to find this order of Baptists is more than we can tell. It is no trouble to find Baptists called by that name, but whether they are "regular" according to their method of reckoning, we are not so sure. But the question is neither here nor there so far as "alien immersion" is concerned, which just now is giving the brethren no little uneasiness. The "stand-patters," or those who used to be called "landmarkers," are worried because so many of the churches are receiving into fellowship persons immersed by preachers of other denominations. Whether this is the result of letting go their hold on the idea that the validity of baptism depends on the authority of the administrator, or is a concession to the consciences of individuals baptized by alien preachers, is to us a matter of indifference. In either case the "land-markers" feel that the Lord is being wounded in the house of his friends.

We have no quarrel with those who hold to believers' baptism, not even with those who go so far as to reject, not only sprinkling and pouring, but immersion also when administered by others than "regular Baptists." Our contention is with the man who, in rejecting baptism administered by pedo-Baptists, misrepresent them as to the grounds upon which they administer the ordinance. Giving to all who do so credit for honesty of purpose, we are bound to say, nevertheless, they do not understand the position of others whose baptism they undertake to assail. Not one, we hope, would purposely set up a false position in order to show how easily it may be overthrown. But why should an honest Baptist preacher, in fighting alien immersion, make use of the following language, which so miserably misrepresents his fellow Christians:

> "Baptist churches admit only such as profess to be saved—dead already to sin. Others do not seek to have saved persons only join them. All Arminians admit those who are candidates for salvation. They think none are saved before death, and, as death takes them out of their churches, none are saved while in their churches, therefore they do not immerse the individual because the individual is not dead to sin, already saved, but upon a prospective hope of salvation to be consummated at death. Such immersion cannot be valid."

As a Methodist, commonly classed as an Arminian in theology, we deny that the above applies to Methodist administration in the ordinance of baptism. That we take "seekers of religion" under "watch-care" is true. They are entitled to it because "they have a desire to flee from the wrath to come and to be saved from their sins," but no preacher among us is authorized to receive candidates into full fellowship in the church by baptism until satisfied of "the genuineness of their faith." If any administrator proceeds otherwise, it is because he fails to understand, or ignores the rules of the Church.

When, therefore, we baptize adults we do so because they "profess to be saved—dead already to sin." Our Baptist brethren can do no more than that—they can require no more, especially as, like the Methodists, they hold that "faith only" is the condition of justification and salvation. Methodists and Baptists take their candidates on faith—that is, they take them at their word, for we have no method at the time of determining the true from the false. And we gather in both good and bad.

Methodists baptize nobody "upon a prospective hope of salvation." Such a thing, as far as this writer knows, is unheard of in Methodist circles. We wonder how our Baptist brother got hold of the term. We baptize infants, but not "upon a prospective hope," for if ever an administrator of baptism is sure of anything, he is sure that infants are in a saved relation to Christ. Otherwise he would not baptize them. Methodists do not believe in baptismal regeneration.

BEARING FRUIT.

The open letter in last week's issue is bearing rich fruit. Several have hastened to pay up what they owe us. Dear reader, if you are behind, do likewise. Our brother wants that letter read and reread by all who are in arrears on their subscription. It did him good, and he believes it will do others good.

THE GALLOWAY MEMORIAL.

We desire to keep before our readers the Galloway Memorial Church. Nobody will object. We want every admirer of the great and good man to have a brick in that house. Dear friends, if you intend to have any part in it, send in your money right away. Every dollar you send will be placed in a savings bank and draw interest until the day it is needed to pay for work and material. If you are unable to send much, send a little—as much as you can. Do it now. Remit to the treasurer, J. R. Bingham, Carrollton, Miss.

DO NOT WAIT.

We have received several letters saying, "I would have renewed my subscription before now, but I was waiting on my pastor to raise a club for the ADVOCATE."

One of the many reasons that has induced us to change the price of the ADVOCATE from $2.00 to $1.50 has been to meet such instances. The ADVOCATE has no words of complaint to raise against its friends, the pastors. Were it not for them, it could not live. But there must continually arise instances where it is not convenient for the pastor to handle an ADVOCATE club at the time that it is convenient for some particular subscriber to pay. So we have brought the club rate and the full price near enough together that you can afford to pay the full price without waiting for the club.

If the label on your paper shows that you are behind, pay now. It is a little thing to you, but a thousand subscribers awaiting a convenient season make it very inconvenient for us. If your label reads July '09, it means that your subscription expired with the first day of July, 1909.

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PERSONAL.

Rev. J. E. Denson, of Sulphur, La., in a postscript to a business letter, gives this bit of good news: "The work moves on nicely out here."

Prof. J. M. Sullivan, of the chair of Chemistry and Geology, Millsaps College, gave us a pleasant call last Wednesday. During vacation he has been working in the interest of the college, and reports the prospects good for the coming session.

Rev. W. M. Young informs us that Brother L. B. Hankins, who has been sick so long, at the advice of his physician, has "gone to the mountains." His address is Sulligent, Ala. Let the brethren remember in prayer this faithful servant in the Lord.

Rev. C. A. Battle, Jennings, La., after spending two weeks of July with friends and relatives in Georgia and Alabama, is again at home and at work—for the Advocate, as well as for other interests. He sends us a list of subscribers with promise of "more to follow."

The man of all men having correspondence with this office standing the least in need of a typewriter, has provided himself with a machine, and now denies us the pleasure of seeing his beautiful handwriting. O that he would turn it over to one of his neighbors!

Rev. J. B. Gonzales, superintendent of the Sunday school and missionary work of the Congregational Church in Texas and Louisiana, dropped into our sanctum, bringing with him a touch of the large life and breezy atmosphere of Texas. He spent a few days in New Orleans.

Rev. J. B. King tells us that he is expecting a camp meeting, which begins at Topisaw Friday, Aug. 6. The people are in happy expectation. Rev. W. G. Harbin will be the principal preacher. He will give them sound gospel preaching, which, we trust, will reach many souls.

Dr. J. J. Lafferty, long known as editor of the Richmond Christian Advocate—a perfect wizard in the use of pen or tongue—after a long illness, died July 23, at his home near Crozet, Va. He had been an itinerant preacher nearly fifty-two years, having joined the Virginia Conference in 1857.

Rev. A. H. Williams has been diligent in serving on the Mayhew charge the present season—has large and interesting Sunday schools—large for the population. At this writing he is engaged in protracted services at Artesia (Miss.), with Rev. L. M. Broyles, of Corinth, to assist him. May he be blessed with a great revival.

Rev. J. A. Poe, Montpelier, Miss., writes us that the contract has been let and work commenced on a new church at Woodland, a new and thriving town on the K. C. & J. Railroad. Some first-class Methodists live at Woodland, and we are glad to know that they are going to have a handsome and commodious house of worship.

Rev. A. S. Lutz informs us of the death of Mrs. W. H. Timmons, of Sodus, La., a sister of his wife. She died in Shreveport July 26, after thirty days of intense suffering. She was an active member of the church and a beautiful Christian character. Brother Lutz and his wife was with her during her last days. The bereaved family have our sympathy and prayers.

The presiding elder of the Corinth District expects to "carry a clean balance sheet to Conference next fall." For licensing preachers and sending them into the itinerant ranks, the district has broken the record. At the recent session of the Conference seven men were granted license, and five recommended to the Annual Conference. That sounds like old times.

At Crystal Springs Chautauqua last week, in the intercollegiate oratorical contest, the medal was won by Mr. Jno. W. Crisler, Jr., representative of Millsaps College. The winner is a son of Rev. J. W. Crisler, of the Mississippi Conference. The sons of the parsonage often make good. We congratulate this one on his merits, and on his good fortune. May he always deserve well.

Rev. W. G. Harbin requests us to correct a typographical error in a recent communication to this Advocate. In said communication we printed "inimicable," whereas it should have been printed as written, "inimical." There is no such word as "inimicable." All who noticed the mistake, of course, blamed the Advocate, not Brother Harbin. It was simply an overlooked typographical error.

We have had several good things said recently in our paper about the Enochs family. But the good was mostly said about those of a former generation. There are some good ones still living. One of them, P. H. Enochs, resides at Fernwood, Miss. He has lately sent us thirty-four subscriptions to the Advocate. He must be a good man. Such laymen are worth much to the church and to society.

We do not know the size of the town of Collins, Miss., but the minutes of the last Conference report a membership in our church there of 262. Dr. B. F. Jones is the efficient and accomplished pastor. He tells us in a private note that he has "two adult Bible classes" in his Sunday school," "with forty women in one, and forty-two men in the other." Can any one of our larger towns make a better showing?

The meeting in Asheville, North Carolina, in which Dr. Theo. Copeland is engaged, begun well. Large congregations greeted the preacher in the beginning, and have increased all along. It is too early in the engagement to report results. Our General Conference will meet in this city of churches next May, and already the good people there are beginning to plan for the meeting. They will give the Conference a royal reception.

A notice from Rev. John W. Crisler in regard to Henning Camp Meeting at Crystal Springs, Miss., reached us after last week's paper had gone to press. The meeting will begin before this issue reaches our readers. The preaching will be done by Rev. John T. Sawyer, of New Orleans, and Rev. W. M. Sullivan, of McComb City. Rev. C. N. Guice is the leader in singing. We are sorry the notice did not reach us in time for last week.

Rev. F. T. J. Brandon, a superannuate of the North Alabama Conference, died in Birmingham on the night of July 31, in the 78th year of his age. Though a superannuate he held the position of chaplain to the convicts at the mines. The length of his connection with the itinerancy we do not know, but it could not have been less than fifty-five years, as he was ordained elder in the fall of 1854. His was a long, honorable and useful career.

We would be glad if our brethren in Louisiana and Mississippi would clip from their local papers any personal notes, or notes of their charges, and mail them to us. We do not get in exchange all the papers in either State. We could not read them all if we did. When personal notices of a preacher, or items concerning his work, are not purposely flattering, his modesty should not hinder him from letting his brethren know how he fares. Send us the notes for the work's sake.

Rev. B. E. Meigs, Carthage, Miss., has recently closed a successful meeting, which resulted in "several bright conversions and some additions." The work in other respects "moves nicely." Brother Meigs sends us a list of twelve subcribers, for which we thank him. He adds this word: "I have been rather slow in looking after the interests of the paper this year, but have been very busy otherwise. You can expect at least a list of thirty subscribers from me before the Annual Conference meets." Good!

At the recent session of the Baton Rouge District Conference a board of trustees was appointed and authorized to locate and purchase a district parsonage. The board met and considered two points, Denham Springs and Hammond. The latter place was selected; a neat and commodious house, located on one of the best streets of the town, was purchased, and two weeks ago, the presiding elder, Rev. C. C. Miller, and family moved into the new home. They will add much in every way to our church in Hammond.

We have received from Smith & Lamar, Nashville, Tenn., a copy of the "Thumb-Indexed Pastor's Book," prepared by Rev. I. E. Thomas, of the Texas Conference. It is a systematically and conveniently arranged book, with a place for everything to be noted with which a Methodist preacher has to do. We thank the agents for kindly sending us a copy. We shall lay it by for future use, if a kind providence and Bishop Hoss work together for our good at the coming session of the North Mississippi Conference. The price of the little book is 50 cents, at Nashville, Tenn., or Dallas, Texas.

A special to the Shreveport Journal from Keachi, La., July 26, says: "Rev. B. J. Harp, of Shreveport, has been our pleasant guest for two days. He preached at the Methodist Church Saturday evening and Sunday morning and evening. All of these sermons were rare treats to Mr. Harp's friends. He has a score of friends in this vicinity. Mr. Harp was pastor of this work more than sixty years ago; then fifteen years ago he was pastor here for four years, and it is always a great pleasure to have him with us." The Shreveport Times of July 28 contained a similar notice of our venerable brother.

THE LONGEST RAILROAD IN THE WORLD.

An interview with F. von Gheel Gildemeester, chief engineer of the Cape Town to Cairo Railway syndicate, published in the New York Times gives the following facts:

There is at present a stretch of about 2500 miles to be completed in the railway; it lies between Khartum, in the British Egyptian Sudan, and Broken Hill, a town in Rhodesia. It is estimated that this remaining mileage will be completed within three years, and then the longest railroad in the world, covering in the neighborhood of 6400 miles, will be finished. The total cost will be very close to 200,000,000 pounds sterling, or about $1,000,000,000—a comparatively small amount when it is considered what a glorious thing it will be for Africa, one of the greatest and richest countries of the world. It will be possible for the traveler to journey from Berlin or Paris to Cape Town in ten or eleven days. Where now in traveling from Paris a business man is compelled to take a long sea trip, he will be able, after the completion of the road, to take train to Brindisi, Italy, thence by boat to Alexandria, Egypt, and a short journey to Cairo, where he will take the train that will land him in Cape Town, at the southern extreme of Africa, in eleven days.

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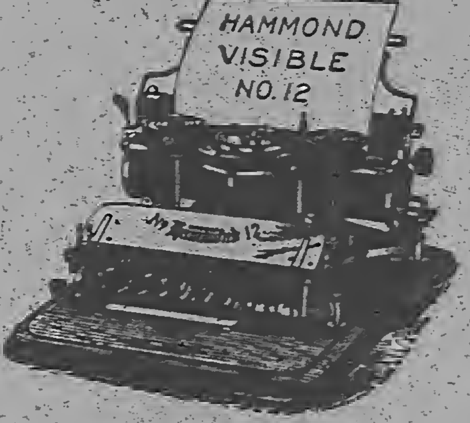

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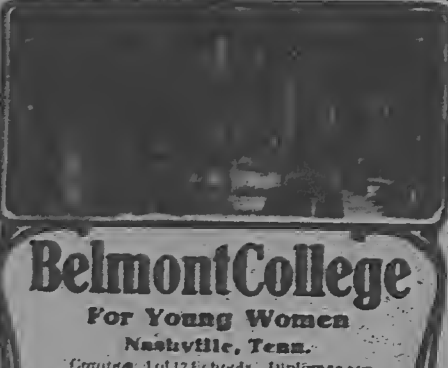

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IRA LANDRITH, D.D., LL.D., President
Miss HOOD and Miss HERON, Principals

Epworth League

TOPIC FOR AUGUST [illegible]

[illegible]

[illegible] not blind.

So we have here unwilling blindness, which Christ easily healed, and a willing blindness, which was hopeless. This is an inevitable law. No [illegible] naturally and rightfully God's way.

Naturally, God's way—that is, Nature's law or way. The man who is sure that he knows cannot be taught. Only he that confesses his ignorance can be taught. The egotistic pupil is a very poor learner. No teacher wants what men in ridicule call a smart aleck, for a pupil because he cannot be taught. The self-righteous Pharisees could not be taught even by Christ the best teacher earth ever saw, because they were willingly blind.

The disciples asked of Christ a very strange question: "Who sinned, this man or his parents, that he was born blind?" We wonder how an unborn man could sin. These ignorant Galilean fishermen had evidently imbibed from somebody the pagan doctrine of metempsychosis, a notion that men have lived somewhere before, and that in that former earth-life they may have committed sins for which they suffer in this. They also believed that men are punished for the sins of their parents. The disciples believing these things wished to know whether the man's blindness had come because of his sins in a former earth-life, or because of his parents' sins.

The language of the Master does not mean absolutely that both the man and his parents had been sinless; but that his blindness was not because of any sin of his parents.

The Pharisees argued that Christ sinned in healing the man on the Sabbath. It is strange that it had not occurred to them that one who could exercise divine prerogative and power must surely have such a knowledge of right and wrong, and such a regard for right that he would not certainly do wrong. It is strange that these men did not suspect that their notion of what might or might not be done on the Sabbath might not be right. Men who are self-righteous are strangely blind.

H. W. FEATHERSTUN.

Marriages.

July 18, 1909, at the residence of the bride's parents, Olla, La., by Rev. H. Armstrong, Mr. J. N. CRAWFORD and Miss LOIS TAYLOR.

July 22, 1909, at the home of Mr. Louis Stevens, Cedar Bluff, Miss., by Rev. L. M. Lipscomb, Rev. A. E. SHAFER, of Mobile, Ala., and Miss SALLIE WILL HENLEY, of Cedar Bluff, Miss.

July 22, 1909, at the residence of Mr. and Mrs. J. B. Brown, of Pleasant Hill, La., by Rev. H. J. Boltz, Mr. P. M. GADDIS to Miss ALMA MUMFORD, all of Sabine Parish, La.

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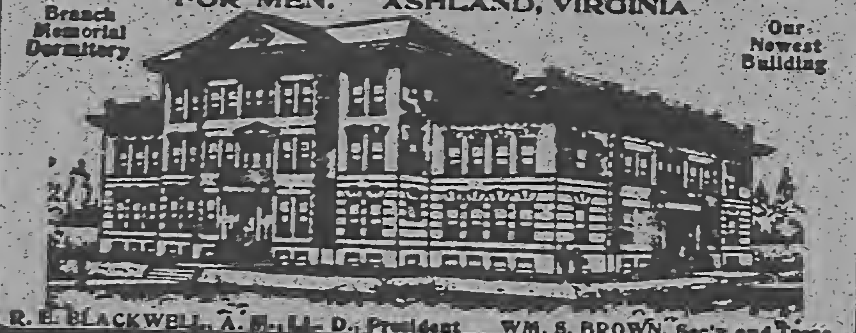

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J. E. HART, Secretary.

IUKA STATION.

Mr. Editor: We have just closed a great meeting. Rev. W. M. McIntosh has been doing the preaching and he has with him Brother G. T. Tatum, of Jonesboro, Ark., to sing and talk. Brother McIntosh is held in very high esteem in his own town. The churches have been built up, sinners converted, backsliders reclaimed. To God we give all the glory.

The work done here cannot be estimated, eternity alone will reveal it. God has wonderfully blessed the labors of Brother McIntosh. Brother Tatum is a sweet-spirited, effective worker. Our church here is thoroughly organized and doing faithful work. There are some very devoted people in this church. I have received 104 members in one and a-half years, eighty on profession of faith. The assessment for domestic missions has been paid in full and seventy-five per cent. of the foreign mission assessment has been paid. "The Lord has done great things for us, whereof we are glad."

Four copies of the New Orleans Christian Advocate were coming to the church here when I arrived. We now have twenty-nine copies.

Our efficient Sunday School superintendent, Geo. P. Hammerly, is loved and esteemed by all for his godly life and conversation. He has been on the official board for forty-five years and has been absent from only four Quarterly Conferences.

O. L. SAVAGE.

BISHOP CHARLES B. GALLOWAY

Resolutions by the Durant District Conference.

The death of our beloved Bishop Chas. B. Galloway, makes it eminently proper, for this Conference to pay tribute to the memory of this eminent divine. Death in whatever form it may come, (irrespective of its victim) casts a dark shadow over the living. This Conference recognizes that in the person of Chas. B. Galloway, was one of the most princely men of our day. That he possessed in a high degree amiability and true greatness. His love for humanity was rarely equalled and his zeal for Christianity was the limit of his ability. This Conference feels that no man could have been taken from our great church who would have been a greater loss, and more sincerely mourned and none more universally loved and revered. How true, that "a great prince in Israel has fallen."

Therefore, be it Resolved, that the secretary of this Conference be ordered to spread the above tribute on the Conference Minutes and forward a copy to the New Orleans Advocate for publication.

J. G. HAMILTON,
R. P. JOHNSON,
W. J. NEWSOM,
Committee.

RIPLEY, MISS.

Dear Dr. Boswell: Our new church house at Blue Mountain was opened for service the first Sunday in last month (July) and we had a weeks' meeting with splendid interest and good attendance. Our membership has grown from thirty-four to fifty and we have a good Sunday School with fifty-three to begin with and new ones added each Sunday.

The whole community seems to be glad of our beautiful little church house, and our people there are going to do well. We are now turning our attentions to the debt that remains on our house and hope our friends will continue to help us.

J. H. BASS.

At Port Gibson Female College, $177 pays board, laundry, tuition, medical, library, Gibsonian, lyceum lecture fees, and all expenses of educational trip to New Orleans.

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MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

[illegible] Hopewell	Aug. [illegible]
[illegible]ville	Aug. 13
[illegible]	Aug. 21, 22
Buckatunna [illegible]	Aug. 28, 29
Shubuta [illegible], at [illegible]man	Sept. 4, 5
Meridian East End	Sept. 5
Meridian, [illegible] and Poplar Springs, at Southside	Sept. 5
Dale [illegible]	Sept. 11, 12
Lauderdale, at Lockhart	Sept. 12
Meridian [illegible] a.m.	Sept. 19
Meridian [illegible] p.m.	Sept. 19
Vimville and Seventh Ave., at Pleasant Hill	Sept. 22
Mathe[illegible] at Winnifred	Sept. 24, 25

W. H. LEWIS, P. E.

Jackson District—Third Round.

Eden, at Lodi	Aug. 7, 8
Lintonia, at Lake City	Aug. 9
Florence, at Richland	Aug. 14, 15
Sharon, at Millville	Aug. 20
Flora, at Livingston	Aug. 22, 23
Benton, at Tranquill	Aug. 27
Fannin, at Holly Bush	Aug. 28, 29
Pinola, at Poplar Springs	Aug. 30
Camden, at Thomastown	Sept. 4, 5
Canton 3 p. m.	Sept. 5
Yazoo City	Sept. 11, 12

J. R. JONES, P. E.

Natchez District—Third Round.

The following will be held at Sam Jones Camp Ground:

Hamburg	Aug. 7
Wilkinson Circuit	Aug. 9
Homochitto	Aug. 10
Liberty	Aug. 12
Gloster	Aug. 12
Rosetta	Aug. 14
Adams, at ——	Aug. 28, 29
Meadville, at Eddiceton	Aug. 30
Caseyville, at Galatia	Sept. 4, 5
Barlow, at —— ——	Sept. 6
Bayou Pierre, at Pleasant Ridge	Sept. 11, 12

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—Third Round.

Prentiss, at Santee	Aug. 7, 8
Crystal Springs	Aug. 9,
Topisaw, at Topisaw	Aug. 12,
Osyka, at Muddy Springs	Aug. 14,
Magnolia	Aug. 15, 16
Summit, at Pisgah	Aug. 21, 22
Monticello, at Monticello	Aug. 28, 29
Silver Creek, at Bethel	Sept. 1,
Georgetown, at Georget'n	Sept. 4, 5
Hazlehurst	Sept. 8,
Tylertown, at Waterhole	Sept. 11, 12

J. T. LEGGETT, P. E.

Hattiesburg District—Third Round.

Ellisville, at Ovett	Aug. 8, 9
Summerland, at Bay Spgs.	Aug. 15, 16
New Augusta, at Richton	Aug. 22, 23
Hattiesburg, Court Street	Aug. 26,
Collins	Aug. 27,
Lu[illegible], at Crossroads	Sept. 4, 5
Ba[illegible], at Maxie	Sept. 11, 12
McLain, at Cox Chapel	Sept. 16, 17
Leakesville, at Rounsaville	Sept. 18, 19

M. B. SHARBROUGH, P. E.

Newton District—Third Round.

Indian Mission, at Tallachulak	Fri., Aug. 6,
Neshoba, at Hester Chapel	Aug. 7, 8
Raleigh, at Pleasant Hill	Aug. 14, 15
Lake, at Lake	Aug. 21, 22
Philadelphia, at Philadelp'a.	Aug. 27,
Edinburg, at Stallo	Aug. 28, 29
Morton and P., at Lindsey Chapel	Fri., Sept. 3.
Shiloh, at Shiloh	Sept. 4, 5
Trenton, at Burns	Sept. 11, 12
Homewood	Mon., Sept. 13,
Montrose, at Garlandville	Sept. 18, 19
Newton	Wed., Sept. 22,
Bay Springs, at Holders	Sept. 25, 26

The pastors will please to be ready to answer questions 17 and 20, and see that question 22 is answered correctly.

T. J. O'NEIL.

Seashore District—Third Round.

Gulfport, 29th Street, at Handsboro	Aug. 6, 8
Hub, at Oakvale	Aug. 14, 15
Columbia	Aug. 16,
Lumberton	Aug. 17,
Coalville, at White Plains	Aug. 20,
Moss Point	Aug. 21, 22
Escatawpa, at Orange Grove	Aug. 23,
Pascagoula	Aug. 24,
Poplarville	Aug. 22, 23
Carriere and McNeill, at Picayune	Aug. 30
Pearl River Mission, at Byrd's Chapel	Aug. 31
Americus	Sept. 4, 5
Wolf River Mission	Sept. 1

W. B. JONES, P. E.

Vicksburg District—Third Round.

Bolton, at Brownsville	Aug. 7, 8
Oak Ridge, at Bradley's	Aug. 14, 15
Crawford Street	Aug. 21, 22
Warren, at Shiloh	Aug. 28, 29
Mayersville	Aug. 31
Harriston	Sept. 2, 3
Rodney	Sept. 4, 5

G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Monroe Dist.—Third Round.

Mangham, at Union	Aug. 7, 8
Winnsboro, at Beard's Ch.	Aug. 10, 11
Florence, at Tensas	Aug. 14, 15
Oakridge	Aug. 21, 22
Farmerville	Aug. 25, 26
Floyd	Aug. 29, 30
Epps	Sept. 4, 5
Brookland	Sept. 8,
Delhi	Sept. 11, 12
Downsville	Sept. 15,

E. S. KEENER, P. E.

Monroe, La.

Alexandria Dist.—Third Round.

Eden, at Eden	Aug. 7, 8
Trout, at Good Pine	Aug. 8, 9
Jena and Harrisonburg, at Jena	Aug. 9, 10
Glenmora Camp Ground	Aug. 14, 15
Melville, at Wards Chp.	Aug. 21, 22
Natchitoches	Aug. 26,
Chicot, at Chicot	Aug. 28, 29
Masters Chapel	Sept. 4, 5
Colfax, at Montgomery	Sept. 11, 12

PAUL M. BROWN, P. E.

Crowley Dist.—Third Round.

Abbeville	Aug. 2, 3
Prudhomme and P.	Aug. 11,
Patterson	Aug. 14, 15
Jeanerette	Aug. 15, 16
Gueydan	Aug. 21, 22
Rayne	Aug. 22, 23
St. Martinville	Aug. 25,
Longville and Lake Charles	Aug. 2[illegible]
Lake Charles	Aug. 28, 29
Sulphur	Aug. 29, 30

J. E. DENSON, P. E.

Ruston District—Third Round.

Bienville, at Bear Creek	Aug. 14, 15
Vernon, at Long Straw	Aug. 18
Homer	Aug. 21, 22
Winnfield	Aug. 28, 29
Jonesboro, at Wyatt	Aug. 29, 30
Arcadia	Sept. 4, 5
Ringgold, at Grand B.	Sept. 9
Gibsland, at Oak Grove	Sept. 11, 12
Bernice, at Summerfield	Sept. 18, 19
Lisbon, at Tulip	Sept. 25, 26
Lanesville, at Pine Grove	Oct. 2, 3
Minden, at —— ——	Oct. 3, 4
Cotton Valley	Oct. 4

R. W. TUCKER, P. E.

Baton Rouge District—Third Round.

E. Feliciana, at Camp G.	Aug. 7
Independence, at Red Oak	Aug. 12
Kentwood	Aug. 14, 15
Amite City	Aug. 15, 16
Mt. Hermon, at Pine Ridge	Aug. 18
St. Helena, at Center	Aug. 21, 22
Pine Grove, at Montpelier	Aug. 24
Hammond	Aug. 28, 29
Franklinton, at Angle	Sept. 4, 5
Bogalusa	Sept. 5, 6
New Roads	

C. C. MILLER, P. E.

Shreveport District—Third Round.

Provincal, at Marthaville	Aug. 7, 8
Ida, at Gilliam	Aug. 14, 15
Mooringsport, at Vivian	Aug. 18, 19
Hornbeck, at Holly Grove	Aug. 21, 22
Leesville	Aug. 22, 23
Greenwood, at Greenwood	Aug. 25
Bon Ami	Aug. 28, 29
DeRidder	Aug. 29, 30
Merryville	Aug. 31
Hopewell	Sept. 4, 5
Fullerton	Sept. 5, 6
Shreveport, First Church	Sept. 12, 13
Noel Memorial	Sept. 13
Many, at Loring	Sept. 14
Zwolle	Sept. 16
Pleasant Hill	Sept. 18, 19
Lachute	Sept. 22, 23

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[illegible] desires the [illegible] that lies beneath his [illegible] and his flowers.—Goethe.

A SUFFERER FOR TWELVE MONTHS

[illegible] We had just [illegible] suffering [illegible] from that [illegible] has [illegible] druggists—

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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A TRIBUTE TO AN ELDER SISTER.

Miss MARY ELIZABETH WIER was the daughter of the late Rev. William Wier, of the old Alabama Conference, and of Elizabeth Lipscomb Wier. She was born at Abbeville Courthouse, S. C., September 19, 1822, and after protracted sickness died in Muskogee, Okla., April 18, 1909, at the home of her niece, Mrs. A. E. Bonnell, with whom she had resided for several years past. While yet a child her parents moved to Green County, Ala., and thence, after a few years, to Columbus, Miss., where Mary Elizabeth was mostly educated and grew to young womanhood. In her bright girlhood my sister came out openly on the side of the Lord, joined the Methodist Church, and through her long life never wavered in her devotion and love for its doctrines, its usages and its fellowship. Though quiet and unpretentious in her Christian life, yet she was decided and firm in her religious profession and principles. She loved children and young people, and in earlier womanhood was a meritorious and successful teacher.

She loved her family and kindred with a fond and ardent devotion, and being the eldest living of the connection, it was a great comfort to feel that we had such an one to care for us and to love us. My daughter, Mrs. Bonnell, said she was often made to think of aunt Mary in connection with our Savior's words: "The Son of Man came not to be ministered unto, but to minister." She was never happier than when doing something for others.

The affection bestowed upon her kindred did not exhaust the wealth of her generous nature, and she made friends outside the circle of her kindred. Sister Smith, a visitor to her sick room, said that "she never left her without feeling that the visit had been a benediction."

Rev. O. E. Goddard, her pastor, in a memoir of her, said: "She left a good name and a multitude of friends in Muskogee, who look forward with pleasure to meeting her on the other shore." Rev. S. G. Thompson, a former pastor in Muskogee, writing to my son-in-law, Dr. Bonnell, said: "My heart was touched when you told me of 'Aunt Mary.' She was always a favorite with me. * * * Her saintly character, unpretentious faith and abiding interest in the affairs of the church were points of great attraction to me. There was always an inspiration about her."

Though feeble in body, by reason of advancing years and occasional severe sickness, yet her mind remained alert and bright. She did not grow old in spirit. She still kept in touch with the life currents about her. She was fond of reading, and though deprived of the privileges of God's house much or all of the time for several years past, yet she found comfort and help in the church papers in devotional reading, and in her Bible. The well-worn volume, and the pencil marks in her Testament and Psalms evidenced her frequent companionship with the Word of God. A little volume in verse on the twenty-third Psalm which I sent to her last Christmas, has written on the blank inside cover in pencil, these words: "Thank you dear brother for the comfort this little book has given me."

She appreciated the prayers and religious services of friends visiting her sick room, and on one occasion said she "wanted to go on to her heavenly home." Our evening family worship in her room was a joy and comfort to her, and at its close she was wont to express her enjoyment and gratitude by a hearty "thank-you."

For some days before she died, it became evident that the end was not far away. It was during this part of her sickness, as remarked by a dear one watching in her room, that she seemed to have a bright vision of the heavenly world. Later I asked her what message I should bear to one or more absent loved ones. I caught only the last word of her answers, and that was, "heaven." This was the last word I remember from the lips of my dear sister.

On Sunday morning, about 3 o'clock she fell on sleep and rested from her labors. In the afternoon of the same day a funeral service was conducted at the residence of Dr. Bonnell by Rev. O. E. Goddard, assisted by Rev. T. L. Rippey of St. Paul's Methodist Church, and Rev. W. F. Dunkle, presiding elder of Muskogee District.

It was her wish to be buried in Columbus, Miss., near the sacred sleeping places of her father and mother and other loved ones. And on Tuesday, April 20, near the close of the day, with appropriate service by Rev. J. M. [illegible], in keeping with her wishes, we laid her body to rest in the cemetery at Columbus.

Her passing away from our earthly associations leaves us in deep sorrow, but we sorrow not as those who have no hope. And we give thanks to our Father in heaven for her long, loving Christian life.

T. C. WIER.

DUMAS, MISS.

Dear Dr. Boswell: We are having good congregations at our churches and good services. While we have been rained out a few times, still the people will come at some of our churches. We have seven Sunday Schools, some of them are doing fine work. The young people are taking more interest in church work than the older ones. I would like for some-one to tell me how to get the old people to take an interest in the Sunday School. I find some places where they will come to the church, but will not come in for Sunday School. Will someone tell me what to do for better things on this point. I have a prayer meeting that is mostly run by the young people. I have some fine young people on my work, but they do not get that encouragement from the older ones that they ought to get. If mothers and fathers fail to encourage their children in this great work of the church, how can they expect them to do what they ought to do? Will someone tell me what to do?

D. M. FLOYD.

FREE SCHOLARSHIP FOR TUITION in Meridian Male College to [illegible] Meridian, Miss.

A CORRECTION.

Just the other day I noticed a mistake in my report of last year from the Itta Bena Station. The amount paid to Bishops was $19 instead of $10, as the Minutes show. I make the correction at this late date, since for years it has been my custom to report balances in full—often an excess.

L. W. CAIN.

Houston, Miss.

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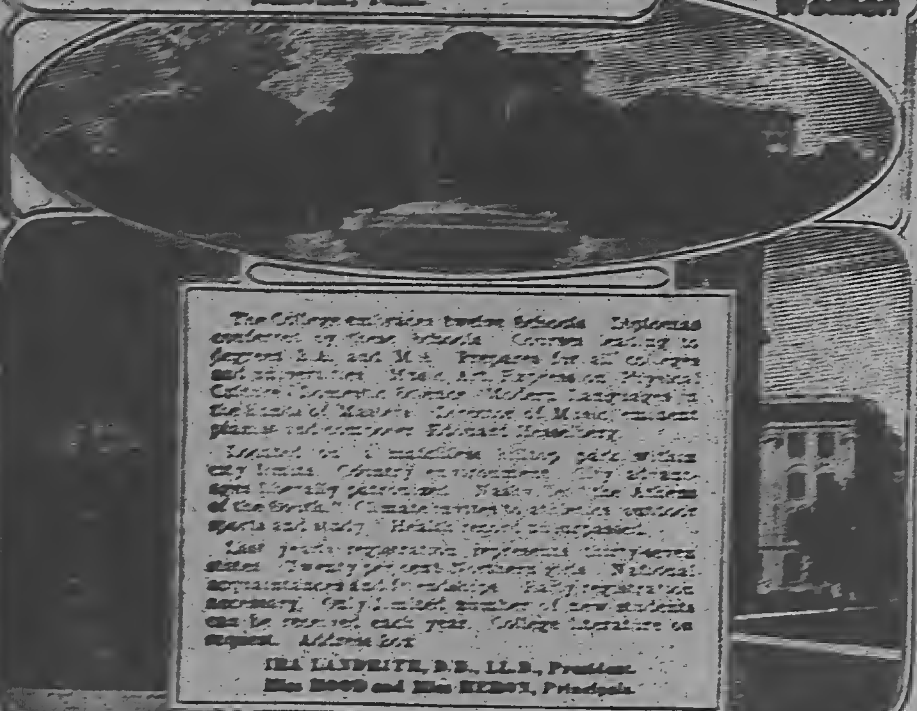

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JAS. E. REID.

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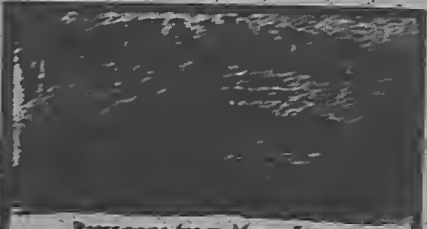

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Sunday School

By W. B. Campbell.

LESSON FOR AUG. 8, 1909.

PAUL'S INSTRUCTIONS TO THE THESSALONIANS.

I Thess. v:12-24.

Golden Text: "See that none render evil for evil unto any man; but ever follow that which is good." I Thess. v:15.

The selected Scripture for this lesson is a beautiful picture of silver, in which the apples of gold appear, to satisfy the longings of him who would ever follow "that which is good." Paul wrote this Epistle from Corinth soon after he arrived there, and after Silas and Timothy came to him; and the words, as they are written, speak to us of the wonderful calm and peace that abode in his soul. They seem like an echo of the Lord's comforting assurance that was given to Paul in the vision. He remembered no more the night in which he had to flee from Thessalonica, it was all forgotten and forgiven, for he sends back a message of love, just as the great Master would have done. The message is for us also, and let us take it for our very own, and build upon it "our most holy faith." He means for us to know most intimately the ministers of Christ, so that they can be assured of our aid and support; and that we may the more readily receive the word of life. Especially when a preacher first comes to us from Conference appointment let all advances in intimacy be made by the church membership, going away beyond half-way to make acquaintance; seek the preacher, rather than compel him to seek the acquaintance of his people. Let the minister be "esteemed very highly in love" for his work's sake. He is the minister of Christ, and as we love our Lord, we should love him and aid him all in our power. The Church of Christ is the abode of peace; and in fostering peace the unruly should be kindly warned; love is a power in enforcing discipline. In the church there are many that are feeble-minded, not deficient in intellect, but poor in faith, only grasping a form of godliness, and not yet being assured of the power thereof; these need to be comforted, and reminded that the Comforter dwells within the heart. There are those that are weak, "cast about with every wind of doctrine" and an easy prey to temptation; to them must come the strong, having in mind the command, "Bear ye one another's burdens." All must have that patience that the God of Patience gives in answer to prayer. How can we render evil for evil, if we follow the golden rule as laid down by our Royal Master? Rejoice now, for God, for Christ's sake, has forgiven you of all your sins; rejoice now and continue evermore; for the sacrifice made for your sins is once for all; so as you rejoice, fall to your knees and pray. Pray without ceasing, not continually upon your knees, but let the heart always be bowed in prayer. Continue in the spirit of prayer. Whisper your prayers to the ever-listening Father as you go about your daily work. "Let no prayerless gap intervene between the times of prayer."

Give thanks to God for everything, for "it is the will of God in Christ Jesus concerning you." We do not know how God moves "his wonders to perform," but we do know that he is our Father, and that we are his children; and what father on earth would work ill to his children? How much more then will the Heavenly Father always work for the good of them that love him? We have the witness in ourselves, the Holy Ghost abiding within our hearts. When we feel impelled to serve the Master more faithfully, or when we feel that our course of life is not up to the Christian standard, it is the fire of the Spirit, that warns our hearts to obedience; quench not the fire. Quench it not by halfhearted resolution, for if it is quenched in you it may burn low in your brother.

Heed the signs of the times; see God in every happening; and in the light of God's Word, learn the spirit of prophecy. Cast not aside the words of him who would warn the world of a judgment to come. It is true that we know not the day or the hour, the more reason why we should be ready, "for the Son of Man cometh in an hour that ye think not."

While we live, while we are in the world, in this probation, as we deal with life, and the things of life compass us, let us "prove all things" and "hold fast that which is good."

The godly man must walk uprightly. No questionable line of conduct, none that has any appearence of evil, becometh him, as he is answerable to God for the influence he exerts. For those who follow these precepts, the apostle prays most earnestly: "The very God of peace sanctify you wholly; and I pray God, your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ."

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2534 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Camp Meeting at Topisaw (Felder's) Camp Ground, Aug. 6.

Missionary Training Conferences—
Hot Springs, Ark., Aug. 10-12.
Monteagle, Tenn., Aug. 13-15.
Montreat, N. C., Aug. 17-19.

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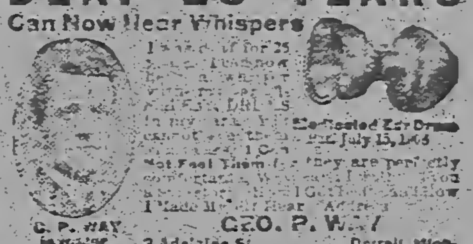

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Obituaries

[illegible] Brother Tinsley united with the Methodist Episcopal Church, South, at [illegible] Church, in Kemper County, Miss., and proved a true and faithful member until he moved to Lauderdale County. There he remained a member of Bible Chapel Church until his death. Brother Tinsley loved his church and was true to its vows and faithful in its teachings; he always responded liberally to the calls for the support of his pastor, and the institutions of the church. He was always anxious for all the claims to be paid in full. He was a good counselor and a true friend. He will be greatly missed, not only in the home, but in the community and church. His home was the preacher's home. Many of the preachers of the Mississippi Conference can testify to this fact. [illegible] He was a true and faithful soldier, never flinching in the battle of the Master. He was always ready [illegible] at roll call. [illegible] It was the delight of his life to attend the services of the church and meet his old comrades, [illegible] that will never break up. [illegible] your tears, weeping ones, and [illegible] in hope of that happy reunion that will be by and by if we are as faithful and true as he was. He is now resting and waiting for us at the beautiful gate. His pastor,

C. C. GRIFFIN.

ELIZABETH D. YOUNG HERRING was born in North Hampton County, Va., Dec. 22, [illegible], and died at her home in Vicksburg, Miss., June 7, 1909. Mrs. Herring was twice married, first to Mr. J. B. Young, on May 26, 1852, afterward to Dr. B. S. Herring, on March 2, [illegible]. Her last illness was a long and painful one. For more than two years she was practically an invalid during which time she suffered much. In the midst of it all, though there was no word of complaint, and her patience and resignation were an inspiration to those whose privilege it was to attend her. She united with the Methodist Church when but a girl, and throughout her long life was a faithful and devoted member of same. The interment was at Edwards, Miss., her former place of residence. HER PASTOR.

Rev. and Mrs. A. D. Breeland have recently passed through a most trying ordeal in the death of two little ones. EMMA CATHERINE, aged eight months, passed away July 2, 1909. ANDREW DENNIS, aged one year and eight months, was called to go July 10. While their little bodies are resting in the quiet cemetery at Pleasant Hill, their pure little souls are playing about the pearly gates of the beautiful city of God. Our hearts go out in sympathy to Brother and Sister Breeland in their sorrow. Their bereavement is sad, indeed, yet they manifest a resignation beautiful and complete, knowing it is best, "best for [illegible] They have only one little one left to lighten their sorrow with her sweet, innocent prattle and loving touch. May she continue with them a comfort and blessing in the coming years. May heaven's precious blessings be with them. While the parting here is [illegible], yet the sorrow has no mingling of bitterness, for when father and mother [illegible] join them in the land of joy and song, [illegible] shall be spoken.

[illegible]

[illegible], Miss.

JOHN M. HIGGINS, M. D., was born in Rutherford County, Tenn., June [illegible], and died at his home in [illegible], Miss., June 23, 1909. He was among the early settlers of Marshall County, removing here in [illegible]. He graduated in medicine at the University of Pennsylvania in [illegible] and located the following year in [illegible], Tenn., where for many years he practiced his profession, and also conducted a general store. In [illegible] his community was visited by a disastrous cyclone which demolished his place of business, after which he returned to this county. He was married on the [illegible] day of January, [illegible], to Miss Mary E. [illegible], of [illegible], Tenn. Eight children blessed the union, of whom [illegible] three preceded the father into the spirit world. In his early manhood he united with the Methodist Church, whose doctrines he [illegible] advocated to the last. As a physician he had few equals, [illegible] and more than [illegible] for the [illegible]. He died suddenly in his own home and was buried in the [illegible] cemetery, where his ashes will repose until the resurrection morn.

J. D. BORDERS.

TRIBUTE OF RESPECT

This tribute of respect to the memory of Mrs. MAGGIE, wife of R. B. [illegible]. We, the committee appointed by the Sunday School of the M. E. Church, South, at Harrisville, Miss., to draft resolutions to the memory of Sister Maggie [illegible], who departed this life June 24, 1909, report as follows:

First. That we deplore the loss of our dear sister, and we take this method of expressing our appreciation of her worth. She was a Christian lady, a loving wife, a kind, affectionate and indulgent mother, and loving sister, in all the relations of life. She tried to be true in the performance of her duties.

Second. That we extend to her bereaved husband, children, brother, and sisters, our heartfelt sympathy. We mourn with them in their hour of sorrow.

Third. That we request that these resolutions be spread on the Sunday School Record, and that a copy be sent to the New Orleans Christian Advocate and to the Simpson County paper.

MRS. NETTIE TAYLOR,
MISS IDA BARLOW,
MRS. R. T. NOLEN.

On May 23rd, 1909, LUCY ANN, wife of ex-State Senator J. M. Byers and daughter of F. C. and Jane Hunter, entered triumphantly upon her heavenly reward. A genuinely good woman and one full of faith and righteous deeds has ceased to suffer and to wait. She was trained by godly parents and in childhood's bright morning gave her heart to God. Her devotion to the Christ who redeemed her was continuous. Her allegiance to truth was never questioned; her courage and Christian fortitude was equal to the most trying ordeals; her spirit of self-sacrifice was as an "ointment poured forth." She literally lived for others. She took the place of mother to the writer during the years of babyhood. For thirty-five years she was the constant nurse of an invalid mother. Her relation as wife and stepmother was as nearly perfect and as universally Christ-like as we shall see again. The devotion and constant solicitude of her husband and his children [illegible]

[illegible]

J. F. McCLELLAN.

[illegible]

J. F. McCLELLAN.

Mrs. SARAH P[illegible], wife of Mr. A. T. Martin, was called from earth to that country from which no traveler ever returns. Sister Martin was sixty [illegible] years old, and had been a consistent member of the Methodist Episcopal Church, South, since [illegible]. She had been a faithful wife since [illegible]. She leaves a husband that must soon follow her, and several children to mourn her death. She was a good neighbor. [illegible] she lived a consistent member of the church until her death. She was a consecrated Christian woman, and died the [illegible] day of July, 1909. She was kind and affectionate and leaves no enemies. Surely Brother Martin and the remaining children will miss her. But they mourn not as those who have no hope. And a sure trust in God under all circumstances makes the burdens of life light and easy to bear.

J. F. McCLELLAN.

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ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
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THE C. S. BELL COMPANY, HILLSBORO, O.

CHARTER OF THE National Co-Operative Development Company, Ltd.

STATE OF LOUISIANA,
PARISH OF NEW ORLEANS.

[illegible]

ARTICLE I.

[illegible]

ARTICLE II.

[illegible]

ARTICLE III.

The capital stock of this corporation is hereby fixed at the sum of [illegible] dollars [illegible] to be represented by one hundred thousand [illegible] shares of the par value of ten dollars ($10) each. Each share of stock shall entitle its owner to one vote either in person or by proxy at all meetings of stockholders. This corporation shall commence business and be a going concern when five thousand dollars ($5,000) of said stock shall have been subscribed for.

ARTICLE IV.

There shall be a board of six directors of this corporation, in whom all its corporate powers shall be vested, a majority of whom shall constitute a quorum. They shall select from among their number a President, Vice-President, Second Vice-President, Secretary and Treasurer, no two of which offices shall be held by the same person. Citation shall be served on the President; in his absence on the Vice-President, and in the absence of both of these on the Second Vice-President.

ARTICLE V.

The first board of directors of this corporation shall be Edwin J. Larkin, Charles A. Celestin, Leon E. Marion, Ambrose J. Guidry, Sidney Story and Philip H. Mentz; of whom Edwin J. Larkin shall be President, Charles A. Celestin shall be Vice-President, Leon E. Marion shall be Second Vice-President, Ambrose J. Guidry shall be Treasurer, and Sidney Story shall be Secretary. All of these directors and officers shall hold office until their respective successors shall have been elected.

ARTICLE VI.

On the first Monday of January, one thousand nine hundred and ten (1910), and annually thereafter, the stockholders shall meet and elect a board of directors; the secretary shall give ten (10) days prior notice of said meeting by mail to each stockholder, in which notice he shall state the place, date and time of said meeting. As soon as said directors are elected, they shall meet and select the officers of this corporation to serve until the next election thereof shall be had. The failure to hold the elections provided for in this article shall not dissolve this corporation. In that event the officers and directors then in office shall remain in office until their successors shall have been elected.

ARTICLE VII.

No stockholder of this corporation shall ever be held liable for the debts, defaults or obligations of this corporation in any greater sum than the unpaid balance of any subscription due by him on shares of the corporation owned by him.

ARTICLE VIII.

This done and passed at my notarial office in the city of New Orleans, Louisiana, in the presence of H. A. Mentz and Edwin O. Cook, competent witnesses residing in this city, who hereto subscribe their names with said appearers and with me, said notary, after due reading.

(ORIGINAL SIGNED)
SIDNEY STORY,
One Hundred Shares
A. J. GUIDRY,
One Hundred Shares.
EDWIN J. LARKIN,
One Hundred Shares.
LEON E. MARION,
One Hundred Shares.
PHILIP H. MENTZ,
One Hundred Shares.
C. A. CELESTIN,
One Hundred Shares.
H. A. MENTZ.
EDWIN O. COOK.
J. M. QUINTERO, Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of The National Co-Operative Development Co., Ltd., was this day duly recorded in my office in Book 950, folio ——.

(Signed) EMILE LEONARD, D. R.
New Orleans, La., July 9th, 1909.
(SEAL)
A true copy. J. M. QUINTERO,
Notary Public.

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, AUGUST 12, 1909.

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VOL. 50—No. 30.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

WHOLE No. 2792.

Glances at the World.

Both houses of Congress having agreed on a constitutional amendment to allow the Government to levy a tax on incomes, the matter is now before the country. The Alabama Legislature now has the matter under consideration, and will doubtless concur, as will probably all the Legislatures of the South. But the measure does not meet the approbation of all the leading men of the country. Justice Brewer, of the United States Supreme Court, though admitting the right to adopt such an amendment, is outspoken in his opposition to the tax itself. In a public address he held the following language: "Supposing Congress sees fit to levy taxes on all the income derived from substantial personal property and real estate, what will the states do in case they need large sums? The power to tax, as Marshall said, is the power to destroy. If once you give power to the nation to tax all incomes, you give it power to tax the states, not out of their existence, but out of their vitality. Chief Justice Chase, in a memorable opinion, said the whole thought of the situation was of an indestructible union of indestructible states." Justice Brewer's words, considering his exalted position, are bound to attract attention.

* * *

Automobiles are good things. We would be glad if every man in need of a conveyance could own one. But too many owners are unfit to drive them. They are puffed up with the idea of their own importance, and wholly disregard the rights of others. It is fun to them to scare a horse and make it run. It may not be fun to run down a man, but in many instances they never stop to see whether they have killed their victim or not. The recklessness and indifference of drivers is noticed and commented on wherever the machines are in use. What the Brookhaven (Miss) Leader says is applicable to other places: "It is manifest that it is going to be a most difficult thing to preserve feelings of amity between auto operators and members of the rest of the community who do not own autos, unless the drivers of these machines show a greater consideration for the rights and safety of the rest of the public. Few things are more suited to arouse the resentment and hostility of the general public toward the use of autos than overspeeding and the reckless, not to say wanton frightening of teams by auto operators who are lacking in consideration for the rights and privileges of others. Against the way some auto owners operate their cars nothing can be fairly said. They are both careful and courteous in their consideration for others. There are others who appear to be blind to the rights and interests of everybody else and bent on giving trouble or inviting it."

* * *

It is said that on an average, convicts in Louisiana who are sentenced for life do not serve longer than fourteen years. The following from the Magnolia Gazette would indicate that something like the same length of service or shorter is the rule in Mississippi. The Gazette says: "The publication this week of the names of men who are now serving life sentences in the State Penitentiary reveals the interesting fact that one man sent up from his county in May, 1900, is now the oldest convict in the penitentiary in point of service, with the exception of one who went there the preceding March. That there are no life-servers in the penitentiary now who have been there as much as ten years is a striking commentary on the inefficiency of imprisonment for life, yet it is a favorite method of punishment for murder by Mississippi juries." We have no doubt that many convicts under the influence of a faithful chaplain and a humane superintendent, repent and reform, and, pardoned, make good citizens. We have no doubt, either, that pardon boards are better qualified to determine the penalty due one who has committed a crime than juries sometimes are; for juries are often too severe, and often too lenient. But nothing justifies the wholesale pardoning of criminals. It is not best for the interests of the State.

* * *

We called attention in this department several weeks ago to the fact that a youth had, through the use of wireless telegraphy, exploded a composition of his own device at a distance of several miles. Now comes the news that another young man has been successful in a like experiment, exploding buried mines at a distance of seven miles. Army officers were witnesses of his experiment, and "both army and electrical experts declare that the invention will revolutionize modern warfare." News also is given out to the effect that "an officer in the American Army, stationed at Fort Omaha, has worked out an electric invention which is likely to paralyze all other existing or proposed engines of war. The machine is said to project through the air a column of electric energy of almost any desired strength at any given object for a distance of many hundred yards." It is further said that "such an electric column would queer every mechanism on a warship, stop the engines, annul the dynamos, kill the signaling apparatus, make the guns unworkable, slay hundreds of men by shock alone, and might even explode the magazines. Its possibilities for offensive warfare are almost unlimited." General Forest used to say that success in battle depended on getting there first with the most men. If all that is said of this machine be true, success would always be on the side of the army that could deliver the first shock. Surely, if as Mr. Roosevelt declared "ample preparation is the best defense against war," these "shocking" machines will not only act as deterrents, but actually shut out all talk of war. Then will come to pass the prophecy "They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

* * *

Nowhere in the South is there a disposition to backslide on the temperance movement. The victory of the liquor forces at Bristol, Va., was not a setback. Had the victory been a clear and honest gain for them, it would have amounted to but little, for Bristol, Va., is only a small town—in fact is but half of Bristol, the other half being in Tennessee. But when it is considered that the liquor men arrayed their forces—brewers and distillers and sellers—and put up large sums of money to carry the election, it goes without saying that every purchasable vote was bought. The election is being contested, and it may be that Bristol will not go back into the wet column. At present the Alabama and Georgia Legislatures are in extra session, and are showing no signs of weakening their prohibition laws—on the contrary, they are being strengthened. The prohibition column is "marching on" in Florida, and the prospect is that South Carolina, on the 17th, will wipe out nearly all of the State Dispensaries. And one of the best indications of the success of prohibition is found in the internal revenue for the year ending July 30. The report shows that the "whisky tax collections last year were $134,868,034, as against $140,158,807 for the preceding year. The receipts for beer and other fermented liquors amounted to $57,456,411, a decrease of $2,351,205, compared with 1908." The total decrease in the liquor revenue was $7,315,196. And yet liquor papers try to make believe that more liquor is consumed in prohibition territory than when the sale is allowed and encouraged.

* * *

Some time since a correspondent stated in our paper that it was not safe in some portions of Mississippi to show too much zeal in the enforcement of the law against "blind tigers," etc. We thought at the time that the danger was overestimated. Of that, however, we are not sure. But we are sure, if reports in the daily papers are reliable, that there is much lawlessness and open defiance of the law in the State. Open defiance of the law is worse than lawlessness on the part of those who, through fear of the law, violate it in secret. Nothing can be worse than the news that came from Biloxi to the Times-Democrat on August 1. According to the dispatch, Judge Hardy, of the Second District Court, issued an order to the sheriff of Harrison county "to instruct his deputies to enforce the Sunday law as it is written, and to arrest all violators." The report says "the order was ignored. All places of business that formerly kept open on Sunday did business as usual. Not an arrest was made. Biloxi has always enjoyed the distinction of being one of the wide-open towns of Mississippi, and the next step of Judge Hardy will be watched with interest." Ignored, was it! Who ignored it? Those who kept their places of business open on Sunday broke the law, but on this particular Sunday they were no more guilty than on other Sundays. Nor were the deputies only at fault. The responsibility falls on the sheriff, who had specific and mandatory instruction, which instruction, if within the law, he chose to ignore. We hope there is some mistake about this report. If true, then what? Simply this: We can have no good government as long as chief officers ignore the law. And the "next step of Judge Hardy will be watched with interest." We rather think it will.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

"MOSS FROM A PERIPATETIC PEBBLE."

By Rev. Briscoe Carter.

When this writer went home from Conference it was with a feeling distinct from any he had hitherto had. There were several things that contributed to that sensation, which I can best describe as a sense of vagueness. It never dawned upon me until I started to pack up to move where I could best serve my work that the sense of this vagueness was due to the fact that I was a "preacher without a people." For a preacher who has all the time had a people whom he looked upon in a peculiar sense as his people, and whom he has loved and endeavored to lead in all things pertaining to their present and future good, to awaken to the fact that he is—in its truest meaning—a preacher without a people, is a very lonesome feeling.

So, when things conspired to delay my removal from Ruston at the time I expected to, neither I nor any of my family were sorry; for those people had been mine and they will always have a warm place in my heart. (Brother Tucker ought to be glad his lines have fallen to him in such a pleasant place.)

After a bit, it came to pass that I moved to Shreveport, where I hired me a house in which to put the wife and children, while I went out to do as best I could the work given me. On the first Sunday in Shreveport I attended service at First Church, and heard the new preacher, Brother Whaling. He reminds me of two former preachers, who were both pastors at Shreveport and at other places in our Conference, and who were highly regarded by the rank and file of our Conference—Drs. Pierce and LaPrade. His people are pleased with him and his wife is a great help. She has there the largest week-day Bible class I know of in the State—though only women attend—numbering, when I heard from it last, 154. Can anybody beat this for a Monday afternoon class?

The second Sunday I had the pleasure of preaching at Texas Avenue. Though I came in unannounced, Brother Craddock insisted that I preach, and not knowing how often I might get this pleasure, I seldom refuse, and so accepted his kind invitation. Brother Craddock had a good start at his place, and the prospects at that point seem bright. He has there one of the serious problems of our Conference—how to sustain the needed church in the midst of a transient population. I do trust that he and his faithful officiary will be able to solve it, and that Texas Avenue will come to be what it ought to be—a tower of strength in that part of the city.

I next had the privilege of preaching to Brother Snellings' people at Creswell Street. John was graciously received by his people and entered at once into the work of securing lots for the new church which will be called the Noel Memorial and will stand as a monument to the love and liberality of Brother Noel. Suitable lots on Jordan Street have been secured and the people hope to begin work on the church in the near future. This church will be one of the strongest in the city in a short time, unless I have missed calling the signs.

Then I had the privilege of preaching for Brother Whaling to a good and interesting congregation, and [illegible] impress [illegible] the preacher [illegible] were interested. This church has a commanding place in the city and no matter what churches may hereafter be projected [illegible] there [illegible] always to remain what she is, First Church. She occupies, by her position, a place of great opportunity and possibilities. That she ought to be forever the place for the first church [illegible]. No [illegible] sought to take her crown. And I doubt not under the leadership of Brother Whaling and the cooperation of the officials there and other [illegible]

By the time these rounds had been made I was then ready to go on. Naturally my steps were turned South for similar reasons. [illegible] were also—and the first place visited by me was Lake Charles, where our interests are looked out for by that worthy descendant of illustrious ancestry—Drake. There I enjoyed the hospitality of one of my former parishioners and present advisers—Drake's wife—I think she exercises her present privilege because she stood at the altar with me when I was married. I sometimes think my deficiencies are due to the fact that I do not get much advice rather than to my unwillingness to take it.

Here I found a large congregation, and best of all, the best Methodist Sunday School I have seen in this year. This is due to the fact that the superintendent is a live man. Gus Mayo being alive himself, imparts life to everything with which he has to do.

From Lake Charles to Crowley is not much of a trip if you make it on the "Sunset Limited." There I came into the bounds of my work of former years. I was the first station preacher there. I was sent to a circuit, but never made the rounds but once and told my presiding elder, Brother J. A. Miller, that the needs were such as to justify putting all my time there. And if he would secure a preacher for the other part of the circuit I would stay at Crowley and risk getting cared for. There were not many members. I still have the roll of the membership there in 1892, but there was not many of me, and in all the years of my ministry, somehow I have got along. Everybody was trying to get things in shape to better themselves, but there were some who had a place in their home and their hearts for the young preacher. Mother Burton, whom I will never forget (the memory of her ought always be to her surviving sons and daughters as ointment poured forth) told me, "you go round to Roy's and tell them I sent you—you stay there until we can find a place." I did; and Judge Clarke and his good wife will always be in my heart because they kindly accepted my invitation to stay with them! Then Tom Toler came to the rescue and gave me a home in his house for the balance of the year. I never got much money that year, if I mistake not about $150, but I got a good deal more. I found friends and made friendships which will never end. A friend, in all that word means, is the best possession this world can disclose.

That church has grown largely in the intervening years and now is where it gives the preacher one of the nicest homes in town and a good salary. But in those days Mother Burton and son, W. W. Duson, and her daughters and sons-in-law, Brother and Sister Forman, Judge and Sister Clarke, Tom and Sister Toler and Gus and Sister Foulmat, together with Dr. R. R. Lyons and Brother Milton were the dependence of the preacher. Any man who receives that appointment is blest with one of the greatest appointments in this Conference. I found Benton there rejoicing in "possession" and his people greatly pleased with their preacher. There are two men in this Conference whose gift for "mixing" with people I covet. If I could do that like they can I might do much better than I do. These two are Benton and Charlie Wier.

Here I had the pleasure of preaching to some of my former parishioners, seeing few of the familiar faces of times gone.

From Crowley I went to the New Orleans District Conference, found Bishop Ward in the chair and the largest attendance that I ever saw at a District Conference there.

Dr. Parker has things in fine shape and every preacher there is interested in the things of every other. [illegible] In company with Bishop Ward, Drs. Rice, Parker and [illegible] Joyner, I took lunch at St. Marks, all of us [illegible] guests of the elect ladies of New Orleans [illegible] Sister W. W. Carre. Certainly it seems [illegible] we are on the way to a solution of some of the church's problems when we undertake such work as is [illegible] and being done by Joyner and his assistants in that work. If there is any among us who can bring that work to success, it seems to me [illegible] his name [illegible].

Sunday after the District Conference, I went out to Epworth to preach for one of my boys, Sims. Found a fine Sunday school and a good congregation. The prospects at Epworth are good, and Sims will bring things to pass.

While in New Orleans during Holy Week, I found Rev. A. Inimitable Townsley conducting nightly services. [illegible] man that when other churches are open for worship the Methodist Church should not be closed. His work at this place is so well known that more need not be said by me, except that one young preacher told me with the note of pride and satisfaction in his voice, when telling me of the success with which he was meeting, "they call me a second Townsley."

The only thing I regret about my trips to New Orleans is I never yet have had time to make the rounds; that place is dear to me for many reasons, especially old Felicity, for I am one of her boys and there are many yet remaining with whom I associated in days long agone. While there, I was the guest in the hospitable home of one of the members of the first charge I served after joining the Conference, Mrs. L. S. Clarke. I also enjoyed the hospitality of Dr. Parker, Sam Meyer, and that chief conversationalist, Dr. Rice. When I get to talking with him, time suffers an acceleration of its complaint, for it was 1 a. m. ere I was aware of it. To me there is nothing like a good talker.

From New Orleans I came back to Franklin where I spent one year in the early part of my ministry. Here I found Charlie Weir delightfully situated in fine touch with his people and as he expressed it, "ready for the time limit to be removed and me let alone." Weir is doing a fine work here.

Having a Sunday without an appointment I asked Newt. Brown if I might come to Morgan City and preach the second Sunday night in April, this was granted. Had a good congregation, but in it were only two faces of grown people who had been members of it twenty years ago when I closed a two-year's pastorate there. Brown had just closed a successful meeting there which resulted in a goodly number of accessions. On the fourth Sunday in April I returned and preached at 11 o'clock and presented my cause and got a good collection. Many changes have taken place in twenty years, many faces were missing from the congregation. I missed particularly the faces of Capt. and Mrs. Pharr, Brother M. L. and Sister Hamilton, for I had never filled that pulpit without having the help of their presence. The Captain and Sister Pharr have gone to their reward, and Brother and Sister Hamilton have their work in the Sunday School and church at Berwick. Instead of the mother and father, there were the sons and their wives and in their children, John and Eugene, they being dead, yet speak, and their wives are worthy successors of that faithful worker, Sister Pharr.

From here I went on to Leesville, the last pastoral charge I served. Here Holder had slipped very smoothly into place and had things in hand and pushing the interests of the kingdom. I always like to preach at Leesville. They are such good listeners; they just pull the preach out of me any how. Always hate to leave them. We had some fine times there when there were not near so many of the people called Methodists, and when it was a labor to do what was done. Of those that stood by the ark in those days, I recognized in the congregation Palmer, Williamson, G. R. Ferguson, Ford, and of the elect women not a few—missed the face of Jno Lee, but, hearing he was sick, called to see him and his folks that evening. Here I got the largest collection that I have taken publicly, a little in excess of six hundred dollars. I feel encouraged to call again. Then I turned my steps home after an absence of more than a month, the longest continued absence from home. I was glad to get there.

MEDITATIONS.

By Rev. Robt. B. Downer.

[illegible] the inspiration [illegible] Christ's command [illegible] "Gather up the fragments that nothing be lost," [illegible] the attention of Advocate [illegible] readers [illegible] the fragments now presented [illegible] may have but the value of [illegible] possibly may stimulate [illegible] seek a closer walk with God. [illegible] return thanks in the Conference [illegible] the Superannuates [illegible] subscription to the Southern Quarterly Review [illegible] number.

Why, Mr. Editor, who would think that Review [illegible] provocative of religious [illegible] shouting [illegible] some University professors [illegible] declare it. Yet after I had read Phillips Brooks [illegible] Great Heart [illegible] "The [illegible] of [illegible] aloud—Glory to God! [illegible] Give [illegible] Communion [illegible] and [illegible] God.

Some [illegible] magazine [illegible] of [illegible] grope [illegible] in the darkness of intellectual [illegible] light [illegible] The [illegible] of the [illegible]

[illegible]

Fourteen Good Reasons for Patronizing Grenada College

[illegible]

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

The Carlisle Rooms

1016 Canal Street, New Orleans.

[illegible]

[illegible] LOUISIANA PREACHERS

[illegible]

FROM THE PHILIPPINES.

[illegible] that this summer [illegible] I would have [illegible] of a healthy [illegible]. No [illegible] were surprised to hear [illegible] army surgeon, and I can [illegible] no more so than I was. I [illegible] this way. In June of last year, I [illegible] journal that a law had been [illegible] a Medical Reserve Corps, to be composed of physicians who would be willing to serve their country in time of trouble, and when needed in times of peace. It was stated that only a limited number would be placed on the active list in time of peace." It seemed to me that it would be nice for my boy to know that his father had a commission from the president of the United States, as an army surgeon, even if never called into active work. I had no expectation of being called into the active list, but was willing to serve, should I be needed. The examination was held in New Orleans in September, and as all government examinations are hard, I was really surprised to pass, and especially to get the first place. After my commission came, I gave the matter no more thought, but went on with my practice as if nothing had happened. What was my surprise to be ordered into active service, first at Fort Sam Houston (near San Antonio), then on out to the Philippines. Of course, it would have been cowardly to refuse to go, and as I had "put my hand to the plow" I did not look back.

The life in the army is quite unlike civil life. I found the officers a most generous, open-hearted set. No green man could have been treated better. I enjoyed my stay at Fort Sam Houston immensely. One of my first acts was to connect myself with Travis Park Church. The pastor, Brother Burgin, is one of our great young men, and our relationship with each other was extremely pleasant. No pastor was ever better, and my wife and mother both enjoyed the delightful services each Sabbath.

Out here I am now stationed at a Scout Station. For the benefit of your readers who are not posted in army matters, I may explain that there are about thirty small posts manned by native soldiers with American officers, scattered all over the different islands. They help to keep the peace, and no white man could be prouder of his uniform than are the native soldiers. Each post has a hospital, and surgeon. Of course, it is very lonesome out here, after service in a big city. But it is only for two years, and usually a surgeon gets about three different places while out here. So I hope that I will have the opportunity to see a good part of the country before I start home.

It is impossible to estimate the wealth of the country. No one can tell of what it will be capable of in the future. In all the villages that I have seen, there is a big church—Roman Catholic—and many of the people seem to go there. It seems to have a great hold on their imaginations, and is firmly planted here. In Manila I hunted up a Methodist Church, and spent Easter Sunday with them. That was the last time I entered a church, and I am afraid it will be some weeks before I can get there again. The pastor, Rev. L. S. Harper, treated me as a "friend and brother" in every sense of the word. I hope to be with the good people of that church again.

In concluding this letter, let me tell your readers that they never realize what church means to them, until deprived in part of it. I do so often long for a word of the gospel, and would rejoice to hear one of our good old hymns sung, even if the voice singing it were out of tune. I have my Bible, and the daily reading and study of it is all the church that I have.

When crossing the dreary semi-desert plains and mountains of Arizona, I noticed the sheep trying to pick up a little food in the valleys and along the bases of the foothills. It all seemed so dreary and dull—not enough grass in an acre for one sheep. I became interested in watching them from the observation car. They had to work all day for their meal, and there was no friendly tree to cast shade. The words of the Shepherd King came back to me: "He maketh me to lie down in green pastures"—pastures where only a few hours would be needed to satisfy hunger, and where there is agreeable shade in which to rest. I am in a spiritual desert now, but I feel sure that sometime I will get to the green pastures again, and be led "beside the still waters."

Fraternally, J. C. BALLARD, U. S. Army.

Macatebe, Pamp., P. I., June 27, 1909.

JAPAN LETTER.

Since the first of May, my work has been considerably extended on account of having to take over, until the Annual Meeting, at least, the work of Brother W. A. Wilson, who at that time returned to the United States on a furlough. The Oita Circuit, which has thus been added to my field, consists of five appointments, which are distant from Nakatsu respectively, about thirty-five, forty, fifty, eighty, and one hundred miles. In going to them, I use the steam-car, the electric car, the steamboat, the jinrikisha and the basha, but mainly the last three. I have just returned from a trip around the Circuit, and I thought it might be of interest to write you something about it.

From Nakatsu, I take the train to Usa, twelve miles distant. Sometimes we remind our friends of the advantage of living in Nakatsu because of its nearness to the homeland, being only twelve miles by train to the U. S. A.

At Usa, I take a basha, which means a horse-vehicle, just as jinrikisha means a man-power-vehicle. In the country districts especially, the basha is largely taking the place of the jinrikisha; and of course that is in line with true progress. We might naturally suppose that the basha is supplanting the jinrikisha because it is both more comfortable and faster. But the fact is it is neither. The reason is simply because it is cheaper. Our basha, however, is an "improved basha," what some English-speaking Japanese call the "reformed basha," because it has springs, falsely, so-called, and is upholstered (?) inside. I must confess that riding, even in a "reformed basha," is not my favorite mode of travel. But six or seven hours of this rough riding brings us to Kitsuki, a distance of twenty-five miles, in good time for the Quarterly Conference and preaching service that night.

Kitsuki is a town of eight or ten thousand inhabitants, and is the principal appointment on the Circuit. Here we have a local preacher working and twenty-five or thirty members. Another appointment seventeen miles distant, is worked in connection with it. The Quarterly Conference is small; but our presiding elder, Brother K. Nakamura, a graduate of the Theological Department of Vanderbilt, makes it interesting and profitable. Just here I want to say that our Japanese brethren are making good presiding elders. In holding preaching services on the Circuit, as well as in the Quarterly Conference, they make their visits very helpful to the work.

From Kitsuki, I take jinrikisha for Beppu, one of Japan's most popular hot springs. When I came to Japan twenty years ago, it was a small village. Now it has a population of 15,000, and is rapidly growing. Here we have a chapel and fifteen or twenty members. The work here is carried on from Oita, which is only eight miles distant and is connected by an electric car line.

At Oita, we have a good church building, recently improved, with the largest membership, over one hundred, of any church in this district. Brother Nakamura is preacher-in-charge of this church, as well as presiding elder of the district. Here Brother Wilson, who has just returned home on a furlough, lived for many years; and the progress of the work here is largely due to his earnest, self-denying labors. Miss Worth is now here, doing excellent service both in Oita and on the Circuit, not only in her special work for women and children, but in other lines also.

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The other two appointments, Saiki and Usuki, are reached by steamer from Oita. We have a local preacher serving the two places. The work was opened last year, and we have only three or four members in each place. I have not space to write of my visit to those places.

On the return trip, I take jinrikisha from Beppu to Usa, a distance of thirty miles, and make it in less time and much more comfortably than if I had taken a basha. The fields are covered with wheat, just ready for the sickle, a beautiful sight. Within three weeks, the whole appearance of the fields will be changed. The wheat will be cut, the fields ploughed and flooded with water, and the rice-sprouts transplanted. So that everywhere, as you look out over the fields, you will see the tender rice stalks putting up out of the water. In another week, you can see in one field the harvesting, close by the ploughing, and perhaps in an adjacent field the planting. Its the busy time for the farmer. Except the harvesting, nothing stops for rain. You will see them ploughing and planting all day in a drenching rain.

In our evangelistic work also it is a busy time. The whole land is being prepared by various influences and agencies for the planting of the gospel-seed. But it is a time of reaping also. "The fields are white unto the harvest." But the laborers are few. I trust that you will join with us in the prayer that the Lord of the Harvest will send forth laborers into his harvest.

B. W. WATERS.

Nakatsu, Japan, June 26, 1909.

LET TRUTH PREVAIL.

By Rev. B. B. Thomas.

There are but two alternatives left to the Christian Church, when we consider the onslaughts of such scholars as Profs. Elliott, Foster, Coe, Jenks, Seligman, Bogart, Rossignol, Wendell, Cooley, Matthews, Blackmar, Vedits, Ross and numerous others of whose scholarship there can be no doubt. One is, to fly into the face of scholarship, by a vital faith in the infinite, supernatural God, and his Bible, as a revelation of himself and his will, and thereby obtain a great enduement of power upon the Christian Church; or, secondly, to surrender the Bible and our faith to said scholarship, and accept the medley of Unitarian-Universalistic, Pantheistic, naturalism and materialism, that they would substitute instead of God and the Bible of our fathers.

The large, full publication of the deductions of these recognized scholars, whose very positions entitle them to the respectful hearing that they are receiving from the great masses of the public, will bring forth its fruit among the common people as surely as have the proclamations of Rev. R. J. Campbell of his "new theology" brought forth its fruits in the pulpits of our land.

Where is the school, North or South, to which we may send a boy to-day from which he will not come out admitting "that he is no longer orthodox?"

Let the Christian Church meet the issue squarely, and proclaim her absolute faith in the God of the Bible and in the Divine authenticity of his word, and cease to temporize with the "new theology" and its teachers, or admit their claims, and accept the medley of new truth, as deduced by them, and cease to preach and teach one thing to the common people, and believe and teach entirely another thing in secret.

The truth is what we are all seeking, and if modern scholarship has really discovered the truth, and all our blessed old orthodoxy is a mere myth, let the truth prevail. Surely great consternation must prevail in the new adjustment of these divergent beliefs; and the new faith will prove an edged tool with which many will commit moral suicide; but if after 1900 years scholarship has really discovered that the Christian Church has been following cunningly devised fables, and that there is no supernatural element in the Christian religion, then the world is entitled to know it. Let truth prevail, though the heavens fall.

Fordyce, Ark.

METHODIST HISTORICAL SOCIETY OF MISSISSIPPI.

The seventh annual meeting of the Mississippi Methodist Historical Society was held in the auditorium of the First Methodist Church, Jackson Monday, June 7, at 4 o'clock, p. m. In the absence of the president and vice-presidents, R. S. Ricketts, treasurer, was called to the chair. Rev. R. A. Meek led in prayer.

The calling of the roll showed the presence of the following members, to-wit:

W. T. J. Sullivan, J. E. Carpenter, W. H. Saunders, S. M. Thames, T. W. Lewis, W. B. Lewis, R. A. Meek, G. W. Bachman, T. J. O'Neil, C. W. Crisler, T B. Holloman, E. H. Mounger, W. B. Murrah, R. S. Ricketts, A. F. Watkins.

The minutes of the last meeting were read and approved.

The Committee on Depository, consisting of R. S. Ricketts and T. W. Lewis, made a verbal report concerning a cabinet for the care and display of the property of the Society.

It was moved and seconded that the vice-presidents be instructed to make a statement of the aims and purposes of the Society at the anniversary meetings in December, and take collection for the benefit of the Society, and the motion prevailed.

On motion, J. D. Barbee, Jr., was elected to honorary membership in the Society.

It was moved and seconded that every pastor in the two Conferences be and is hereby requested to prepare or have prepared for the Society a historical sketch of every church on his work, and the motion prevailed.

On motion, G. W. Bachman and T. B. Holloman were elected "Historical Secretaries" for the North Mississippi and Mississippi Conferences, respectively, and instructed to undertake to carry out the provisions of the foregoing action.

On motion, R. W. Millsaps, T. B. Holloman, and J. R. Bingham were appointed a committee to confer with Dr. Dunbar Roland relative to the placing of an oil-painting of Bishop Galloway in the "Hall of Fame" in the Mississippi State Capitol.

T. B. Holloman was elected to address the Society at its next anniversary before the Mississippi Conference, and W. B. Lewis was elected alternate.

W. W. Woollard was elected to address the Society at its next anniversary before the North Mississippi Conference, and R. A. Meek was elected alternate.

Upon motion, the Society proceeded to the election of officers for the ensuing year, and the following were elected, to-wit:

W. B. Lewis, president; T. B. Holloman, vice-presiden; W. W. Woollard, vice-president; A. F. Watkins, secretary; R. S. Ricketts, treasurer; T. W. Lewis, curator; G. W. Bachman, curator; W. H. LaPrade, curator; C. W. Crisler, curator.

On motion, the secretary was instructed to prepare for publication in the New Orleans Christian Advocate a copy of the proceedings of this meeting, and to furnish also to the same paper for publication a copy of the Constitution and By-Laws of the Society.

A. F. Watkins moved that the action of the last meeting of the Society, relative to the preservation of Annual, District, Quarterly, and Church Conference Records in the archives of the Society, be reaffirmed, and the vice-presidents of the Society be requested at the approaching anniversaries of the Society to ask the Annual Conferences to take action favorable to this object, and the motion was adopted.

It was moved and seconded that R. S. Ricketts be appointed to confer with Mrs. C. B. Galloway, relative to the depositing in the archives of the Society of certain articles of historic interest, which had been collected by the late Bishop Chas. B. Galloway, and the motion prevailed.

On motion, the Society adjourned, the benediction being pronounced by S. M. Thames.

The Constitution of the Society is herewith submitted, as follows:

Article 1. This Association shall be called The Historical Society of the Mississippi Annual Conferences of the Methodist Episcopal Church, South.

Article 2. Its object shall be to collect and preserve relics and information concerning the rise and progress of Methodism within the bounds of the two Mississippi Annual Conferences, and elsewhere; such as manuscripts, books, pamphlets, medals, pictures, and anything calculated to shed light upon or illustrate the subject.

Article 3. The property of the Society shall be deposited in some safe and convenient place, to be selected by the Board of Curators or designated by the Society at an annual meeting. It shall be kept in the care of a custodian to be appointed by the Board of Curators, and shall at all times be open to the inspection of the members of the Society; but in no case shall any article be removed from the museum or depository. The custodian shall number and label each article legibly, with the name of the author or donor, and the date of its presentation, and a register of the same shall be kept, with brief historical notes thereon, in a substantial book provided for the purpose.

Article 4. The officers of the Society shall consist of a president, two vice-presidents (one from each of the Annual Conferences in the State), a secretary, a treasurer, and four other Curators, all to be elected annually by the Society, all of whom together shall constitute the Board of Curators. At least five of said Curators shall be travelling preachers and members of one of the Conferences. The five officers first named shall perform the duties usual to such officers in similar organizations. The Board of Curators shall have all the powers of the Society when the latter is not in session, except as the same may be limited in the Constitution, By-Laws, or resolutions of the Society. It shall be the duty of the Board of Curators to devise and carry out plans for accomplishing the objects of the Society, but it shall have no power to incur debt.

Article 5. The membership of the Society shall consist of all the clerical members of the two Mississippi Annual Conferences and such lay members of the Methodist Episcopal Church, South, as may be elected by the Society or the Board of Curators. The Board of Curators shall have power to elect not more than five honorary members annually.

There shall be no fees or dues, but a collection shall be taken up annually or oftener as the necessities of the Society may require and the Curators direct.

Article 6. The Society shall hold a meeting annually in the city of Jackson in the month of June, during or about the time of the commencement exercises of Millsaps College. The Board of Curators shall meet at sessions of the Annual Conferences, and at other times at the call of the president or of four members.

Article 7. This Constitution may be amended at any annual meeting of the Society by a vote of two-thirds of the members present.

R. S. RICKETTS,
Pres. pro tem.
A. F. WATKINS,
Secretary.

COLLEGES OF LOUISIANA.

The outlook seems to be fine for a good opening in September for both Centenary and Mansfield Colleges. Presidents Weber and Harrell are in the field and are untiring in their efforts to this end, and I believe that the good people of our State and Conference will do their part, and success is ours if we unite in this great purpose of building up the schools of our Conference. Another encouraging feature is the perfect harmony which exists between the two colleges. As was said by the president of the Conference Board of Education, at the board meeting in Shreveport, after the complimentary remarks of President Weber in regard to Pres. Geo. L. Harrell—speaking of his good qualities—his ability and untiring effort to do well his work, "the colleges are now correlated in spirit if not in name." And it has been manifested in many ways since that time. We all believe this is the right spirit.

Our Commissioner of Education seemed hopeful and we are all agreed that our colleges should be sufficient to educate our own boys and girls in our own State, and I think this will be our united effort.

If you'll excuse a word of personal reference, I will say: I was drawn into this work against my will—not against my will because I do not love the colleges—for indeed I do love them both, and would gladly do anything in my power to assist them, or our Commissioner of Education in the important work, but against my will, as any pastor knows, I haven't time to give to any other work outside of my own pastorate.

The Mansfield College was in a financial strait. I asked the business men of Mansfield to assist me in this, promising if they would, I would do what I could to relieve the situation. They put up the money and asked me to put some work as I had no money to put up. I am trying to comply with my part of the arrangement. I believe, however, that the time is coming when we will all be glad to say that we have done something for our colleges.

I believe we have the right men at the head of these institutions and their work is going to make us proud of our schools.

I hope to see 150 boarding pupils in each school this year.

K. W. DODSON.

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PENPOINTERS

[illegible]

* * *

[illegible] and time [illegible] there are [illegible] fixed [illegible] and the [illegible]

* * *

The [illegible] goodness and man [illegible] men do [illegible] Their goodness was [illegible]

* * *

It is said that [illegible] to see his wife [illegible] country a man and woman [illegible] serious mistake [illegible] of each other and in not understanding each other better before they do marry. This ignorance results in many shameful separations and divorces.

* * *

A very important point now to be achieved as this writer views it is to increase local confidence. In order to this the members of pastoral charges should earnestly cooperate with their pastor and with each other respecting all the interests of the church. Outsiders should not be depended on as they are sometimes, to run the meetings, and divide and confuse. People should beware of self-appointed leaders, especially those who can scrap up such a large amount of finance.

* * *

"All work and no play makes Jack a dull boy" is a suggestive saying. However if Jack doesn't mind he will play so much and the habit of the diversion will be so fixed upon him that his work will go undone. He should play just enough to [illegible] so to speak [illegible] legitimate amount of work that he should do.

* * *

To make home attractive to children, to make them feel that it is the place where all that is lovely and genial in the affections cluster, they should be entertained there by things that are both instructive and innocent. Such games, however, should not be played there that are suggestive of worldliness or alienation from home and loved ones.

* * *

One evidence that all people have sprung from the same stock is that they have the same nature and sin has the same effect upon them, and when they are converted to God they have the true Spirit in them. When cannibals—regular man-eaters—are converted, they show the spirit of Christ just as certainly as those do that have been brought up in the best regulated Christian communities. There is usually much talk about social equality. There is evidently more of social equality among people than there is of social congeniality. There are thousands of the same color, equal intellectually, socially in respect to education, finance and so on, and yet they do not associate with each other for want of congeniality. Truly good people are united in spirit, but they are not all necessarily united socially, even when they reside near each other.

* * *

A little girl returned home from church and said: "Grandma, Brother C said in his sermon, 'Don't get your feelings hurt, don't stick them out to get hurt, hold them in,' and he said 'don't drink whisky, folks drink and they get drunk and it makes them want to fight.'"

[illegible]

CORINTH DISTRICT CONFERENCE

[illegible] The reports of the pastors [illegible] discussion of the work [illegible] progress. Good revivals [illegible] The spirit of aggressive [illegible] presiding elder [illegible] entire district. [illegible] fully investigated. The address of the Hon. G. L. Jones was timely and will bear much fruit in the district. The Woman's Home Mission was ably represented by our new district secretary, Miss Mattie Reynolds. The Woman's Foreign Missionary Society was represented by Miss Etta Murry, her report showing that she was doing splendid work.

The Conference recommended to the Annual Conference for admission on trial John H. L. Phillips, [illegible] A. Northington, Anderson A. Bennett, Cecil W. Allen, James E. Jones.

The Conference granted license to preach to Cecil W. Allen, James E. Jones, W. T. Phillips, John H. L. Phillips, Delon E. Cameron, John W. York and Phillip B. Grisham.

The Conference recommended Anderson M. Bennett to the Annual Conference for deacon's orders.

Blue Mountain was chosen as the place for the next District Conference. J. B. Sanders, F. E. Ras[illegible], J. A. B. Pyle, and G. L. Jones were elected as delegates to the next Annual Conference. During the Conference resolutions were adopted in regard to Bishop Chas. B. Galloway. Rev. T. W. Lewis addressed the Conference with reference to Millsaps College, and Pres. Clifton represented our Woman's College at Grenada. Rev. G. W. Bachman represented the literature of the Church. Rev. W. W. Woollard preached us a strong sermon on missions. Brother Jaco hopes to carry up to Conference a clean balance sheet this Fall.

O. L. SAVAGE, Sec.

SIGNS OF PROGRESS

So far this year there has been no great awakening in the bounds of the Winona District, but signs of progress are seen on every hand. Some good meetings are being held, resulting in conversions and additions. One new parsonage is being built and another one is in contemplation. The new parsonage is at Alva, on the Mars Hill Circuit, and we expect

[illegible]

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BOY WANTED.

In an Indiana city a minister one Sunday afternoon was studying over his evening sermon. It was a temperance sermon. His desk telephone bell rang. He heard this through the receiver:

"Say, this is the Tivoli saloon. Won't you send down one of your boys right away?"

"What's that you say?" gasped the astonished minister.

"We want a boy right quick; hustle him down here to the Tivoli saloon, I say."

"Look here," thundered the preacher back over the telephone wire, "I want to tell you you'll not get any boy from me. I'll fight you everlastingly before you get any boy of mine. Who do you think you're talking to, anyhow?"

"Why, isn't this the Red Line messenger office? I want a messenger boy."

"No, it isn't; not by a long shot. It's the Presbyterian manse."

"Well, well, parson, don't be miffed; it was just a mistake."

"It's surely an awful mistake—a mistake all the way round," was the answer, "and I'm going to fight you just as I said."

As may be guessed, the preacher had a vivid illustration for his sermon that night—of both general and specific application.—Selected.

THE BOYS.

There is nothing in the world so well worth looking after as the boy, and there is no being in the world so much neglected as the boy. The attitude of the world toward him is too nearly expressed by the mother who said to the nurse: "Where is Johnny?" "He is out in the yard." "What is he doing?" "I don't know." "Well, go and see, and tell him to stop it."

We chaperon our girls, and not too carefully, but we leave the boy to choose his associates and his environments without much advice, and with very little guidance. Girls are naturally winsome, gentle, companionable, and they win their way, too, and are welcome in our homes, but I do not know of many homes where boys are invited. About the only door that swings with sure welcome to the boy, about the only chair that is shoved near the fire especially for the boy, about the only place where he is sure of welcome, is where you do not desire him to go. It is about the hardest thing in the world to get hold of a boy—to get a sure grip on him.

I remember a father I once knew, who had spent most of his life being a companion for his son. He went skating with him. He went everywhere with him. They were companions. The old man never amounted to much himself, but his boy did. The produce justified the expense.—Exchange.

THE HABIT OF KINDNESS.

"Is your daughter with you?" asked a lady who was assisting the hostess receive at a recent largely attended golden wedding.

"I am sorry to say not; she is so busy and anxious over her school examination that she dared not take the few hours required for the across-country trip."

"You must tell her that I counted on meeting her here, but think she was quite right to put duty first."

As this woman was making her adieus, she said to this lady: "I want to thank you for inquiring for my daughter, for, do you know, you are the only one here among all these people who has mentioned her, although many of them have met her oftener and much more recently than you have. It will gratify her to know that you hold her in remembrance. Do you not think it singular that so few people comparatively ever inquire for the members of the family left at home? I have noticed to-day that you have done so with every fresh arrival. No doubt, however, people in general lack interest in others."

"People are thoughtless," replied the elder lady, "and they do not realize that anyone cares. I learned the lesson by a sad experience. My husband lost his sight a few years before his death, and whenever I left him to go from home—which was not often—I was grieved if people did not inquire for him. He was so constantly on my mind, and to me the calamity seemed so great, that I wondered how any one could be forgetful of him. When no one inquired, and I did not have a pleasant message for him on my return, I felt as if it was a deserved punishment for my own carelessness of many years standing, and I resolved to reform. I was encouraged in doing so by the fact that one day at a large religious convention I met a clergyman whom we had entertained at our home the previous year with his wife and two children, so naturally I asked for them, and was surprised to have the gentleman reply, with a deep breath: 'Oh, I am so glad you inquired, because, whenever I return from a trip of this sort, my wife almost invariably greets me with: "Did one single person among all you met and conversed with mention me or the children?" And, as strange as it may appear, I am generally obliged to admit that no one mentioned them; and that gives her fresh excuse for saying, what she often asserts, that the people with whom I come constantly in contact ignore her existence, and that the meetings and conventions give us a division of interests. To-night, when I reach home, I shall be able to forestall her by saying: "Mrs. French was there and inquired so cordially for you and the children and sent her love," and it will reconcile her for being left at home.'"

"Thank you for telling me the incident," said the departing guest, as she waited for her motor to be announced. "I, too, have been remiss. I will be more thoughtful."

"By being so you will find, as I have, that you have more influence than you realize, for others whom you meet continually will take up your habit of thoughtfulness. People in general are interested in people, and that without descending to mere gossip. At any function where, as sometimes happens, there seems to be a lack of sociability, it is interesting to note how quickly the ice of reserve and constraint may be broken. I have sometimes entered a room full of guests, with seemingly nothing in common to say to each other, and by simply shaking hands, making a pleasant inquiry, and including the one nearest in the conversation by saying: 'Did you know such a one had been ill?' or 'had gone a journey,' or any legitimate bit of kindly information, and adding, 'No? Then you must let Mrs. —— tell you about it,' and going forward, have noted that the silent room I had entered was, before I had made the circuit, filled with the murmur of pleasant voices."

"That sounds easy, but I am not one of those fortunate people who have always something nice to say on the tip of my tongue."

"It is easy, nevertheless. At first you may need to think beforehand that if such or such a one is there you will inquire for her mother, or something like that, and soon you will be astonished to find how many nice people you know and are taking an interest in, and you will find that your own capabilities for kindliness are greater than you suppose."—Annie Preston in Zion's Herald.

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WHO CAN ANSWER?

In the Book of Revelation, twenty-first chapter and fourteenth verse, it is said: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."

What was the twelfth name, Judas, Matthias, or Paul? Who can answer?

DR. WINTON ASKS A QUESTION.

Having had occasion of late to study the story of Paul's imprisonment at Philippi, and how he was released, it just occurs to us to ask: If an earthquake on that occasion is in good and regular standing as a miracle, why would not an earthquake have been a miracle when the walls of Jericho fell down? —Dr. Winton.

The record as given in the authorized version says: "It came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." Our notion is that had an earthquake occurred the walls would not have fallen down flat. The history further says: "So that the people went up into the city, every man straight before him." The wall fell flat to give the people easy access to the city. Such could not have been the case had an earthquake done its work in the usual way.

"ONE OF THOSE WOMEN."

A few weeks since we wrote a short editorial in which we called attention to the frequent misapplication of St. Paul's exhortation to his "true yoke-fellow" (Phil. iv:3), to help those women, Euodias and Syntyche, to a reconciliation. For some reason they were estranged, as will sometimes happen even with the best of women, and as laborers with him, he would have them "be of the same mind in the Lord." "One of those women," who modestly withholds her name, takes us to task in the following style:

I noticed in the Advocate of July 1 an article on "Help Those Women," and for fear our brother will unusually exert himself to impress "those women" that the Apostle didn't mean that the brethren should "encourage or co-operate" with us in our "laudable church work," we will endeavor to relieve his burdened mind of any such responsibility, so far as may be in our power. We certainly believe St. Paul meant "help"—just as he said. He might have meant to a "reconciliation" in that instance, for that might have been their greatest need just then. "Lord, what wilt thou have me to do?" "Help those women in whatsoever they have need of you." "I commend unto you Phebe, our sister, which is a servant of the church at Cenchrea: that ye receive her [illegible] as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks." —Rom. xvi.

You see the women were not expected to help the preachers—[illegible] help to them, and St. Paul says: "For my life have they laid down their own necks." Paul knew the selfish hearts of so many of the apostles and their attempt [illegible] church, therefore reminded them of [illegible] the self-sacrificing women who so constantly cheered and sustained and labored with them in the gospel. "Unto whom not only I, Paul, give thanks, but also all the churches of the Gentiles." [illegible] when we use "Help those women" [illegible] ing the Scriptures for [illegible] to reconcile a misunderstanding between women working together without fulfilling Paul's [illegible] helpfulness. "Bear ye one another's [illegible] fulfill the law of Christ."

Well said, my sister. [illegible] fair defense of the women as helpers in the gospel—a privilege and a duty [illegible] which nobody is disposed to [illegible] same time when St. Paul said "Help those women," he had in mind the estrangement [illegible] his helpers, and being anxious [illegible] "yoke-fellow" to effect a reconciliation, that they might again work in harmony, [illegible] make this particular text do duty every time [illegible] brethren are slow to come to the assistance of the sisters is to misapply, and so pervert the words of the apostle.

Since "One of Those Women" has taken the matter in hand, and so well defends her cause, we think an article from her defining specifically the work of women in the Church and the duty of the brethren towards them would be good and acceptable reading. We believe our sister can give us some helpful suggestions.

PERSONAL.

Rev. H. L. Norton, Hermanville, Miss., adds five names to our subscription list the present week. That is good for hot-weather work.

Rev. R. T. Nolen, of the Pinola (Miss.) Circuit, has held three good meetings on his charge, and is now engaged in the fourth one at Hainsville.

Rev. J. C. McElroy has our thanks for continued interest and work in behalf of the Advocate. His list of subscriptions for the year number eleven.

Rev. Geo. P. Fikes, writing from Walnut Grove, Miss., says: "We are getting along real well. Prospects are favorable for a revival wave throughout the charge."

Rev. A. S. Lutz, of Felicity Street, has returned to his charge, after a three weeks' rest. He looks well, and ready for hard work. His family will remain a while longer in north Louisiana.

Rev. W. D. Kleinschmidt, of Zachary, La., has done fine work for the Advocate recently, securing renewals and new subscribers. They number fourteen altogether. We thank our brother for his interest in the paper.

A cheering note comes to us from Old Early Grove (Miss.), Holly Springs Circuit. It was like a refreshing breeze. It will be printed next week. If we could get a like note from dear Old Sylvestria, it would make us happy.

Mr. P. H. Moss, Jr., the last of the children of Rev. P. H. Moss, a member of the Louisiana Conference, who fell in the yellow fever epidemic in 1878, died in a sanitarium at Monroe, Monday, Aug. 2, and was buried at his home in Delhi on August 3.

"Old Concord Church" in the Enterprise (Miss.) charge has just passed through a sweeping work of grace, resulting in thirty-two conversions, an accession of several valuable members, and a general revival in the church. The pastor, Rev. J. W. Ramsey, did all the preaching.

We thank Dr. McMurry for a couple of large [illegible] setting forth the work and success [illegible] Church Extension. We [illegible] of taking [illegible] to the [illegible] Church Extension.

The proceedings of the [illegible] of the Committee [illegible] the Western section for the holding of the Fourth Ecumenical Conference of Methodism have been issued in pamphlet form and a copy sent to [illegible] church papers of universal Methodism. We are indebted to Mr. John R. Pepper, the Secretary.

[illegible] A. F. Watkins passed through the city last [illegible] to the Texas League encampment [illegible] Sea. His work at Hattiesburg is progressing finely, and the new church nears completion. The congregation expects to take formal possession on the 3d of October.

Rev. O. A. Thrower, of New Iberia, will be the [illegible] at Denham Springs Camp Meeting to be [illegible]. On the 15th Judge Reid, of Amite, will [illegible] address on the Laymen's Missionary Movement. We thank the promoters of the meeting [illegible] invitation to attend.

Rev. H. M. Ellis is blessed in work at Brookhaven, Miss. Prayer meetings are largely attended and are spiritual feasts to the church. The [illegible] is in fine condition and growing. Brother Ellis is this week assisting Rev. W. E. Baggett in [illegible] on the Caseyville Circuit.

The death of Mrs. Sarah Louise Lenoir Taylor was a heavy blow to a loving and devoted family, and a great loss to the church and community. She died at the home of her father, J. L. Taylor, Amite, [illegible] Aug. [illegible] 1909. A memoir has been received at this office and will be printed in due time.

Dr. W. B. Murrah, now in Europe, worshiped July [illegible] in the City Road Chapel, London, and after service sent us a beautiful picture card of the interior of the chapel, with the following message: "I thought of you to-day as I worshiped in this sacred [illegible]." We thank the Doctor for his kindness.

It is still true, we are sorry to say, that some charges in our patronizing territory have been worked in the interest of papers not calculated to help our church, and present pastors find it hard to get a foothold for the Advocate. We sympathize with these brethren, and thank them for their work, notwithstanding they meet with but small success.

Rev. R. O. Wier, of Tallulah, La., is on a visit to friends in Alabama. While there he will conduct a meeting at Carrollton, where he spent his boyhood days, and was licensed to preach. He has lately made some improvements about the parsonage, for which he gives credit to the Ladies' Aid Society. The church at Tallulah is in good condition.

Rev. W. T. Griffin, of the Gulf Coast Mission, has recently been to Mount Olive, Yazoo County, Miss., where he assisted the pastor, Rev. G. P. McKeown, in a meeting. "It was a season of refreshing; many were blessed, some converted and thirteen joined the Church." Brother Griffin informs us that Miss Dragoo, appointed deaconess for Biloxi, is now located and will begin work in a few days.

There was some talk last week at Opelousas, La., of ordering Rev. A. W. Turner, the pastor of our church, "to leave the town." It would be an easy matter for some coward to assassinate him in the dark, but running him out of town is another proposition. No sane man in Opelousas would stand face to face with A. W. Turner and tell him to "get out."

First Church in this city is having exceptionally fine congregations, considering the time of the year, with additions to the church every Sunday. Rev. F. R. Hill, D.D., does not believe in closing up the church in the summer, and he is proving the wisdom of his policy by the results. Dr. Hill is in good health, and we rejoice with him in the prosperity of his church.

Rev. M. F. Johnson, of Danville, Ark., once a member of the Louisiana Conference, is doing well. He is busily engaged in building a new house of worship at Danville, which he hopes to have ready by Conference. When completed, it will be, in connection with the parsonage, the best church property to be found in any town of the size of Danville in the Conference.

During the summer Rev. R. H. Wynn, of Monroe, La., has remained at home, and has been busy, doing in part the work of other pastors who are absent. During two weeks ending with August 4, he married ten couples—four couples in one day. In view of this revival in matrimonial circles, Brother Wynn says he "will scarcely be able to take any vacation." His wife, we presume, will take advantage of the rise in finances.

We are grateful to all the brethren—how many we cannot now recall—who have invited us to their camp meetings. We would gladly attend as many as possible, but the railroads charge us full fare, and we have not got the money to spend. All contracts with the railroads, by which we received transportation in payment for advertising were knocked out about three years ago. We can get no transportation to cross state lines.

From West Monroe, La., Rev. J. T. Reames sends the following item: "We had a good day here on Sunday last. Rev. H. O. White, who was the shepherd of some of these people thirty years ago, was with us. He preached two clear, strong, practical sermons, which did much good. His natural force seems not to have 'abated,' but rather to have increased." Accompanying this item was a list of ten subscriptions to the Advocate for which Brother Reames has our thanks.

Rev. J. R. Nelson, D.D., our Home Mission Secretary, has been out in Oklahoma, among the Indians. We understand that at one camp meeting he asked for $200 and secured $500 for work among the Navajos. If he can do this well among the Indians, speaking through an interpreter, what would he not do if he could speak to them direct. Dr. Nelson came here to arrange for the special number of this Advocate which is being planned in the interest of Missions, and which will be gotten out about the first of October. He was en route from Oklahoma to Nashville, Tenn.

Dr. Sawyer has just closed a successful meeting at Terry, Miss., and kindly gives us the following report: "The congregations were large, and the Baptists and others took an active interest and worked lovingly alongside of the Methodists. The singing of the large choir was spirited and spiritual. Very many souls among church members and the outside sinners were blessed, and a number were added to the church. The pastor, Rev. W. W. Perry, is greatly loved, and highly esteemed for his work's sake. He is a live man, and is making good in the work assigned him by the Bishops. He will surely have a first-class report for Conference in December. He is one of the coming men, and has a bright future."

PAYING THE PREACHER.

By Hon. W. A. Belk.

I trust that this little article may be read in the kind spirit in which it is written. Let it be fully understood that I firmly believe that "the servant is worthy of his hire." I further believe that preachers, as a rule, are inadequately paid. But what I want to say is that in my humble judgment, if a man knows—*mark the term*—that he is called of God to preach the gospel, then he will not worry about his salary nor trouble about his appointment. Look at the man truly called and set apart by God himself to "go preach the gospel to every creature." How honored he is! God has cast about among millions looking for the man he wants. He has found him and in no uncertain tones tells him about it. The man accepts the call and enters upon his duties. He and God have entered upon a contract. He has been commissioned *specifically* to do a certain work. Will God let him suffer further than he ought to suffer? Does not God know what is best for that man in order that he may accomplish the greatest good? Will God not carry out his part of the contract? It seems to me that the preacher's whole soul should be occupied with the one idea of saving the lost. It seems to me that he should swing *absolutely* out upon God and leave all questions of detail to him. Will not God know best where this man or that one should be sent in order to do the greatest good? If left to decide the matter, will God make a mistake? If the preacher cuts loose from influence and his own wishes and leaves it in *reality* to God to send him where he should go, then will not God send a raven, if necessary, to provide for him?

I know full well that preachers are only men, and that it is hard not to yield to the requests and interests of their loved ones. But let him keep the one idea before him, that he belongs *literally* to God, and that God knows where there are souls which that man *alone* must save. I have in mind a man who desired to be made presiding elder of a certain district. The Bishop thought it best otherwise. That man then asked to be returned back to his appointment, with the hope of being made elder of that coveted district another year. Now, that man was honest in wanting that appointment. He had a personal end in view; and that end was for the benefit of his family as he saw it. But did he not choose for himself? Did he just leave it *unconditionally* to God? I fear not. I am not complaining. I am not fault finding. I love the preachers. They are a grand and noble set of men. But I am simply trying to press my point that if they will leave it *absolutely* to God as to where they go and what they are to receive that God will, in my opinion, be better pleased, and will accordingly bless their work. I, perhaps, would not measure up to this standard myself, if I were a preacher, but nevertheless I am firm in my conviction that when a man is truly called of God to preach the gospel, that he ought, if he undertakes to answer the call, just turn himself with all he has over to God, and ought not to figure on appointments or salaries, but leave that part to God and put in all his time and talent to saving souls.

Holly Springs, Miss.

CHARLES AUGUSTUS REDDING.

An Appreciation.

By Rev. B. F. Jones, D.D.

One of nature's noblemen and one of God's faithful children passed from earth to heaven when Charles Augustus Redding died at his beautiful home in Terry, Miss.

Brother Redding was born of honorable parentage in Lumpkin, Ga., on Nov. 13, 1850. He removed to Mississippi when a mere boy, and spent the remainder of his life in this State. He married Sallie Alice, second daughter of the Rev. W. E. M. Linfield, D.D., late of the Mississippi Conference. This union was blessed with seven children, six of whom share with the mother the irreparable loss of a true husband and kind father.

He was reared in the Methodist Church, but did not profess conversion till the year 1888 at the Crystal Springs Camp-Meeting, since which time he lived an exemplary Christian life. God graciously endowed him with a strong intellect, and with the graces of a splendid manhood. In his life the excellencies of a noble, manly character shone out. A striking feature of his character was his incorruptible integrity. He seemed to feel the force of no temptation to turn away from what was to him the vision of truth, or the path of duty. Modest as a woman, and guileless as a child, he filled every station in life to which he was called with eminent fitness and unswerving fidelity. Hence, as manager of a large mercantile business, and then cashier of his home bank, he enjoyed the esteem and unquestioned confidence of everyone.

His home life was beautiful in its unostentatious habits and simplicity of apportionments. Here were exhibited those numerous excellent qualities of mind and heart that gained for him the highest esteem of those who knew him most intimately. Unselfishness characterized every act, while patience adorned his life with the charm of forbearance. During his last illness he was heard to say: "Everybody is so good to me, I can't afford to complain, or be impatient."

He was possessed of the very highest religious and ethical sense, which combined to make him the best type of manhood. He was not demonstrative by nature; hence his Christian life was not noted for its ecstatic experiences on the mountain-top of religious joy; but rather for its quiet, steady, and constant attendance upon his duties as a man and a Christian. The absence of demonstration gave no token of the lack of sincere devotion and true affection. He was thoroughly consecrated. He served as steward and Sunday School superintendent for many years. He loved his church, and there was no interest to which he did not give his money, and his love.

He was stricken with an insidious and fatal disease last Spring, and suffered intensely; but he endured its ravages most patiently, and without a murmur. He fought the malady bravely, but was resigned. Despite the tenderest care of wife, children, friends and skillful physicians, in the early morning of June 12, 1909, while nature lay sweetly sleeping beneath the receding light of the silent stars, he closed his eyes to earth, and his gentle spirit slipped from its tenement of clay, and passed into the home of the blessed which he was so ready to enter.

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Epworth League

TOPIC FOR AUG. 15, 1909.

GRATITUDE.

Luke xvii:11-19.

O[illegible] the depth of Christ's sym[illegible] own in the healing [illegible] flicted with the repulsi[illegible] incurable leprosy; a li[illegible] arcely anything in the [illegible] rthly benefit could surp[illegible] f being healed from such [illegible] sease, being restored to health, society and home comfort. One would expect overwhelming gratitude and thanksgiving in every such case.

Now we have an incident of the healing of a whole leper settlement—ten men who are companions in misery, and the selfish ingratitude of nine of them. Jesus himself expresses the greatest surprise.

If we could estimate mathematically the proportion of ungrateful to grateful persons in the world, it would perhaps be even more unequal than ninety per cent. to ten. I wonder if even ten per cent. of professing Christians express genuine gratitude to God and man.

Strange enough, the single grateful man is a Samaritan, a semi-foreigner, just as in another case recorded by Luke, a Samaritan has compassion on a wounded man, while priest and Levite are indifferent.

"Shame on us Christian brethren. His name and sign who bear," if we ever permit outsiders to outstrip us either in gratitude for favors received, or in the outflow of compassionate love.

The following story was once used by a Chinese preacher:

"It came to pass that a man went to market, having on his shoulder a string of seven large copper-coins. Seeing a beggar crying for alms; he gave the poor creature six of his seven coins. Then the beggar, instead of being grateful, crept up behind the kind man and stole the seventh coin also."

Not all ingratitude is so abominable as this: much of it is merely thoughtless, but it is all alike, selfish. Genuine gratitude must express itself. Thoughtfulness, though inward, must flow outward in words and acts.

Christian gratitude expresses itself in [illegible] "freely receives," a[illegible] motive of the [illegible] cies of God," one presents the living sacrifice of himself.

"That man may last, but never live
Who much receives and nothing gives,
Whom none can love, whom none can
thank,
Creation's blot, creation's blank."

R. H. WYNN.

The Epworth League at Norfield, Miss., has bought and paid for an office desk for the parsonage located at Bayou Chicot. A quarter-sawed oak, roll top, up-to-date piece of furniture. Let other Leagues do likewise, it would add much to the comfort and convenience of the pastor. The young people deserve much credit.

O. G. HALIBURTON.

Substance of Their Opinions.

"In ten days I was well, sound and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exactly the words of a man who was an habitual [illegible] quently drank a quart of whiskey a day. After eight years' [illegible] tion he went to Dr. Woolley's Sanitarium with the result above described. People from all over the [illegible] go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice over 30 years.

HARPERVILLE CHARGE.

Our annual meeting at Contrell Church began on the 11th of July. The preaching was done by the Rev. H. F. Tolle, of Lake, Miss. He preached with power, and his preaching proved to be effective, and every effort that was put forth seemed to be blessed of God to the salvation of souls and the upbuilding of His kingdom. The church was wonderfully strengthened spiritually, as well as numerically. About twenty-seven men, women and children started for the higher life, and said they wanted to live Christian lives and be an honor to the community and true followers of the meek and lowly Nazarene. Contrell Church is located in a community of very fine, cultured and hospitable people. May God bless them all.

Good Hope. On the 17th of July our protracted meeting at Good Hope began. The preaching was done by our Presiding Elder, Rev. T. J. O'Neil, and it goes without saying that the preaching was excellent. The church seemed to be spiritually blessed and strengthened. We think the work done will be lasting, and felt for good in the community many years from now.

Lena.—On Sunday, July 24 we convened in the Lena Baptist Church to begin our series of meetings with Rev. C. N. Guice, of Natchez, doing the preaching. Brother Guice proved to be a man with a message. His efforts were blessed by the Giver of all good gifts. The preacher was fully at himself and preached with power. Twenty-six conversions; two came to us by certificate. There were nineteen accessions to our church, and nine joined the Baptist Church. May the Lord bless them all, and I pray that they may be a blessing to their community. We are indebted to the good Baptist people for the use of their church, and for their kind treatment and co-operation in the meeting. They rendered good service in the meeting, and helped to make it a success in many ways too numerous to mention.

Any pastor will do well to secure the services of Brother Guice. His good singing contributed much to the interest and success of the meeting.

Lena is composed of good, progressive citizens, who are very hospitable.

May God graciously favor the town of Lena and bless its good people.

J. W. PRICE, P. C.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

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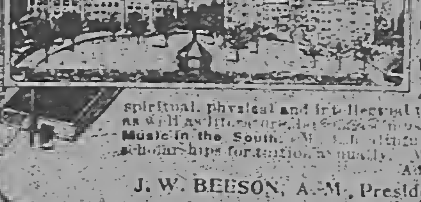

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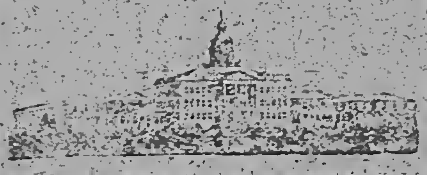

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Miss HOOD and Miss HERON, Principals.

DOUGLAS CHARGE.

Dear Editor: Rev. M. H. Honeycutt, assisted by D. B. Boddie, has just closed a grand revival at Douglas Church. The congregations were large both day and night, and continued to grow until the close. The house could not near hold all the people. Interest was good, with perfect order. Though there was a great number who could not get into the house, yet they were kind enough to not disturb by talking.

I do not know the exact number of professions, but there were not less than fifty, and I believe there were some of as bright conversions as I have ever seen. There were twenty-nine new accessions, with only one by letter. The Douglas Church is in better condition, spiritually, than it has been in for several years.

Brother Honeycutt deserves great credit for the work he has done and is doing, for he is untiring in his labors. He is certainly devoted to his work and is doing some excellent pastoral work. He has his people in first-class working order. I never have seen a pastor with his folks under better control. Wherever he goes, he is loved.

The members of Douglas Church have waked up to a realization that this house is not large enough, and are preparing to enlarge it so as to seat one hundred more people.

Brother Honeycutt is to begin a revival meeting at Wilhite tonight, July 30. D. B. Boddie is also to assist him there. He is looking forward for a great victory for his blessed Master.

D. B. BODDIE.

FREE SCHOLARSHIP FOR TUITION in Meridian Male College [illegible]

REVIVAL AT EBENEZER, MISS,

On Sunday morning at 11 o'clock our regular protracted meeting began. Brother Dozier preached the opening sermon. Everyone reported a fine sermon. Brother Shafer, the evangelist from Mobile, filled the evening pulpit; a large crowd was seated to hear the distinguished divine. From the very beginning great interest was manifested. Large crowds came forward for prayer at the close of the first 2 services.

As the week grew older, the interest grew larger. People who had not been to church in almost a decade were there on time with shining faces shaking hands and expressing a desire to live better in the future. Brother Shafer tried very hard to impress upon them the blunder of living without God and the church. He used some fine illustrations to prove this [illegible] from the New Testament; one he especially emphasized was the "rich fool."

On Friday night he preached to the men only. He took for a text: "Be not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap."

He made a strong appeal to the young men, especially church members, for purer and nobler lives. He said the Church and State depended upon the rising generation of young men.

As a result of the meeting young men and women came and united with the church: nine on profession of faith and two by letter; five infants were baptized.

Our church is in fine condition. The ladies have recently had the church decorated with moulding and renewed the choir with an up-to-date organ. Everything is getting along nicely on the old Ebenezer Charge.

J. A. COLEMAN.

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[illegible] CONFERENCE.

[illegible] District—Third Round.

[illegible]

Amory and [illegible], at Amory ... Sept. [illegible]

*Conference at [illegible]

I will spend the days in the bounds of the Fulton and New Albany charges on this round, and will give much of the time at several other points. [illegible] trustees of every charge be ready to give an intelligent answer to Question 23. [illegible] Brethren, see to it that each an answer is given according to law. Every thing in full [illegible] of not less than $1,000 [illegible] in the [illegible] we can afford to report on our finances. The Annual Conference meets at Okolona, [illegible] December 1.

JAMES H. FELTS, P. E.

Oxford District—Third Round.

Grenada ... Aug. 6, 14
Charleston, at Oak Grove ... Aug. 7
Abbeville, at Andrews ... Aug. 11
Water Valley Ct., at Forest Hill ... Aug. 14, 15
Water Valley, Main St. ... Aug. 15, 16
Potts Camp, at Cornersville ... Aug. 21, 22
Red Banks, at Mahon ... Sept. 2
Randolph, at Washington Sept. 4, 5
Toccopola, at Tula ... Sept. 11, 12
Lafayette, at ——— ... Sept. 14
Waterford, at Bethel Chp. Sept. 18, 19
Holly Springs ... Sept. 19, 20

J. E. CUNNINGHAM, P. E.

Greenville District—Third Round.

Rosedale ... Aug. 9, 10
Greenville ... Aug. 11
Hillhouse, at Boho ... Aug. 14, 15
Gunnison, at Malvina ... Aug. 16
L[illegible] ... Aug. 21, 22
[illegible] ... Sept. 15, 16

R. A. [illegible], P. E.

Winona District—Third Round.

Ruleville, at Sandy Bayou Aug. 7, 8
Indianola, at Fair View ... Aug. 10
Winona Ct., at Salem ... Aug. 12
Tutwiler, at Rome ... Aug. 14, 15
Vance, at Bellview ... Aug. 20
Webb, at Dublin ... Aug. 21, 22
Tom Nolen, at Bellfontaine ... Aug. 4, 5
Slate Springs, at Bentley ... Sept. 7
Eupora, at Eupora ... Sept. 11, 12

E. S. LEWIS, P. E.

Columbus Dist.—Third Round.

Shuqualak, at Cooksville ... Aug. 7, 8
Winstonville, at ——— ... Aug. 14, 15
Mayhew, at Kilgore ... Aug. 21, 22
Mathiston, at Long Beach ... Aug. 28, 29
Cedar Bluff ... Sept. 4, 5
Cedar Bluff, at ——— ... Sept. 4, 5
Sturgess, at ——— ... Sept. 11, 12

L. M. LIPSCOMB, P. E.

Sardis Dist.—Third Round.

Byhalia, at Emory ... Aug. 7, 8
O. Branch, at O. Grove ... Aug. , 10
Hernando and Hinds, at H. Aug. 14, 15
Cockrum, at Independence Aug. 21, 22
Pleasant H., at Lewisburg ... Aug. 23
Senatobia ... Aug. 24
Harrison, at Ebenezer ... Aug. 28, 29
Tyro ... Sept. 4, 5
Arkabutla, at Harmony ... Sept. 11, 12
Crenshaw, Henchcliff ... Sept. 14

[illegible] ... Sept. [illegible]
[illegible] ... Sept. [illegible]

W. K. [illegible], P. E.

Corinth Dist.—Third Round.

[illegible]

BEN P. JACO, P. E.

Third Round—Durant District.

Sallis, at Pleasant Hill ... Aug. 7
Kosciusko Ct., at Salem ... Aug. 8
Tchula and Ebenezer, at Eden Aug. 13, 14
Black Hawk, at Black Hawk ... Aug. 21
Louisville, at Rocky Hill ... Aug. 27, 28
Ackerman, at Mt. Airy ... Aug. 29, 30

District Conference at Louisville June 30 to July 4.

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Meridian Dist.—Third Round.

North Kemper, at Hopewell Aug. 7, 8
[illegible], at [illegible] ... Aug. 13, 14
East Clark, at DeSoto ... Aug. 21, 22
Bucatunna, at Chicora ... Aug. 28, 29
Shubuta and Quitman, at Quitman ... Sept. 4, 5
Meridian, East End ... Sept. 5
Meridian, Southside and Poplar Springs, at Southside ... Sept. 5
Daleville, at Bethel ... Sept. 11, 12
Lauderdale, at Lockhart ... Sept. 15
Meridian, Fifth St. ... a.m. Sept. 19
Meridian Central ... p.m. Sept. 19
Vimville and Seventh Ave., at Pleasant Hill ... Sept. 22
Matherville, at Winnifred ... Sept. 24, 25

W. H. LEWIS, P. E.

Jackson District—Third Round.

Eden, at Lodi ... Aug. 7, 8
Mintonia, at Lake City ... Aug. 9
Florence, at Richland ... Aug. 14, 15
Sharon, at Millville ... Aug. 20
Flora, at Livingston ... Aug. 22, 23
Benton, at Tranquill ... Aug. 27
Fannin, at Holly Bush ... Aug. 28, 29
Pinola, at Poplar Springs ... Aug. 30
Camden, at Thomastown ... Sept. 4, 5
Canton ... 8 p. m. Sept. 8
Yazoo City ... Sept. 11, 12

J. R. JONES, P. E.

Natchez District—Third Round.

The following will be held at Sam Jones Camp Ground:

Homochitto ... Aug. 10
Liberty ... Aug. 12
Gloster ... Aug. 13
Rosetta ... Aug. 14
Adams, at ——— ... Aug. 28, 29
Meadville, at Eddiceton ... Aug. 30
Caseyville, at Galatia ... Sept. 4, 5
Barlow, at ———.——— ... Sept. 6
Bayou Pierre, at Pleasant Ridge ... Sept. 11, 12

H. W. FEATHERSTUN, P. E.

Brookhaven Dist.—Third Round.

Topisaw, at Topisaw ... Aug. 12,
Osyka, at Muddy Springs ... Aug. 14,
Magnolia ... Aug. 15, 16
Summit, at Pisgah ... Aug. 21, 22
Monticello, at Monticello ... Aug. 28, 29
Silver Creek, at Bethel ... Sept. 1,
Georgetown, at Georget'n ... Sept. 4, 5
Hazlehurst ... Sept. 8,
Tylertown, at Waterhole ... Sept. 11, 12

J. T. LEGGETT, P. E.

Hattiesburg District—Third Round.

Ellisville, at Ovett ... Aug. 8, 9
Summerland, at Bay Spgs. ... Aug. 15, 16
New Augusta, at Richton ... Aug. 22, 23
Hattiesburg, Court Street ... Aug. 26,
Collins ... Aug. 27,
Lucedale, at Crossroads ... Sept. 4, 5
Bastabuchie, at Maxie ... Sept. 11, 12
McLain, at Cox Chapel ... Sept. 16, 17
Leakesville, at Rounsaville Sept. 18, 19

M. B. SHARBROUGH, P. E.

Newton District—Third Round.

Neshoba, at Hester Chapel Aug. 7, 8
Raleigh, at Pleasant Hill ... Aug. 14, 15
Lake, at Lake ... Aug. 21, 22
Philadelphia, at Philadelp'a Aug. 27,
Edinburg, at Stallo ... Aug. 28, 29
Morton and P., at Lindsey Chapel ... Fri. Sept. 3,
Shiloh, at Shiloh ... Sept. 4, 5
Trenton, at Burns ... Sept. 11, 12
Homewood ... Mon. Sept. 13,
Montrose, at Garlandville ... Sept. 18, 19
Newton ... Wed. Sept. 22,
Bay Springs, at Holders ... Sept. 25, 26

The pastors will please to be ready to answer questions 17 and 20, and see that question 22 is answered correctly.

T. J. O'NEIL.

Seashore District—Third Round.

Gulfport, 29th Street, at Handsboro ... Aug. 5, 8
Hub, at Oakvale ... Aug. 14, 15
Columbia ... Aug. 16,
Lumberton ... Aug. 17,
Coalville, at White Plains ... Aug. 20,
Moss Point ... Aug. 21, 22
Escatawpa, at Orange Grove ... Aug. 23,
Pascagoula ... Aug. 24,
Poplarville ... Aug. 28, 29
Carriere and McNeill, at Picayune ... Aug. 30,
Pearl River Mission, at Byrd's Chapel ... Aug. 31,
Americus ... Sept. 4, 5
Wolf River Mission ... Sept. 8.

W. B. JONES, P. E.

Vickaburg District—Third Round.

Bolton, at Brownsville ... Aug. 7, 8
Oak Ridge, at Bradley's ... Aug. 14, 15
Crawford Street ... Aug. 21, 22
Warren, at Shiloh ... Aug. 28, 29
Mayersville ... Aug. 31,
Harriston ... Sept. 2, 3
Rodney ... Sept. 4, 5

G. H. GALLOWAY, P. E.

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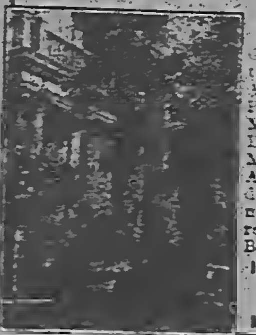

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BENJAMIN J. HARRISON, son of John and Nancy Harrison was born Sept. 16, 1849, in Sumpter County, Ala., and fell on sleep at his home in Hickory, Miss., June 16, 1909. He united with the M. E. Church, South, August, 1870, thus consecrating his early manhood to the service of his God. He was married Jan. 25, 1860 to Miss Medora Rayner, sister of Rev. B. S. Rayner, of precious memory. This union was blessed with seven children, all of which survive him. Brother Harrison was a Christian citizen and a loyal member of the church. He was loved and respected by the entire community in which he lived. He will be missed. M.

Mr. H. M. HARRIS was born at Huntsville, Ala., June 15, 1833, and came with his parents to Tate County, Miss., where he spent some time teaching, in which county he was happily married twice. First to Miss Fitzgerald. One son and two daughters blessed this union, all of whom are yet alive. Secondly, to Mrs. Holt. To this union was given five children four of whom and the mother survive him. Having volunteered at Independence, Tate County, Miss. March 27, 1861, he served four years in the Ninth and Seventeenth Mississippi Regiments for the Confederate Army. He was wounded in the second days battle of Gettysburg, suffering the remainder of his life. This great warrior was also a valiant soldier in the army of the Lord, being a member of the M. E. Church, South. Toward the close of his life he was quite a true soldier of Jesus Christ. On the morning of July the 4th, 1909, in Memphis, Tenn., the last battle was fought. He has joined the great reunion in the sweet beyond. J. C. McELROY.

JOSEPH W. SWEENEY was born in Cameron Parish, at Grand Chenier, La., July 29, 1857, and died at his home in Vinton, La., July 4, 1909. Brother Sweeney was converted in after life and joined the Methodist Church. The date of his conversion I do not know, but the fact I am aware of. His whole life was a witness to this mighty work of Divine grace. His relation to God gave him a relation to his fellow-man that was beautiful—he was a brother to all. He attended upon the ordinances of the church and supported her institutions. He was a good citizen, kind husband and an affectionate father. His chief virtue seemed to be patience. He went about his duties in a quiet, uncomplaining way which made his character rise up into grandeur. Since Jesus has brought to light, life and immortality through the gospel, we will rest in his word and wait awhile, then go hence and join Brother Sweeney in the song of "Moses and the Lamb." God bless his wife and children and may Jehovah's strength and a Father's love shield them.

J. D. NESOM, Pastor.

THOS. J. HOPKINS.—Our dear brother in Christ, our friend in love and service, "Tom" Hopkins, as he was familiarly called by all who knew him, was born near Brooksville, Miss., Dec. 1, 1863. Here he grew up to manhood among the friends of his parents and youth, and numbered his own personal friends by the scores and hundreds. Indeed, all who loved manliness, trustworthiness, purity, goodness and nobility of soul loved Tom Hopkins, for he was as fine an embodiment of the highest principles and most radiant virtues as it has been my lot to know among men. On the 28th of October, 1886, he was married to Miss Sallie Bell, of his native town. Of this union there were born three children, two girls, Louise and Willie, and a son who bears his father's honored name. All the children survive to mourn their irreparable loss. His loved and devoted wife was spared to him and her children for only a few years. Passing to the great beyond, she left her husband to fight the stern battles of life alone and to rear his children as best he could. To this always difficult task he bravely addressed the best energies of his life and the unwearied devotion of his soul. To them he became a gentle, watchful, painstaking, loving, kind, self-sacrificing, thoughtful, exemplary father. He fully appreciated the delicate responsibility and earnestly and worthily met it in love, fidelity, godly administrations and purity of example. He never married again, but made his children, their welfare, happiness and station in life, the very end of all his care and earthly happiness. They were his heart, they were his ambition. Brother Hopkins passed quietly and peacefully (as the lamp burns out) to his heavenly reward on Oct. 28, 1908, after a short illness from typhoid. The word quickly passed out: "Tom Hopkins is gone!" The writer was on his way to his bedside when the awful message met him, "he is gone." Oh, the sadness of that word to scores of loving friends! "Gone!" It was filled with inexpressible pain that settled in sorrowful reflection about many an aching heart. Yes, gone, but not forgotten, "he, being dead, yet speaketh." Brother Hopkins will continue to live in hearts made warmer, in lives made better, in thoughts made higher, in spirits made lighter and sweeter, and in souls made holier. He was denied the early advantages of education in any high sense, but his common sense, his keen insight into business, men and things was very remarkable, indeed. He was a man of the open eye, a clear vision and a judgment seldom at fault. His intellect was of high order and naturally brilliant. As a business man, he was wise, careful, sincere, honest, truthful, just; all could and did trust him absolutely. As a citizen, he was of the highest order. He was for everything good, and against everything wrong. He was public-spirited, enterprising, progressive, genial and clever to a fault. As a Christian, he was known by all men. Here is where his greatest virtues shone the brightest: he loved his Savior, his pastor and his church. To them all he rendered the best treasure of heart and life in noble and exemplary service and generous liberality. His pastors loved him as a brother, and always felt the warm heart-throb of his love and sympathy. He was always with his pastor, heart and hand. Faithful as an official in his church for years, he won the appreciation of all good people. The Sunday school, of which he was for years the efficient and loved superintendent, was the pride and joy of his heart. There he did his lasting work in hearts of young and old. He was a wise, gifted and most successful Sunday School man. The young and the old loved him and trusted in all things. He was not a weak and effeminate man, but a man of strong convictions, determined ideas and clear views, who stood for something because he saw something to stand for. As an evidence of the esteem in which the people held him, the large church was crowded to overflowing at his funeral, and nearly all eyes were dimmed and all hearts softened and sad. There were present six or eight ministers and people from all the surrounding country. Of all I have known, I have never known a finer specimen of a man. God bless his memory and his children!

L. M. LIPSCOMB.

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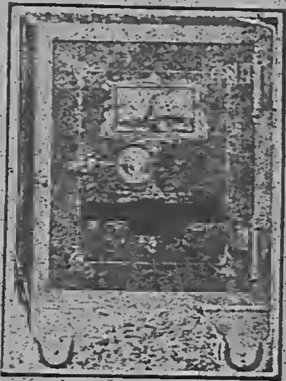

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FROM [illegible], MISS.

[illegible]

[illegible] Miss Amy Lucas, of Jackson, Miss. [illegible] a fine worker, and I need not say that since she has come [illegible] the work is going on a great deal better than before. At Quarterly Conference, July 24 and 25, Brother E. S. Lewis advocated the building of a parsonage, and the people [illegible] to commence the work at once. When [illegible] finished it will be a home for any preacher to be proud of, for these people have never done things halfway. I shall tell you more of this later. I need not [illegible] that with Brother Lewis presiding, the Quarterly Conference was a session of great spiritual [illegible] and [illegible] many were greatly [illegible] by his preaching. Brother Ellis was in attendance and enjoyed greeting his old friends. His condition is improved [illegible] the rest which he has enjoyed, and it is hoped that he will be able to take work at Conference.

I shall be glad to send you an account of the meetings held on this charge later on. With best wishes,

JAMES S. DUKE, P. C.

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As a *general Tonic* it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and $1.00.

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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

Sunday School

By W. B. Campbell.

LESSON FOR AUG. 15, 1909.

PAUL'S THIRD MISSIONARY JOURNEY—EPHESUS.

(Acts xix. 8-20.)

Golden Text: "The name of the Lord Jesus was magnified." Acts xix. 17.

When Paul departed from Corinth he closed the second missionary journey; before he began the third, he visited the churches that had been established, and then went to Jerusalem. He did not remain away from what seemed his chief field of labor—that part of Asia Minor just across the Aegean Sea from Greece—for very soon he came to Antioch, his first starting point, and from there he came to Ephesus. In the meantime God had provided a laborer for the field at Corinth. It is wonderful how Priscilla and Aquilla were made to be of such vital service in doing their part in the preparation of Apollos for the work begun by the apostle. The hand of the Lord was in it all, and in the lives of all of God's children the Lord chooses and directs all changes.

When Paul arrived at Ephesus his first work was to get the disciples in sympathy with him, so that he could feel that he was not alone, but had some that supported and aided him. He found disciples there that had not heard the gospel in its fullness, but had only received the baptism of John, preceded by a gospel of preparation for him who should come after John. This leads us to suppose that the disciples of the Baptist went forth to preach before Jesus actually began his ministry. If they had remained in the region around about Jordan until after the baptism of Jesus, and heard the words of John on that occasion, how could they have preached any but the full gospel of Christ? The twelve men at Ephesus that were baptized again, also Apollos from far away Africa, were living evidence that John's message was wide spread. Had they only waited to see John point out Jesus as "the Lamb of God that taketh away the sin of the world"!

Paul needed human friends and support at Ephesus, for it was a city given over to superstition and idolatry. The apostle began his preaching in the synagogue, as it was his custom to give the gospel to the Jew first. Paul spoke with boldness, and with his native force did he reason of things pertaining to the kingdom of God. But there were some that, instead of yielding and accepting the gospel, were hardened and made obstinate in their first belief. The gospel has a fearful effect on him to whom it is not a savor of life unto life.

Seeing that his work was fruitless among the Jews, Paul turned again to the Gentiles with the message of pardon and peace. He preached no more in the synagogue, but taking his disciples he went to a place called in the Scripture "the school of one Tyrannus," where he continued the work for two years. In this city of Ephesus there was a force at work that must be met with a power of the same appearance of mystery. "God wrought special miracles by the hands of Paul" in order to bring to naught the many tricks and devices such as the seven sons of Sceva practiced upon the people. Things taken from Paul's person, such as handkerchiefs or aprons, had the power to dispel the evil spirits from those thus afflicted. The sons of Sceva thought they could also use the power of the name of Jesus, and they could if they had had the right motive—if they had listened sincerely to Paul's preaching and learned in their hearts who Jesus was. Not knowing the power or the sacredness of Jesus' name, they attempted its use for their magic tricks; they took upon their profane lips the name of the Son of the Most High God, and called it over one that was possessed by an evil spirit. The consequence of such a presumptuous act was most disastrous to them, for when they adjured the spirit in the name of Jesus, whom Paul preached, the evil spirit caused the man to say: "Jesus I know, and Paul I know; but who are ye?" With that the man leaped upon them and beat them so that they fled away naked and wounded. When this was known, fear fell upon them all, and the name of the Lord Jesus was magnified. This was what might be called preaching Christ in a negative way, as compared to Paul's positive and earnest manner.

The name of Jesus is known by evil spirits; they even believe and tremble; and in that unseen world, where spirits dwell, the servants of Christ are known. Evil and wicked men know Jesus, and call his name more often than do religious people; but they call it with more horrible blasphemy than did Sceva's sons.

There was a time of repentance in Ephesus, and true repentance, such as is shown by works, for those that practiced magic, destroyed their curious arts and books, thus putting away from them all means of returning to former wickedness.

How Paul must have glorified God for the happy ending of such monstrous superstition; he never dreamed that God would call forth the voice of evil spirits to testify to the blessed name he preached.

Are each of us known in that mysterious land where spirits dwell? We would fain believe it. When we were born, there was for each of us begun an eternal individual entity, and when we leave this world we take our place that our deeds in this life have prepared for us. Overwhelming thought! Let us be prepared!

$100 Reward $100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for a list of testimonials.

Address, F. J. CHENEY & Co., Toledo, O.

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Take Hall's Family Pills for constipation.

SHILOH CAMP MEETING.

The Shiloh Camp Meeting, of the Shiloh Charge, Newton District, will begin Friday night before the first Sunday in September (Sept. 3, 1909). Rev. T. F. O'Neil, presiding elder of the Newton District, and Rev. W. L. Hightower, of the Philadelphia Charge, have consented to do most of the preaching. Rev. H. F. Tolle, of the Lake Charge, will conduct the singing.

All preachers are invited to be with us to help in the work of our Father's kingdom. We earnestly desire the prayers of God's people for the conversion of sinners and the perfection of Christians.

J. F. McCLELLAN, P. C.

LAKE CAMP MEETING.

Aug. 20 to 26.

Good preaching, good singing, beautiful grounds. Come and have a pleasant and profitable time with us. Sincerely,

H. F. TOLLE, P. C.

Alabama Man Says Tetterine Cures Eczema.

Morvin, Ala., August 1, 1908.

I received your Tetterine all O. K. I have used it for Eczema and Tetter, Ringworms, Old Sores and Risings and can gladly recommend it as a sure cure.

J. R. DeBride.

Tetterine cures Eczema, Tetter, Boils, Ringworm, Dandruff, Cankered Scalp, Bunions, Itching Piles, Chilblains and every form of Scalp and Skin Disease. Tetterine 50c; Tetterine Soap 25c. At druggists or by mail direct from The Shuptrine Co., Savannah, Ga.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Camp meeting at Sam Jones Campground, Miss., Aug. 5-15.

Missionary Training Conferences—
Hot Springs, Ark., Aug. 10-12.
Monteagle, Tenn., Aug. 13-15.
Montreat, N. C., Aug. 17-19.

Lake Camp Meeting, Lake, Miss., Aug. 20-26.

Shiloh Camp Meeting, near Pelahatchie, Miss., Sept. 3.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

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PINEVILLE, LA.

Dear Editor: Allow me a space in the Advocate to tell the brethren of another outpouring of divine blessing. We held an eight days' meeting at [illegible], and was assisted by Rev. T. B. Hoffpauir, of Estherwood, who did some fine preaching. Some people drove eight miles to the service. The whole community was awakened as never before. Some of the old residents said it reminded them of old times when some of our elderly men were on the work. Such as J. L. P. Sheppard, Brother Wynn and J. J. Hoffpauir.

There were six conversions and additions to the church. The work is looking up and we expect better times.

When I read Bishop Ward's letter in the Advocate, I said that I could tell him at Conference that we were first trying to reach the people committed to our care. The Pineville Charge now consists of seven appointments.

F. J. McCOY.

CONSERVATION AND PATRIOTISM

The First National Conservation Congress of the United States to be held under the auspices of the Washington Conservation Asociation, and in connection with the Alaska-Yukon-Pacific Exposition, Seattle, Wash., Aug. 26, 27, 28, 1909, promises to be the greatest event in this year of conventions on the Pacific Coast.

Conservation appeals to the patriotic sentiment of every loyal American citizen and demands time for thoughtful consideration. It enters the office of the busy man of affairs and commands an audience. It crosses the field of the tiller of the soil and halts the captain of agriculture for a personal interview. There is something in the subject that suggests prompt and concerted action in every possible field of human endeavor.

Conservation means more than speculative advances into the realms of future financial prosperity. It deals with the present and with the future years in a way that arouses the student of political economy to immediate action along the lines of protection for all that goes to make up the channels of industrial progression.

The conservationist is not an alarmist only to the extent that he desires to change the system of utilizing natural resources so that present prosperity will continue and future sources of wealth be not destroyed. It is his mission to educate the producers and the consumers in the work of proper utilization of natural resources.

The duty of every citizen is plainly written on the pages of Time. He must care for himself and his family, be loyal to his country and devoted to the cause of liberty in all its varied meanings. Such work can best be accomplished by promoting that which produces individual happiness and national prosperity.

Intemperate use of the gifts bestowed by nature for the use of man brings personal disaster. That results in community retrogression and national dissatisfaction.

Conserving natural resources insures progression and collective happiness, so far as the influence of individuality controls the actions of subjects under immediate environment.

It is the purpose of the modern conservationist to close the doors of waste and extravagance and educate the human family to a higher appreciation of the things coming from the earth for the use of man. Such gifts are embodied in the subjects of irrigation, water, forestry, mining, good roads, and other means for transportation, pure food, correct morals and the proper relation of capital to labor in the adjustment of the affairs of State and Nation. Such topics can be handled by practical men to a better advantage than by leaving the consideration of such to mere theorists or political combinations of selfish interests.

The First National Conservation Congress will be composed largely of men of the hour devoted to the uplifting of the families of the Nation, and preserving the commerce of the country. It will have representatives from practically every State, called together in one common cause—who understand the necessities of the movement, and are qualified to speak intelligently on the topics under discussion. The Congress will be the largest and most enthusiastic meeting of conservationists since the famous Conference of Governors at the White House, when former President Theodore Roosevelt opened the campaign for right use of all of the remaining natural resources of our country.

FROM AMORY, MISS.

Mr. Editor: From all I can hear I am of the opinion that temporal and spiritual prospects for this part of our Conference are above the average. Amory lies in the midst of perhaps the best formed section of our State. The high table lands of the "Trace road" are largely owned by the men who till them, and who are learning to get the very best results for their time and labor. Two hundred bushels of Irish potatoes and a bale of cotton from one acre in one year looks mighty good to a Mississippi farmer. The way they do it: he plants his potatoes as early as conditions will allow, about five and a half feet apart, and after they have been well worked, he plants (of course at the proper time), cotton between the rows, and by the time the cotton is ready for heavy plowing the potatoes are dug and out of the way, and then it would do you good to see that cotton spread itself. Of course, potatoes and cotton have been scientifically fertilized, and some of these farmers have learned how to keep Irish potatoes through the Summer, and get the higher price in the Fall and Winter. A canning factory is encouraging the bean, tomato and sweet potato industries.

Amory is also the half-way station between Birmingham and Memphis on the Frisco Railroad; engines and crews are changed here. So Amory is the best town between these two cities with a great future.

We have one of the best equipped school buildings I know of. Our church is well established with more than her share of the best citizens to encourage and help the pastor bring things to pass. A sadness comes into my heart when I remember this is my fourth year. Amory and Nettleton together as they are now, first, second and third Sundays at Amory; fourth and third at Nettleton, make a most delightful pastoral charge and a pleasant place to live. Amory is a town of many artesian wells. I am just in from Paine Memorial Church, Smithville Circuit, where I assisted Brother W. A. Bowlin in a good meeting. The people justly think well of Bowlin, for he is doing things on the Smithville Circuit; but that is nothing new for Bowlin; he always does things; he has an art in busting the devil out of a soul.

We get an occasional glimpse of our strenuous presiding elder. Felts is wide awake, aggressive, intelligent and faithful, giving special attention to the outlying charges and this meets the hearty approval of the pastors and laymen of the stronger churches. Some of our laymen say this is the best mission money we pay, when we make it possible for the presiding elder to help the weak places. So, go on, Brother Felts, and he is going.

Doctor, I read a second time this morning J. R. Bingham's tribute to Bishop Galloway; seems to me I came nearer seeing the good Bishop in all his fullness through Brother Bingham's pen than any other.

W. S. SHIRMAN.

BISHOP C. B. GALLOWAY.

RESOLUTIONS.

Whereas, God in his infinite wisdom has seen fit to call to his eternal reward that prince in Israel, Bishop Chas. B. Galloway; and whereas in his demise we feel that the church has lost one of its greatest preachers, the State one of its purest and wisest citizens, and the nation one of its truest patriots; be it, therefore, resolved

First, That we reverently bow in humble submission to the will of the Father while we tender this memorial of love, honor and respect to our departed brother.

Second, That while we miss his noble personality from the walks of men, we still have his sweet and inspiring influence and example with us.

Third, That the life of this great and good man should be kept fresh and green in the memories of the Church he loved and gave the best efforts of his great life to, of the State he served as one of its truest citizens, and of the nation of which he was one of the purest patriots; and for this purpose, we the members of Corinth District, of the North Mississippi Conference, desire to put ourselves on record as heartily in favor of the proposed Galloway Memorial Church to be built at Jackson, Miss., and pledge to its promotion and erection our best support.

Fourth, That these resolutions be spread on the minutes of this Conference and a copy be sent to the New Orleans Advocate to be published.

J. A. E. PYLE.
L. M. BROYLES.

The Great Antiseptic.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., is as truly antiseptic as any remedy can be, being composed of a number of the best antiseptic ingredients known to the materia medica. In addition [illegible] medicine, and therefore [illegible] advantage over other antiseptics [illegible] of greater strength. A test of it [illegible] be made in the case of [illegible]. Equally useful for man or [illegible]. 25c a bottle. Druggists.

GALLOWAY MEMORIAL.

Hollandale Sunday School	$2.00
Dockery Sunday School	10.00
Starkville Sunday School	21.66
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J. R. BINGHAM, Treasurer.
Carrollton, Miss.

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"Hughes' the best. [illegible] been selling Hughes' Tonic for years. It is the best remedy for chills and fever, curing several cases with one bottle. Honest and valuable remedy." [illegible], Druggists. 50c and $1.00 bottles.

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THE C. S. BELL COMPANY, HILLSBORO, O.

CHARTER,

OF THE

National Co-operative Development Company, Ltd.

STATE OF LOUISIANA,
CITY OF NEW ORLEANS.

Be it known that on this 9th day of July, one thousand nine hundred and nine (1909), before me, J. Marshall Quintero, a notary public in and for the parish of Orleans, State of Louisiana, duly commissioned and qualified, personally came and appeared the persons whose names are hereunto subscribed, who declared that, availing themselves of the laws of this State relative to the organization of corporations, they do, by these presents, organize and constitute a corporation for the object and purposes herein set forth.

ARTICLE I.

The name of this corporation shall be The National Co-Operative Development Co., Ltd.; its domicile shall be in the City of New Orleans, Louisiana; it shall have corporate existence for fifty (50) years from the date hereof.

ARTICLE II.

The object and purpose for which this corporation is organized are to buy, sell, rent and lease all kinds of lands and to acquired by purchase or otherwise minerals, oils and gas of all kinds that may be in and under such lands and to sell the same, either in their natural condition or in a manufactured condition.

ARTICLE III.

The capital stock of this corporation is hereby fixed at one million dollars ($1,000,000), to be represented by one hundred thousand (100,000) shares of the par value of ten dollars ($10) each. Each share of stock shall entitle its owner to one vote, either in person or by proxy, at all meetings of stockholders. This corporation shall commence business and be a going concern when five thousand dollars ($5,000) of said stock shall have been subscribed for.

ARTICLE IV.

There shall be a board of six directors of this corporation in whom all its corporate powers shall be vested, a majority of whom shall constitute a quorum. They shall select from among their number a President, Vice-President, Second Vice-President, Secretary and Treasurer, no two of which offices shall be held by the same person. Citation shall be served on the President; in his absence on the Vice-President, and in the absence of both of these on the Second Vice-President.

ARTICLE V.

The first board of directors of this corporation shall be: Edwin J. Larkin, Charles A. Celestin, Leon E. Marion, Ambrose J. Guidry, Sidney Story and Philip H. Mentz; of whom Edwin J. Larkin shall be President, Charles A. Celestin shall be Vice-President, Leon E. Marion shall be Second Vice-President, Ambrose J. Guidry shall be Treasurer, and Sidney Story shall be Secretary; all of these directors and officers shall hold office until their respective successors shall have been elected.

ARTICLE VI.

On the first Monday of January, one thousand nine hundred and ten (1910), and annually thereafter, the stockholders shall meet and elect a board of directors; the secretary shall give ten (10) days prior notice of said meeting by mail to each stockholder, in which notice he shall state the place, date and time of said meeting. As soon as said directors are elected, they shall meet and select the officers of this corporation to serve until the next election thereof shall be had. The failure to hold the elections provided for in this article shall not dissolve this corporation. In that event the officers and directors then in office shall remain in office until their successors shall have been elected.

ARTICLE VII.

No stockholder of this corporation shall ever be held liable for the debts, defaults or obligations of this corporation in any greater sum than the unpaid balance of any subscription due by him on shares of the corporation owned by him.

ARTICLE VIII.

This done and passed at my notarial office in the city of New Orleans, Louisiana, in the presence of H. A. Mentz and Edwin O. Cook, competent witnesses residing in this city, who hereto subscribe their names with said appearers and with me, said notary, after due reading.

(ORIGINAL SIGNED)
SIDNEY STORY,
One Hundred Shares
A. J. GUIDRY,
One Hundred Shares.
EDWIN J. LARKIN,
One Hundred Shares.
LEON E. MARION,
One Hundred Shares.
PHILIP H. MENTZ,
One Hundred Shares.
C. A. CELESTIN,
One Hundred Shares.
H. A. MENTZ.
EDWIN O. COOK.
J. M. QUINTERO, Notary Public.

I, the undersigned, Recorder of Mortgages in and for the Parish of Orleans, State of Louisiana, do hereby certify that the above and foregoing act of incorporation of The National Co-Operative Development Co., Ltd., was this day duly recorded in my office in Book 950, folio ——.

(Signed) EMILE LEONARD, D. R.
New Orleans, La., July 9th, 1909.
(SEAL).
A true copy. J. M. QUINTERO,
Notary Public.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, AUG. 19, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 31.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2793.

Glances at the World.

We sometimes wonder if newspapers would not give as much news and be as well paid if they could be induced to secure correspondents that would report the good as well as the bad, and not report everything out of the ordinary as a sensation. The reporters or correspondents, as a class, aim at the sensational, and not one-tenth of them are in sympathy with the reform elements of society. And, if for any reason, they feel compelled to make reports favorable to reform ideas or projects, as prohibition, law and order work, Sunday observance, etc., almost invariably they accompany the report with indications of contempt. Never yet have we seen a report of such things in a daily paper accompanied with any words of approval. Is it the settled plan of newspapers to employ none but such reporters as these? Then it is not strange that their press-dispatch columns are stocked to overflowing almost entirely with news of the bad doings of society. It is bad enough for editors to argue in a dignified way against prohibition as a principle, and stand squarely for an open Sunday, but it is far worse to allow their correspondents all over the country to sneer at the work of the anti-saloon leagues, law-enforcement leagues, Sunday observance, and all such laws as look to the morals of society. They but encourage the lawless element, and breed them faster than good citizens can unmake them. It is a fact that first-class daily papers give much space to the work of the churches and benevolences of all kinds; at the same time they strangely encourage the bad, under the false impression, as we believe, that they give the public what the public demands. But were it true, why should a respectable paper cater to a depraved and destructive appetite?

* * *

Sensational dispatches went out to the country last week from Opelousas, La., to the effect that something dreadful had happened in that good old town. It was said that two men employed by the Anti-saloon League (or Law and Order League) as detectives to gather evidence against persons engaged in illicit liquor selling, had been assaulted and badly treated, and that the "mob" had threatened Rev. A. W. Turner, pastor of the Methodist Episcopal Church, South, who was out of town at the time. There was evidently some disorder growing out of efforts to enforce the prohibition law, but the matter was grossly exaggerated. Enough truth, however, both in the dispatches and in the letter of the sheriff of the parish to the Times-Democrat, to satisfy the public that the officers of the town and parish have not been as diligent as they should in protecting the people against the unlawful traffic in liquor, and they have, to say the least, allowed their town, for a while, to suffer in public estimation. They can redeem the good name of the town quickly by wiping out at once the little dens of infamy. About the same time of the story of the disturbances in Opelousas there came a tale of woe from Cincinnati, put out by one Rev. F. R. English, certifying that he had been set upon by a mob of four hundred persons in Ethel, Miss., and had a narrow escape with his life. The four hundred were white persons, who, he declared, became offended becuase he "shook hands with a colored presiding elder." Mr. English was president elect of Rust University, a school for colored persons, at Holly Springs. We do not know how much truth there is in the report, but how little there is may be inferred from the fact that Ethel is a small village of about four hundred persons, counting all, men, women and children, black and white. That President-elect English got badly scared there is no doubt.

* * *

In the contest over the local option election at Bristol, Va., the principal contention of the liquor men was sustained by the presiding judge. The prohibitionists sought to set aside the election on the ground that the liquor men paid the poll taxes of nearly one hundred voters in violation of the law, and gave their names. The liquor men demurred on the ground that since the election was over and declared, the prohibitionists had no recourse. The court held that the prohibitionists "cannot now come into court and attack the correctness of the treasurer's list of qualified voters, because they had two remedies, either of which would have covered the case before the election, and they pursued neither. He held that the court must presume that the treasurer's list of the persons who personally paid their poll taxes is correct, and that no evidence attacking it can now be introduced." According to this ruling the law is wholly on the side of the law breaker. Liquor lawyers and liquor men are always on the lookout for methods of getting around the law and find them if possible, and it is easy to see in this case that if the judge's holding is correct, the liquor men could prevent any knowledge of law violations getting to the knowledge of prohibitionists before the election. Succeeding in this, which it is likely they did in Bristol, they felt safe against attack. This is another case of aggrieved citizens being denied the right to go "behind the returns." The liquor victory at Bristol will prove the most costly ever gained in Virginia. It will hasten by many months State-wide prohibition in the "Old Dominion." So mote it be!

* * *

The policy of the Pope of Rome is never to go outside the grounds of the Vatican to emphasize the idea that he is a prisoner. This has been the case ever since the kingdom of Italy declared itself independent of the temporal power of the Roman Catholic Church, whose supreme ruler is the Pope. In this matter the priesthood has generally sympathized with the Pope. The following, which we quote from the Pittsburg Christian Advocate, shows that a change is taking place in the minds of the priests: "The political position of the Roman Catholics in Italy at the present moment is unusually interesting. Hitherto those under the influence of the priests have held themselves sullenly aloof from politics; but now, in spite of the will of the Vatican, a group of Catholic deputies has been formed in the Italian Chamber. They appear quite Liberal in their sympathies. One prominent member of the group has actually declared himself as a supporter of the unity of Italy, with Rome, as its capital—a blasphemy against the temporal power of the Pope which, of course, the Vatican regards with horror. But this, bad enough, is not the worst. The Pope directed that in the election Catholic voters should support only Conservative candidates. But many priests gave not only their votes, but all the influence they possessed, in order to secure the election of Liberals, and even Socialists. Dum Murri, the leader of the group, declares himself in favor of an 'Anti-Clerical Catholicism,' a curious programme for a priest who wears his cassock in the Chamber of Deputies."

* * *

The following account of a Chinese Sunday school conducted in New Orleans by Mr. William Frantz and a corps of assistants from the Canal Presbyterian Church is taken from the Times-Democrat of Aug. 2: "To the stranger the session of the Sunday school is keenly interesting. Pupils and teachers gather at 3 o'clock, and for an hour the silence is only disturbed by the murmurs of the teachers and pupils, who sit in pairs at little tables, a teacher for each pupil, poring over the books which give Chinese words and sentences and their equivalent in English. This, it is frankly admitted by the mission workers, is the attraction which impels the Chinese to come to the school. They want to learn English. The hope of the mission workers is to interest the Chinese in Christianity by giving them the opportunity to learn English. At 4 o'clock the books are laid aside, and a hymn opens the exercises. The hymn is, of course, in English, but those of the pupils who have progressed far enough to be able to pronounce the words join in enthusiastically. Some of those who were at school yesterday had good singing voices and added considerably to the melody of the chorus. The reading of the Ten Commandments in English follows, and the Decalogue then is read aloud in Chinese by one of the pupils. The Scripture lesson is read also in the two languages. When read in English Mr. Franz reads one verse and the assembled teachers and pupils repeat the next verse in unison. A prayer in English follows, and then one of the Chinese explains the golden text for the day in his own language, illustrating it by means of a specially prepared chart. A hymn then precedes the catechism lesson, which is in English, but printed in books with both English and Chinese characters. The Lord's Prayer in English, then in Chinese, follows, and the Doxology, sung in both languages simultaneously, completes the services. The Chinese who seek instruction at the mission are young men, all of them, and most of them are decidedly careful to have fashionable American clothes." Notwithstanding the principal purpose of these Chinese in attending the school is to learn English, we feel sure that great good will result, and Mr. Frantz and his co-workers are to be commended for their unselfish and zealous labors in the mission.

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DIRECTIONS.

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OUR EDUCATIONAL SITUATION.

By Rev. J. A. Rice, D.D.

One of the most important questions before the Church at this time is education, and with the permission of the editor of the Advocate I should like to speak to our people through a series of numbers of the paper on some aspects of that subject as it appears to me. Six years experience in that work and more than a score of years of observation have made me feel some of the problems very keenly.

And, first of all, let us ask what we mean by education. It is sometimes confused with knowledge, which is only a part of it. If mere teaching were all, anybody with the teacher's genius and sufficient knowledge could impart instruction. Just what do we mean by the term education?

Viewed from one standpoint, it is the development, regulation, and satisfaction of the soul's fundamental desires and direction of its abiding interests. Back of all human motive and effort are longings native in every normal heart for health, wealth, sociability, knowledge, beauty, rightness, God.

The call made by the physical basis of life for training in the art of living, the most difficult and the least understood of all the fine arts, need not detain us, and we pass to the desire for wealth.

The productive power of culture is only now beginning to be felt. The business world is calling for college men. It is being discovered that those elements of manhood, which are brought to their fullness by college training are the very ones that produce results in every field of endeavor. Some years ago, the editor of "Who's Who, in America," studied the list of 7852 Americans of more than local note published in that book with a view of determining what effect education of the various grades has had on success in life. It thus appears,

First: That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

Second: That a common school education will increase his chances nearly four times.

Third: That a high school training will increase the chances of the common school boy 23 times, giving him 87 times the chance of the uneducated.

Fourth: That a college education increases the chances of the high school boy nine times, giving him 219 times the chance of the common school boy, and more than 800 times the chance of the untrained.

It is a surprising fact that of 7852 "notables" thus gathered, 4810 proved to be full graduates of colleges.

While the making of money is only one kind of success, where the public school term is longest in the United States, there the average productive capacity of the citizen is greatest, and there also is the center of supremacy in commerce and industry. This shows that a State's best investment is in her sons and daughters. The productivity, for example, in Massachusetts is twenty times the cost of maintaining the public schools. The present growing ascendency of labor over capital is due to the dependence of great combinations upon the application of science to practical problems and the efficiency of skilled labor in managing these mammoth machines. But real wealth is not simply material possessions. No personality is complete without "that lordship over things which orders them about, moulds them at the caprice of its own imagination," marshals them to its service. The creative instinct, which is in us all, is the psychological foundation of all industrial education. The blacksmith, the cabinet-maker, is more a master of the world than the multi-millionaire without this sense of dominion. "Thou madest him a little lower than God" is the scriptural estimate of man's place in the universe. The real poverty of the Congo cannibal in St. Louis that put his face against the wire fence between me and him and cried "money, money," consisted not in the lack of money, but in helplessness before the limitless resources of nature. For "wealth is man's first realization of independence among world forces."

No less important in the progress of self-achievement is the desire for sociability, for those spiritual reactions of personality upon personality, which belong to intercourse between individuals based upon a mutual recognition of personal integrity and worth. To individualize and socialize "the downmost man" ought to be the passion of every State and of every institution. The infinite worth of the worst calls for the spirit of Jesus, which assumes that none are beyond the reach of tireless love and that the bringing of one soul to itself were of more value than all the world beside. You remember Holmes' story of the old desk—how on a visit to the old homestead he was listlessly fumbling about it and accidentally touched a spring that released a secret drawer never before opened. The desk had been in the family for generations, but nobody ever knew of the drawer. So beneath the cyclonic whirls of the outer life there is in us all a hidden recess where precious treasures lie concealed. It is the mission of the wise educator to discover them and bring them to the service of society. Some years ago, when I lived in Darlington, a penniless, friendless, half-idiotic negro, alone in the world, was cutting wood in our back yard one day when our little blue-eyed boy standing by looked up into his face and said: "George, I love you." The negro threw down the axe and went away muttering to himself as far as we could hear him: "Somebody loves me; somebody loves me, loves me, loves me!". Five years after we had left there, while on a visit to the town, I met George on the street, and when he recognized me he asked only one question: "How's Old Blue?" and went sauntering off down the street, muttering, "I must see Old Blue some time." His whole life had been made over by one sentence from a little curly-headed boy. So the touch of sympathetic spirits brings us to ourselves and creates for us a new heaven and a new earth.

It has been said that the history of two worlds can be written on half a postage stamp. It would be an interrogation mark on one end, an exclamation mark on the other, with a thin line between. Raising and answering questions, research and the distribution of knowledge are alike the work of the modern educator. The true investigator, meek and lowly in spirit, letting go all else, despising all else, dead to all else, shut up in his "closet of alone desire," is slowly laying in solitude and silence the foundations of the coming age. The teacher's purpose is to enable the individual to fill his peculiar place and to live his highest life in the world. He makes, for example, the plowman master of his craft, and puts the greatest possible distance between the man and the mule.

It was asked of Darwin what it would profit a man, if he gained the origin of species and lost his sense of poetry. The aesthetic revelation of the world to every young heart is not the least important phase of the work of education, for the zest of life can come only to hearts that can revel in the beauties of literature, music, art, nature, and life.

And again, there stands over us all an ideal self that will not let us alone in our sleep, a voice sweeter than any tones yet uttered, a hand stronger than any yet put forth, a life richer, fuller, more powerful than that yet lived, and there are longings in us all for a larger place in the world. These upward and outward impulses are the sociologist's desire for rightness, which is an element in every normal individual. Education seeks to develop, regulate, and satisfy these desires for health, wealth, sociability, knowledge, beauty, rightness.

There is one other, and that the most fundamental, universal, and vital of all. I have put it last, but Moses put it first, for in response to its call he began his first instruction in the principles of citizenship by bringing the people out of the camp to meet God (Ex. xix:14-17):

"Creeds change;
All outward forms
Recast themselves.
Sacred groves, temples and churches
Rise and rot and fall.
Races and nations
And the various tongues of men
Come and go and are
Recorded, numbered,
And forgotten in the repetition
And the drift
Of many ages.
All outward circumstances
May be different;
But there lives no man—
Nor ever lived one—
Who in the silence of his heart
Feeling his need
Has not cried out
Shaping some prayer
To the unchanging God."

This desire is, therefore, as truly a part of the normal personality as any other, and to fall short of developing, regulating and satisfying it, is to fall short of making men and women, and to fall utterly where failure is most disastrous; for if every other cry of the heart is answered and this is smothered or hushed, the student leaves his alma mater a mutilated soul.

THE METHODIST CHURCH, SOUTH.

By Rev. A. H. Williams.

When the division of the Methodist Church occurred in 1844, the word "South" was attached as a mark of distinction and to indicate the location of the Southern Methodist Church. "Methodist Episcopal Church in the United States" sounds a bit more pretentious, but even the United States is provincial in a sense. To blot out all sectional features, and to indicate a disposition to pose as the world church, in fact, it might do to say "Methodist Episcopal Church of the earth."

The word "Methodist" indicates the kind of church, "Episcopal" suggests the form of government, and "South" the more immediate location.

The greater strength of the church (South) is in the south part of the United States.

That location is disliked by no few people, and the same was true of "Nazareth" in the Savior's time. "He is a Nazarene," they often said, and "Can any good come out of Nazareth?" "He is a Southerner," some say, and "can anything good come out of that country where slavery once prevailed?"

Such standards and tests were discarded by the Divine Christ, and little did he discourse of Nazareth. He came for a purpose, and understood himself and "kept moving," and consumed his time and efforts in locations of most needs and of greatest opportunities for the objects of his coming. But still, on occasions, due consideration for human opinions or human inquisitiveness, might demand an explanation; but the Savior settled all by saying, "by their fruits ye shall know them," not by Nazareth, or by Dixie, Japan or the United States, nor even by the opinions or previous customs of slave-holding or non slave-holding people, but "by their fruits."

Opinions vary and locations differ, but "the fruit of the Spirit" and other kinds of fruit indicative of a good church are everywhere and always the same. Are we spreading the gospel, getting people saved, building churches, founding great schools and circulating good literature? If so, then ours must be a good church. It is better to know if Christ is with the man than to know simply his name and place of residence, or even political opinions. Humanity is clannish, to an extent anyway; and where is the man who can please all the clans, or even love them all just the same? He may change his name, modify his opinion, and round up the corners of his being until every distinction is blotted out entirely, and even then some inquisitive specimen of the genus homo would propound the question: "Well, what did you change your name for?" and "Oh, just so, yours is the old Southern church, and you lived at the South," so that explanations must be made, and all churches and individuols do make them more or less, and should do so. It is very much more convenient and honoring to state the case simply in keeping with the facts of history

Churches, like men, to be valuable must be distinctly something, anyway. The jelly fish is valueless for use; he can neither swim nor flap, nor fight, and is poor for diet. But a real fish graded as excellent, even though he may have fins and horns, and the power to spin through the water in perfect accord with the designs of his existence, and such is true even though he may originate in frozen oceans or in the waters of the South Sea islands. He is a fish, from whatever point of the compass he may hail, and sensible, unprejudiced people ordinarily will so consider, provided he is not a "mullet head" or a great denizen of the deep with swallowing inclinations too fully developed. The "blind leader of the blind" and the swallower of the churches are alike to be dreaded.

The Methodist Church, South, having its largest plants and greatest strength in the Southern half of the United States, and classing as the second greatest body of Methodists in the world, needs no apology for its existence. By all signs it is divine in origin and approved of God and possesses a distinct mission—not simply for the special work of going to "teach all nations," but also in being qualified abundantly to "begin at Jerusalem," and the Jerusalem of the American country is much at the South, and the "ends of the earth" are to be represented yet more in this section as the years pass.

Mayhew, Miss.

A WORD FROM THE PARSONAGE.

By Dr. T. B. Holloman.

In the Advocate of July 29th appears an article from the pen of "A Layman," titled "A Word From the Pew," containing several suggestions; and some of which, as pastors, we will do well to "sit up and take notice."

But, if Brother Layman would allow, it might be suggested that there are two sides to every proposition. Now, this writer was reared away out in the country and knows all about the advantages and disadvantages, ups and downs, conveniences and inconveniences of country life—was twenty-five years old before he had any experience in town or city life. My father's house was the preacher's home, and for fifty years he served as steward in the church.

In all this I have heard much conversation concerning church and church life long before I knew any of its real labors or responsibilities. This much, by way of suggestion, that I have only the kindest feeling for the brother in the country and on the circuit. I agree with Brother Layman that the pastor should know ALL of his people, and cannot understand how he can succeed in his work if he does not. From his communication, I conclude that Brother Layman is a man of intelligence, and from its scope, also of experience. My observation has been that the average Methodist preacher does more pastoral visiting, and more work outside of his own communion than any other minister. This is a legitimate fruit of our itinerant system. Time was when on the big circuit he could use the same sermon frequently, but not so in this day of smaller works. This, with the more extensive education of the people, makes it necessary for him to give more time to books and preparation.

As to pastoral visits. What constitutes a pastoral visit? To go from house to house and listen to the same old story of complaints, disaffections, and neighborhood gossip "ad nauseum." Only a few weeks ago, a minister said to this writer, "I'm sick of such talk as I am forced to hear often in my rounds," and this is not an isolated case. Again, how often should the pastor call, under ordinary circumstances? Dr. Theodore Cuyler, the great Brooklyn pastor, and who stood at the head of the list in that particular, said that it was his custom to visit once a year the homes of his people; and then to give attention more closely to the sick and his pulpit preparations. This writer recalls a pastorate which he served, and concerning which his predecessor said, "Brother, you'll find a good many babies there to be rocked," and veritably he was correct; and yet all of my rocking, added to the rocking and soothing syrup of predecessors, never developed one to whom I could feed the stronger meat. After four years they were still demanding more rocking and more of Mrs. Winslow. Often the pastor receives general invitations which bear embarrassment on their face, "Come to my house any time, you're always welcome." "Don't wait for special invitation." "When you come within a mile of my house, just stop, we've always got a place for your horse, and a PALLET for you, just come on."

Many of these invitations are sincere, and others not so much so as the pastor often finds to the embarrassment of himself and the home. There is a member of the Misissippi Conference who had this experience (having had many of these general invitations.) He had preached to a crowded house (for he was a popular man and preacher). "Brother Star go home to dinner with me." "Well, Sister, I dined with you when here last. I'll wait for invitation elsewhere, and if I get none, I'll come." Half hour later found his horse at that Sister's door, and yet there were those who made charge that this brother sought only the select. I am inclined to think that Brother Layman is a member of some board of stewards and as such, he must know how rarely it is that the pastor is assessed more than a bare living—his salary is determined by the question, "How much can he live upon?" and often that is a scant living when compared with his membership, and the family dependent upon his labors. He must supplement with garden patch, which requires his attention. If his people were liberal in assessment and prompt in payment, it would doubtless be different.

Again I would suggest to Brother Layman that with the present collections demanded of the pastor, he might find that it would help the membership to "enjoy their religion," if they would respond to the pastor's calls and thus relieve him of a burden which is an annoyance to any pastor and a hindrance to his "enjoying his religion." I am pursuaded that if such laymen as the brother to whom I write could be at our District and Annual Conferences and hear the almost audible groans of the preachers when discussing these collections, that they would loose and let the pastor go on to the higher work of his ministry. Yes, as a pastor, I thank you Brother Layman for your brotherly suggestions and as minister who has made little reputation other than that of trying to visit, with system, from house to house, I beg that you relieve us of the unnecessary tax to strength and patience in raising these Conference collections.

If you come within a mile of my house, stop and see me, my Brother, and we'll talk it all over, either on the front porch or around the hearthstone.

COUNTRY CHURCHES.

ARE WE ASSESSED TOO MUCH?

By A Local Preacher.

Dear Doctor Boswell: By your permission I wish to discuss briefly the above, and in part answer the question. The question naturally arises if we are not assessed too much, then why are not the assessments all paid in full? This question I wish to answer first. When I hear some things from the pulpit, and see the methods used, and the manner in which these collections are attempted (?) to be collected, I am not surprised at the result in so many instances, and the preacher is forced to make his report to the Annual Conference that the "finances are not in full." Now the pastor should not, when he presents these several claims of the Church to his congregation get up with a long face, and dronelike tone of voice tell his people "that the Church makes it his duty to try to collect the assessment that we are taxed with," and then adds that while he thinks "the two hundred dollars assessed to the circuit is too much," he hopes the brethren will give him a liberal contribution. If a stranger was to step in just at this point he would likely think from the appearance of the preacher and the congregation that it was a funeral occasion, and when the collection is announced, seven dollars and fifty cents being the total from the large congregation, the preacher with great profusion of words thanks the people for their liberality! Now, under this kind of management the assessment is too much. Then the preacher should not, when presenting these claims to the people, tell some funny antedote to tickle the ears of the world, and worldly-minded church members, if he does, the result will not be much better than the above collection referred to. If the preacher is not informed on the subject he should read his Bible and stay on his knees till he learns better. Says one, "How should I present these claims of the Church?" I answer by asking a question, How would you do if acting as a business agent for some great and reliable commercial company? why you would present the claims of the company as politely, earnestly, as intelligently, as business-like as you possibly could. Then the same method will apply to the business or financial part of the Church. Try it, brother, and see.

I am not much surprised at the indifference of so many of our people, when the great mass of them do not know anything about what the Book teaches on this subject and it seems to me that many of our pastors are rather backward about informing them from a Bible standpoint on the subject. Now, Brother, let's get what the Bible teaches on this subject and give the people the benefit of it in the Spirit of the Master, and you will be agreeably surprised to see what an awakening of conscience will take hold of your people, and do not talk about the folks giving to the Lord for until they have paid the tenth they cannot give anything. This, to my mind, is the weak point in our Methodist system. "Cry aloud and spare not," is just as applicable at this point as it is at any other. God holds the preacher to strict account at this, as well as at any other point, where it involves a breach of trust. Let the narrow-hide bound church member cry out "preaching for money," if he will, you know better and the Lord knows that it is a false accusation, so you need not be alarmed at this, you would not miss him much if he should withdraw his financial support from you; the Good Shepherd will look after the preacher that does his whole duty. And the people as a whole will have more respect for him. May we, as preachers, give the people a "thus saith the Lord," for everything we say or do.

The Centenary College of Louisiana,
SHREVEPORT, LA.

FOR CATALOGUE OR OTHER INFORMATION, ADDRESS
President W. L. WEBER,
Shreveport, La.

NEXT SESSION OPENS SEPT. 15.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.
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LOUISIANA METHODIST ORPHANAGE.

Dear Brethren: By request I am writing a short history of the Louisiana Methodist Orphans' Home.

In 1896, while I was serving my first pastoral charge, at White Castle, I opened my church to Rev. Alfred E. Clay, founder of the Waifs' Home, New Orleans. As I listened to him tell of the Home I was seized with a burning desire to see the Louisiana Conference own and operate a Home for helpless children. The impression grew on me that we should be doing our share in the matter of child saving. About six years later, as I took the train in Cousbatta for Conference at Alexandria (December, 1902), the representative of the Louisiana Baptist Orphanage, Rev. T. J. Barret, alighted. We exchanged the usual greetings and I learned that he was on my work looking after some orphans for the Baptist Orphanage.

I felt more than ever that we must do something ourselves. I went to the Conference with these longings in my heart. On Saturday, Dec. 20, 1902, I introduced the following resolutions: (1) Resolved, That it is the sense of the Louisiana Annual Conference that we as a body establish an orphanage to be maintained and operated under our supervision; (2) Resolved, That we request Bishop Key to appoint an Orphan's Home Board that shall be empowered to receive donations and to locate a site for the domicile for said orphanage. (Signed), J. D. Harper, W. H. Hatfield, G. D. Purcell, H. O. White, W. Moore, L. L. Roberts, R. W. Vaughan, J. T. Sawyer, J. L. P. Sheppard, N. F. Hoffpauir, C. C. Wier, H. S. Johns, J. O. Bennett, F. G. Hocutt, T. J. Upton, H. W. Rickey, J. M. Johnson, Geo. Jackson and J. P. Haney.

On Monday the following Orphan's Home Board was appointed: C. C. Wier, J. D. Harper, F. S. Parker, J. T. Sawyer, H. R. Singleton, H. H. White and W. L. Doss.

The next year (1903) the Conference met in Minden and the board asked for a man to be put in the field, but none could be spared. The latter part of 1904 Rev. C. C. Wier made a few trips in behalf of the Home. In December, 1904, Bishop Morrison appointed Rev. C. C. Wier the financial agent of the Orphan's Home. In 1905 all travel was tied up on account of quarantine and very little was done. In July of 1905 we received our first orphan's from the Whites' Chapel charge, P. M. Brown, pastor. They were boarded in the Orphan's Home, Baton Rouge, for a year, when they were put in a temporary home in Bunkie, where they with other little ones stayed until September, 1907, when they were transferred to Ruston, which town had been accepted as the permanent domicile of the Home, where in a rented cottage, the little folks have been cared for.

At the Conference in Leesville, 1908, Rev. C. C. Wier resigned as financial field agent, and Rev. R. W. Vaughan was unanimously selected by the board as his successor, which nomination was ratified by the Annual Conference, and he was duly appointed by Bishop Ward.

In 1906 a new board was appointed in Shreveport by Bishop Ward: H. W. Bowman, chairman; R. H. Wynn, secretary; C. C. Wier, treasurer; L. N. Hoffpauir, K. W. Dodson, W. R. Harvell and J. E. Denson. Lay members—J.H.Mays, Jr., S. D. Pearce, J. J. Johnson, J. W. Mitchell, S. B. McCutcheon, C. M Roberts and H. L. Baker.

At this Conference there was also appointed a board of trustees, who were responsible for the management of local affairs at Ruston.

Ground was broken for the big new building early in 1908. At this writing it is nearly completed and the present management seem enthusiastic at the idea of entering the beautiful home on the 40 acres of land given by the Ruston Progressive League.

It is with gratitude that I note that our Home has passed the point of indifference on the part of the Conference and is now an acknowledged agent for good in the Louisiana Annual Conference. This worthy institution has just begun to make history.

The members of the Conference board at present are H. W. Bowman, chairman; L. N. Hoffpaiur, secretary; C. C. Wier, treasurer, Revs. K. W. Dodson, W. R. Harvell, J. E. Denson., Lay members—J. H. Mays Jr., S. D. Pearce, Crow Girard, J. W. Mitchell, S. B. McCutcheon, C. M. Roberts, H. L. Baker. Trustees: S. D. Pearce, president; J. E. Denson, vice president; C. C. Wier, secretary; J. H. Mays, Jr., treasurer; R. H. Wynn, Briscoe Carter, J. W. Mitchell, P. K. Abel, C. M. Roberts.

Praying God's blessing upon this worthy institution, I beg to remain yours fraternally,

C. C. WIER.

Franklin, La., May 12, 1909.

WHITWORTH COLLEGE—A FINE PLACE FOR YOUR GIRLS.

By Rev. H. M. Ellis.

As just now many parents, guardians and young ladies are considering what college to patronize next session, I believe it to their advantage and interest to hear of the splendid advantages offered by Whitworth College, our great girl's school of Mississippi.

Whitworth College is an old and honored Methodist female college with a history of which it is justly proud. It occupies the most prominent and attractive location in the progressive little city of Brookhaven, Miss., than which there is not a healthier place in the State. Its grounds are as beautiful as those of any institution of the kind I know. Its large grassy lawns, its cool and ample groves, its commodious and comfortable buildings—just now adorned with a new coat of paint, its well-tilled and well-filled garden, its scrupulous cleanliness throughout, all mark it as a place to be sought after and admired.

Its president, Rev. I. W. Cooper, D.D., one of the best known and most loved members of the Mississippi Conference—a man of much experience in college work, is as high-toned, courteous, conscientious and painstaking as any gentleman who presides over any educational institution, and is worthy of the fullest confidence. With him a trust is a sacred thing, and every pupil is a trust.

The faculty is thoroughly competent for its high-class work, each member of which having been selected with the greatest care. The very association with these dignified and elegant men and women in charge of the various class rooms is a privilege to be coveted by any young lady.

The high curriculum and thorough work is the special pride of the institution. Her pupils are educated when they receive their diplomas at her hands. Whitworth would not prove a congenial place for lazy or "slip-shod" students, for it demands ever diligence and the best work.

Its departments of Music, Elocution, Art, and Commerce, are each presided over by acknowledged experts in their several spheres, and offer advantages inferior to none to be found in this or adjoining States. The emphasis Whitworth has always put on thorough and high-class literary work has sometimes made it seem that her specials were not sufficiently cared for; but this is positively not the case. The skill and efficiency of the graduates in each of these departments proves that there is no better instruction therein to be had or desired in this whole section.

At an art levee tendered the Confederation of Women's Clubs during their meeting here last spring several visiting ladies of prominence were heard to remark their surprise that such opportunities in the study of art were to be found in Mississippi. When, later, the King's Daughters were in session here and Whitworth treated them to an evening of music and recitation, the same surprise was repeatedly expressed concerning the excellent work of these two departments.

But I would specially emphasize the wholesome and blessed moral and spiritual tone and influence of Whitworth College. Christ and Christian life are kept prominently before the student's mind. Every-day God's Word is read and his blessing invoked in the chapel by the president or some member of the faculty. Every evening, just after supper, the active Young Woman's Christian Association calls the students together in a prayer, or testimony or praise meeting conducted by themselves, except once during the week, when the pastor has the privilege of addressing them. At some appropriate time each session a special revival is held for the students when every effort is made to lead the saved closer to Christ and the lost ones to trust his love and know the joy of his salvation. And, besides all this, the Bible has an honored place among the text-books for daily study. It is a safe and sane religious life and influence that is found at Whitworth College. No mere formalism, no pious fads, no hurtful fanaticism find support or comfort here. The one test of salvation here demanded is the Christly life with its two elements of purity and ministry, or holiness and service. No parent need fear for the spiritual welfare of the daughter committed to Whitworth College.

I have written this without any solicitation for the reason that I know the institution and too little is said of our female schools in our Advocates. Dr. Cooper, the president, is a modest man—a quality to be appreciated in this brazen age—and is incapable of blowing his own horn. Yet he has met with such success and done such a work that a simple statement of facts by him would seem like boasting. I have tried in this straight-forward way to let the people know the splendid advantages and opportunities awaiting their girls in this, our own, fair sunny-land.

Dr. Cooper tells me that applications are pouring in every day. You will find him ready to respond promptly to any inquiries you would make.

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HUNGRY CHILDREN AND THEIR CRY FOR BREAD.

By President Betts.

It would wring your heart to read the letters I get from parents and youths in the bounds of the Mississippi Conference, telling in honest simplicity a pathetic tale of intellectual hunger. I could use to excellent advantage already a thousand dollars in defraying the bare expenses of worthy and ambitious youths at our Conference Training School here for one year, who are deeply desirous of attending, but may not for lack of means. I would not ask that money be given them, but loaned, even at eight per cent. whereby not to pauperize, but ennoble the beneficiary. I never tire telling it, and I wish it might be widely known, that Alexander Stephens, aided ninety young persons in obtaining their education and only one proved unworthy. Will not some God-loving man or woman take these risks and help struggling youths, hungering for better equipment in brain and heart for their life-work and citizenship?

As president, I would sacredly disburse the funds from month to month, as the needs arise, giving detail account of same to the persons lending the money. And, I will use my utmost endeavor to encourage the faithful return of the principal with interest at maturity. There are no opportunities here for students to work their way, nor is it always best. The time thus devoted to manual labor is needed and urgently by the student in preparation of lessons and varied scholastic duties. Our curriculum is an exacting one and requires of bright students no ordinary effort to satisfy its proper demands. The plain-plodding youth finds it an arduous task to meet its requirements. Within a short time after finishing his education any ordinary person can pay back the loan.

If friends do not feel disposed to contribute to the Loan Fund we are trying to raise permanently, the interest on which will become part of the fund, then, it will be greatly helpful if any one shall come to our help as mentioned above and lend at legal interest to such young people as we find deserving and needy, the amount of board and fees at least. Thirty-six dollars covers the tuition and other fees, and for ten dollars a month, board, furnished room and fuel is supplied. Some of our excellent housekeepers here have fed and housed boys and girls in their brave fight for education, taking their note for it. Will not the Church at large bear also some humble part in this laudable service. Will Mississippi Methodists let slip by an opportunity so golden? Read the appeal made in deference to a real need, attested, let us believe, by our Redeemer, and act as in view of the Day for which all other days are made.

Take a peep at this from a country mother, in rude chirography-penned and imperfect orthography —but bearing unmistakable tokens of strength of character: "I have two boys that I want to send to school. I have a crowd of boys, but can't send them all at once. Would like to get a place to board them where they could work some, as we are poor people and they are used to work. I want you to do the best you can for them, or rather for me. I know I will have to make a great sacrifice and do without a heap of things. They can do anything about the place, such as milking, getting in wood and water, or anything that comes to hand. I would be glad if you could find them a good place to board where they would have good Christian influences."

Lives there a Methodist in all Mississippi who feels no sincere and practical impulse to help in such a case of real philanthropy? All will not respond at once, but some surely will do so and liberally.

Montrose, Miss.

REV. G. M. LAGRONE.

Rev. G. M. Lagrone was born in Edgefield District, S. C., Oct. 16, 1825, and died at his home in Calhoun County, Miss., May 30, 1909, in his eighty-fourth year, leaving an untarnished record, a memory deservedly honored because of his noble manly life and character of which his children will ever be proud and all who follow him may emulate. At the age of six years, his parents moved to Perry County, Ala., and settled in what was known as "The Dutch Settlement" three miles north of Marion. He was married to Martha E. Glass, Dec. 25, 1845. There were born to them eleven children, seven of whom grew to man and womanhood, and are still living. In 1869, he was left with several children to mourn the loss of the wife of his youth. After five years he was married to Mrs. Julia Davis, and in 1898 she passed away leaving him in age and feebleness patiently to wait the call of his Lord.

Early in life he was soundly converted and joined the Methodist Church. In his twentieth year he was appointed class-leader, when that office meant something, and it proved to be a wise appointment for him and the church for years to come. He soon developed into a most active worker, wonderfully gifted in prayer and exhortation. Because of these gifts he was in great demand at camp meetings, and revivals spending most of the summer for sixty years in this work.

I learned early in life the secret of his great power. Often have I unexpectedly come upon him at his accustomed place for prayer and heard him pleading with God, and I would reverently slip away, feeling that that was "holy ground." If I was ever converted, and I know I was, it was between my father's knees while at family prayers before I was three years of age. Among the earliest recollections of childhood is my father standing before a congregation in earnest exhortation, while Uncle Julius and Aunt Peggy, colored members of the same church, kept me on the back seat. I remember it as though it were yesterday, how my heart rejoiced, from a consciousness of the power of the Holy Spirit as I have it to-day, and how I longed to be good and useful like my papa; and for these sixty years he has been an example and inspiration to me.

In his youth he felt the call to preach, but being of a shrinking nature, and having had no educational advantages, and later in life the responsibilities of a large family, kept him from going into the ministry. It was a long and hard struggle until the General Conference passed an educational qualification. "This," said he, "gave me some relief." In 1869, he moved to Mississippi, and settled in Calhoun County, where he was soon known for his work's sake. Two years after coming to Mississippi he met a new presiding elder, Rev. Amos Kendall, who could find out more about men and get closer to them in less time than almost any other man, who learned of his early impressions, and seeing something of his gifts, he was urged to get license to preach. But he replied, "The General Conference has relieved me by passing an educational qualification that I could not stand, and I have felt somewhat at ease." Brother Kendall replied: "Sir, you can't throw that responsibility on the Church. If you want license to preach you can get it. I leave it with you." Some weeks passed during which he had a struggle. They met at a Quarterly Meeting and he was asked what he had decided to do. He said, "Brother Kendall, you have put me in trouble by your proposition. If you are going to throw the responsibility upon me I can't carry it any longer, and I am in your hands." At the Water Valley camp ground on the Banner Circuit, then Grenada District, Sept. 14, 1872, he was licensed to preach. He was ordained deacon by Bishop Keener, Dec. 1877. For thirty-five years he did faithful service for the church under the direction of the pastor, preaching every Sunday and in the Summer spending from two to three months helping the preachers in revival services. Hundreds of souls were converted under his ministry. He gave time and talent and means to the cause of God, and the Methodist Church, which was as dear to him as life. He was known by all, young and old as "Uncle Mike." The children and young people were devoted to him. He was called upon to marry more couples, and officiate at more funerals than any other man in all that country.

He was a man of the highest honor, and purest integrity. He had convictions and stood for them. He was an ardent Methodist, but had a broad, catholic spirit. No man ever made better use of his talents than he.

His last days were spent in mental and physical weakness, but he had the care and attention of a devoted son, and his good wife and children, all of whom were untiring in their interest and service for him. His tired and worn body rests in the cemetery at Liberty to wait the resurrection morn; his immortal and glorified spirit has gone up to its long-sought home to join with saints and angels in the song, "Unto him that loved us and washed us in his own blood be honor and glory forever and ever."

"Servant of God, well done,
Rest from thy loved employ,
The battle's fought, the victory's won.
Enter thy Master's joy."

W. S. LAGRONE.

TO THE MEMBERS OF THE MISSISSIPPI CONFERENCE.

Dear Brethren: In the Advocate of the 12th inst. a report of the action of the Methodist Historical Society appears. May I ask that you read carefully again the acts of that session and help me in the items suggested for your attention? Two points would I request that you give attention at your earliest convenience: "Prepare for the Society a sketch of every church on his work." This may be done in condensed form, and take but little time. Again, that any brother, or body, which has [illegible] records, send the same to me at Edwards, or to Prof. R. S. Ricketts, Millsaps College. Many hands make light work, we are told, and so it will be if all will take due notice and govern themselves accordingly.

Fraternally, T. B. HOLLOMAN,
Historical Secretary.

A NEW BOOK.

FROM DARKNESS TO LIGHT. The Story of Negro Progress. By Miss Mary Helm, editor of "Our Homes," organ of the Woman's Home Mission Society of the Methodist Episcopal Church, South. Fleming H. Revell Company, New York, 1909.

This book is one of seven books prepared for the Woman's Home Mission Study Course at the instance of a Council composed of representatives of nine denominations whose women are engaged in home mission work. The Council had no book on the subject of negro progress, and one had to be written. The Southern contingent of the Council said "it must be written by a Southerner." To this the Northern contingent wisely agreed, and the work fell to Miss Mary Helm. It could have fallen into no more competent hands. To "Aunt Gilly," Miss Helm's black, "faithful old nurse," to whom the book is dedicated "with tender love and grateful memories," is the author largely indebted for inspiration in the writing. With the inspiration, it was a labor of love to collect, classify and put in order the mass of matter at Miss Helm's command.

The author disclaims any intention to undertake the solution of the "Negro Problem." In saying this she had in mind the problem in all its phases, political, social and religious, and yet she sets forth the only method by which the problem can be settled, viz, by the evangelization of the negro race. To this end there is a recognition of education as an auxiliary, not as a specific, for all human ills, as monomaniacs on education insist.

The book is what it proposes to be, "the study of negro progress from darkness to light." One who has never thought much on the subject, or has seen the negro only in the most unfavorable circumstances will read some of the pages of this book with astonishment, for it is true that in many sections of the country the negroes have made but little progress. This is true of large numbers simply because they have neglected to take advantage of their opportunities.

We commend Miss Helm's book to our readers. We hope it will have an extensive circulation in the North, where light on the negro question is more needed than in the South.

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Second—The Health Conditions; we rarely require the service of a physician.

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Fourth—The Fine Arts Department, unequaled in the State and unexcelled in the South. Our teacher of Art studied in Germany and France, and our teachers of Music are graduated from the best Conservatories of America.

Fifth—See Descriptive Course of Study, which is conscientiously carried out as indicated.

Sixth—The Lyceum Course, which is superior even to that sustained in the University of Mississippi.

Seventh—The Library, which is fuller and better adapted than that of most girls' schools of the South.

Eighth—Strong Christian Influence dominating all instruction.

Ninth—Personal attention to the individual pupil, with a view to develop the best even out of peculiarities of character.

Tenth—A Superior Student Body as Associates, since most of the indifferent have been eliminated.

Eleventh—The Rates are lower than those of any other school doing the same grade of work owing to the Conference Assessment, which gives us an income not possessed by other schools; further, we have no stockholders to whom we are forced to pay dividends, as are some private schools. Our patrons receive back in excellence of service more than they pay in.

Twelfth—We place but two girls in a room, while most schools put from two to six.

Thirteenth—We require our teachers to continue study. Two are in Europe, two in Chicago, others at other schools in the North and East.

Fourteenth—All these superior features enable us to turn out a larger percentage of graduates, who take high stand in the educational world, than any other school in the State. It means something to hold a diploma of the Grenada College.

W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

Epworth League

THE THIRD DEPARTMENT.

By Miss Blanch Foose.

This the Literary and Social Department of the League, is the least cultivated, but amongst the most hopeful fields of League work. It is evident that in most of our Leagues this department of work is at a low ebb. It has been referred to as the "fifth wheel of the League," in other words, a hindrance rather than a help. Why is this so? Often it is the case that the leader is unsuited for the work.

Care should be taken in choosing the third vice-president, to select a young woman or a young man who is literary—one who has a fondness for the world of letters. Having this real fondness for things that pertain to things literary, the leader will be able to select a course of study suited to the capacity of the members. He should be a good reader so that the habit may become contagious. He should be of a social nature, and as he mingles with the Leaguers, should tactfully discern what they are reading, or if they are reading at all. In a friendly way, he should get them acquainted with and interested in books that will be helpful to them. He must be in sympathy with the members, and then a powerful influence may be wielded in the right direction. There is a need for some one at the head of this department who is intellectually cultured, who can furnish such entertainment as will uplift and create a desire for culture.

Again, the course of study should be arranged in a systematic way. Say, for instance, it is decided that a League will make a study of American poets. The leader, the third vice-president, with his committees should decide what poets are to be studied, how much time can be devoted to one poet and how much to others, and should arrange the programmes and assign the parts for the entire season. This will avoid "jumped-up" meetings and will add to the interest of the literary socials.

At this point it might be well to suggest several lines of study that may prove helpful to some of the Leaguers. It would be excellent training for a League to make a study of the life of Wesley, the Discipline of the Church, or some of the writers of the world-famous hymns. Instructive and interesting courses would be the customs of the different countries, or famous men and women of a country. A very good evening could be made by discussing the editorials and contributions in a given issue of the "Epworth Era." Call it "Era Evening." Helpful ideas are frequently given for this department in the "Department Helps" of the "Era." No two programmes should be conducted in the same way. They should be varied. Each one should hold the interest of the members, and create a desire amongst those who are not members to come again. The social hour holds opportunities of winning and holding the stranger.

God creates us, not for pleasure alone, but for the stern duties of life. Mrs. Watkins, in her book, "The Third Department," says of life, "It is a serious thing, not given us for amusement, nor to be frittered away in senseless pleasure. It is a thing we shall have to meet again before the judgment throne of God, and we must give an account not only for the deeds done in the body, but for all of its lost opportunities and undeveloped possibilities." Such being the case, we should do our best and should improve every opportunity that comes. The world furnishes amusements which add nothing to one morally, intellectually, or spiritually. The League should seek to furnish entertainment which will cultivate a desire for the higher and better things of life.

As soon as the reading course can well be introduced, the committee of the Third Department should encourage the members to get and study the books of this course. Individuals, or members in groups, might purchase sets and arrange their circulation so that each Leaguer will have read the course within a specified time. Under this department, also, is the Era Agency. The agent should be a member of this committee. He should not be satisfied until he has placed the League organ in the home of every Leaguer.

While it is the duty of this department to encourage the study of good books, it must not be forgotten that the Bible, the book of books, must first be considered. Every Leaguer should have a Bible of his own and should carry it to all the devotional services. The workers of this department should interest the members in "The Quiet Hour," a quarterly publication. By its observance, the Leaguers will form the habit of daily and systematic Bible reading, the League will be blessed, and its influence be felt throughout the whole Church. Copies of "The Quiet Hour" should be distributed and subscriptions solicited.

"Let us put forth a greater effort in this work. Behind us lies a great work, but before us are opportunities opening on every hand." "Happy, thrice happy is the League where the Literary and Social Department is in good running order, watched over carefully by a broad-minded discriminating interested, wide-awake member of the League. Here this department becomes in every sense of the word a help, a great factor in the lives of those with whom the organization comes in contact."

Tchula, Miss.

COLUMBUS DISTRICT EPWORTH LEAGUE.

The Epworth Leagues of the Columbus District met at West Point, Miss., July 19-20. The programme was carried out exactly as planned, not one appointed to take part being prevented from doing so. Rev. T. W. Lewis preached the opening sermon for the Leaguers on Monday night. He chose for his text Isa. 55: 2, and for his theme—"Wasted Energies." He spoke of man as a spendthrift, wasting his energies in the physical, mental and moral realms on account of ignorance and lack of purpose in life. He stressed the fact that the Epworth League is a preventive of this waste in that it stands for: (1) A saner and sounder intelligence; (2) Teaching a more healthful denominational loyalty, and (3) Consecration of young life to the service of God.

The Quiet Hour service was held Tuesday morning at 6. Brother Lewis read from the lesson "The Beatitudes, which he termed the "Present Tenses of the Christian Life." This meeting was well attended and thoroughly enjoyed as the most spiritual service of the Conference.

At 8:30 Tuesday morning the regular business of the Conference was taken up. Reports were heard from the following Leagues: West Point, Junior and Senior; Columbus, First Church Senior; Columbus, Second Church, Junior and Senior; Cedar Bluff, Senior; Shuqulak and Mathiston had no delegates. League work, in all its phases, was ably discussed. Mr. W. E. Kennedy, president First Church, Columbus League, gave a practical talk on "How to Organize a League Chapter." "The Work of the Devotional Department" was presented by Miss Stokes of Columbus—"preparation" being the key-note. The benefits to be derived from the work in the Charity and Help Department were forcibly presented by Miss Connell, of Mayhew. By far the most inspiring and helpful talk was on the "Missionary Department," by Rev. J. H. Holder.

The West Point Juniors gave a demonstration of the work of the Junior Department, which all present enjoyed immensely. When the Leaguers gathered in the afternoon, Rev. T. H. Dorsey led the discussion on "How to Conduct a Business Meeting." Brother Dorsey believes in promptness in opening and closing.

Mrs. Kennedy, of Columbus, proved to the Leaguers that she knows how to conduct a successful League Social. All present took part in the literary contest she had prepared, and enjoyed the music furnished by the choir of her League.

The committee on resolutions presented the following resolutions which were adopted:

"Believing that the good leaven of the Epworth League ought to have every opportunity to spread until it permeates the life of the young people in every church, therefore, be it resolved:

First, That the District Secretary be requested to call a District Meeting each year at such time and place as will best serve the interests of the League.

Second, That we pledge ourselves to give full co-operation to our District Secretary in planting the League banner in every church possible in our district.

Third, That we extend our heartfelt thanks to the Epworth League of West Point for their delightful hospitality."

The committee on nominations reported the following who were unanimously chosen officers:

President, W. E. Kennedy, Columbus; first vice-president, Miss Bessie Heron, Columbus; second vice-president, Mrs. Q. A. Oates, Shuqualak; third vice-president, Miss Mary Price, Macon; fourth vice-president, B. F. Bell, Starkville; secretary and treasurer, Miss May D. Williams, West Point; Junior Superintendent, Mrs. T. H. Dorsey, West Point.

Revs. Lipscomb, Lewis, Dorsey, Nabors, and Gladney, of the Columbus District; Bachman, of Winona, and Holder, of Booneville, were present throughout the session and added interest to the Conference by taking part in the discussions.

The District Secretary, Miss Critz, is to be congratulated upon the success of the first District Conference of the Columbus District. The sixty-five delegates present spent an enjoyable and most profitable time.

MISS M. M. STOKES,
Press Reporter, North Miss. Conf. League.
Columbus, Miss.

A VETERAN CALLED HOME.

Dear Dr. Boswell: Last Wednesday, Aug. 13, 1909, I was called to attend the funeral of a man who was over 100 years of age. The record is interesting, and worthy of preservation.

Mr. Sterling Arnold was born in Brunswick County, N. C., Oct. 16, 1806, and died near Columbia, Miss., Aug. 11, 1909, lacking only two months and five days of being 103 years old. He was twice married, the first time in 1824, by which marriage he had born to him eleven children. The second time, he was married Oct. 15, 1868, and there were born to him six children. His second wife, with whom he had lived forty years, still survives him. Had his eldest son been living, he would have been 80 years old. Mr. Arnold was converted and joined the Baptist Church in 1829, eighty years ago. During the greater part of this time, he was a deacon in this church. Just one month before his death he declared his faith in Christ in an experience meeting at what is known as Bayliss Chapel, on the Oloh work.

B. F. LEWIS.
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The Home Circle.

"I'M YOUR UNCLE!"

The Prince of Wales is fond of telling a good story against himself in connectinon with his former visit to Ottawa, some few years ago.

The Prince—then Duke of York—stole away for a quiet bicycle spin early one morning, and in his ramblings met a farmer heading marketwards, his wagon temporarily stalled by the loss of a nut belonging to the whippletree bolt. His Royal Higness, with his usual democratic kindness, assisted in putting things right.

On parting the farmer expressed his rough thanks, and asked if he might know the name of the person to whom he was indebted.

The royal cyclist replied modestly: "I am the Duke of York; and may I ask whom I have the pleasure of addressing?"

A broad, amused smile beamed from the farmer's face as he said: "Me—me! Why, I'm your uncle, the Czar of Russia!"—*Selected.*

JEAN'S ALGEBRA.

Jean unstrapped her books, and took pad and pencils from the closet.

"I'd like to be polite, Mr. Marshall," she said, laughing across at her father's old friend, who was spending two days with him, "but I never dare to be polite till my algebra is done."

"What makes you like it so much?" Mr. Marshall asked, smiling. "Young ladies don't generally have much taste for algebra."

"Like it!" Jean repeated vehemently; "I despise it. That's why I do it first; if I gave myself the tiniest margin of excuse, I'd never get it done. And I may be stupid—I am stupid in it—but it sha'n't conquer my morals anyhow."

"I see," the guest replied, rising. "Well, good luck to it—and you, Miss Jean. Perhaps you'll like it better after a while."

"Never!" Jean returned emphatically.

A month later the three girls were looking at one another with dazed eyes. They must take care of mother, of course, but how? Corrinne's music? Barbara's art? They had been studied only for accomplishments—they never had supposed that they would need them.

Then a letter came from Mr. Marshall, with the wonderful offer of a well-paid position for Jean.

"Jean!" Corrinne cried; "why, she's the youngest!"

"For Miss Jean," Mrs. Randall read: "A young lady who always tackles her hard things first in the determination that they shall not conquer her morals' is the kind of young lady that we need fifty-two weeks in the year."

"Who would have thought that a little thing like that—" Barbara said brokenly.—*Pittsburg Observer.*

AN UNEXPECTED QUESTION.

One morning about twenty years ago a lawyer on the way to his office stopped outside a barber shop to get a "shine."

The little bootblack who plied his trade there was no stranger to him, although he knew him only by his street name. This morning the boy was unusually silent. The lawyer missed his bright remarks and began to rally him a little, when suddenly the boy looked up in his face and said:

"Mr. Bartlett, do you love God?"

The lawyer was an upright, self-respecting man, but neither a church attendant, nor much given to religious thought, and he took the question at first as an attempt at a joke on the part of the boy; but he soon found that it was meant in all seriousness. No one had ever asked him the question before in quite the same way, and it staggered him.

"Why do you ask me that, Bub?" he said, after a rather awkward pause. "What difference does it make to you?"

"Well, I'll tell you, sir. Me mother an' me's got to get out, for the place we live in 'll be tore down pretty soon, an' a fellar like me can't pay much rent. Mother does all she can, but you see there's three of us, an' me grandmother's lame; I dunno what to do. Yesterday I heard two men talkin', an' one of em' said God would help anybody that loved him if they'd tell him they was in a hole. I thought about it most all night, an' this morning I made up my mind I'd lay for somebody that knew him well enough to ask him."

The lawyer was embarrassed. All he could say to the threadbare little bootblack was that he had better ask some one else. He had better keep inquiring, he told him; for in a city of so many churches he would surely find the sort of person he wanted. He thrust a dollar into the boy's hand and hurried away.

But all that day he found his thoughts reverting to the bootblack and his strange question. "A fine position for an educated man in a Christian country!" he said to himself.

"Struck dumb by an ignorant street Arab! I could not answer his question. Why not?"

The lawyer was an honest man, and his self-examination ended in a resolution to find out the reason why. That evening he went, for the first time in many years, to prayer meeting, and frankly told the whole story, without sparing himself. From that day life had a new meaning for him, and a higher purpose.

A few days later, at a Conference of ministers of different denominations in the same city, the lawyer's strange experience was mentioned by the pastor who gave him his first Christian welcome. Immediately another minister told of a young man in his congregation who had been awakened to a religious life by the same question put to him by the same little bootblack. The interest culminated when a third declared that he had a call from the bootblack himself, who had been brought to his study by a man who had appreciated his unexpected question and knew how to befriend him.

Such an incident could not be allowed to end there. The boy was helped to good lodgings, and to patronage which enabled him to provide better for his "family." At last he had found somebody who loved God, and in time he had learned to love him himself, and "know him well enough to ask him." Opportunities for a decent education were opened to him, and he showed so much promise that his lawyer friend took him in first as an office-boy and finally as a student.

Many would recognize the bootblack to-day if his name were given, not only as a member of the bar in successful practice, but as a church member and a worker in Sunday School. He loves boys; and the few who know that he was once a bootblack understand his interest in little fellows who need a friend. Helping them is for him loving God in the most effectual way.—*Youth's Companion.*

"Power for Service."

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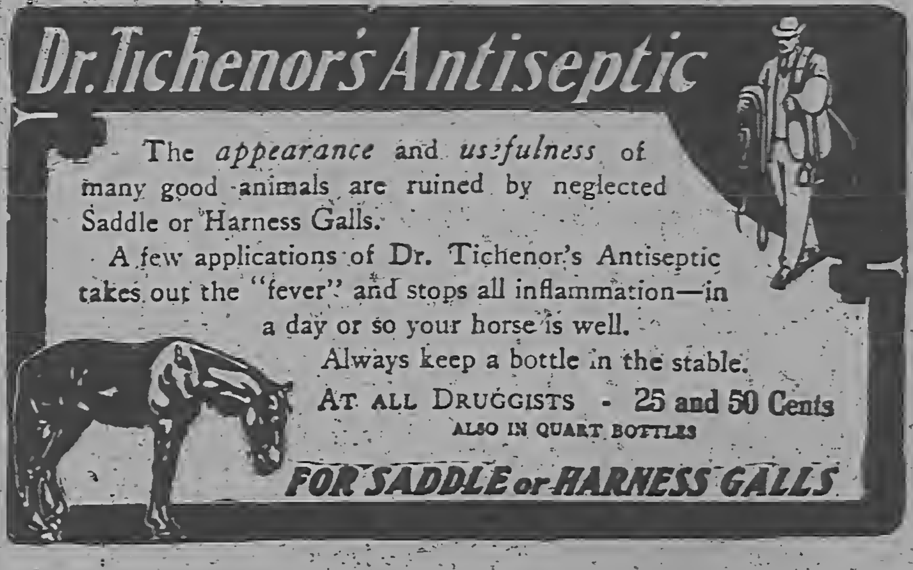

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TO FRIENDS OF THE ADVOCATE.

To the hundreds of faithful Agents, and the thousands of friendly readers of the ADVOCATE, greeting:

Our fiscal year ends with the 30th of September, just six weeks off. We will close the year with an increased subscription list, but, unless there is considerable advance for the weeks between now and the last of September, the financial showing will not be as good as at the close of last year. This will be solely because the publisher is carrying a large number of subscribers who are behind in payment from one to several months. Few are behind as much as a year. In other words, we are behind in our finances because so many brethren and sisters fail to renew their subscriptions promptly. We are persuaded that well-nigh all these subscribers intend to pay—many of them, the great majority, are only waiting for the preacher to call on them for the money. We have two requests to make:

1. We ask the preachers to call on the subscribers between now and the middle of September and collect all they possibly can—not only the amount past due, but secure as many new cash subscribers as possible.

2. We ask subscribers who know that their subscription has run beyond the time paid for not to wait for the preacher, but to send us the amount due, in *cash or money order*, by the middle of September. Examine the little red or yellow label on your paper. The date shows when your subscription expires. If it has expired, please remit at once. The amount each subscriber is due is very small, but the aggregate is large, and, if it remains unpaid, a heavy burden falls on the publisher.

A prompt response to these requests will be greatly appreciated by the publisher, who, at this season of the year, as is always the case, is hard-pressed to meet the demands made upon him. He is bound to keep up the credit of the ADVOCATE, both by paying for the material he uses, and by paying those who work in the office.

Brethren, let us hear from as many of you as possible, and at the earliest date. And blessings be upon you!

DR. ELIOT'S NEW RELIGION.

Considering the contempt with which Mr. Harold Bolce's exposure of the teachings in some colleges was received, it is little short of wonderful that the religious press of the country has with practical unanimity condemned President Eliot for prophesying the coming of a new religion to supersede the old. Even our friend of the *Arkansas Methodist*, who declared that "nobody with a grain of sense" would believe what Mr. Bolce said, characterized the speech as "foolish"—"an old man's 'mid-summer madness.'" Why all this? Mr. Bolce is small game—too small for their sixteen-inch guns.

It is true that Dr. Eliot's speech inculcated, or set forth nothing immoral as charged by Mr. Bolce to some college professors, but he did prophesy the doing away of all authority in religion, and the denial of everything like sin in human nature, and distinctly disavowed the necesity for atonement or mediation. In fact, no vital principle of the gospel is to be retained in the new religion. In one thing the higher critics agree with Dr. Eliot, viz.: the rejection of the supernatural in religion.

In this case we wonder if "the wish is not father to the thought." Does not Dr. Eliot already hold to the kind of religion which he tells us will prevail in the future? If so, what more can he do to encourage the human race to lapse into all manner of immorality, or barbarism. St. Paul tells us of a class of men, who, though not outright atheists, "do not like to retain God in their knowledge." The first chapter of his letter to the Romans tells us how far such men can go who throw off or defy all divine authority. If any reader of this *Advocate* desires to know what will be the state of society when Dr. Eliot's new religion prevails, that chapter will give the necessary information.

With all the restraints of revealed religion, backed by miracles, and the influence of grace, the good men and women of the world have a hard time in maintaining good society. They will be utterly powerless when these restraints are removed. Verily, when that day comes, "the dragon, that old serpent which is the devil, will be loosed a little season."

CONFERENCE MISSIONARY EVANGELISTS.

Many Annual Conferences, acting under authority of the Discipline, have Missionary Evangelists in the field, nominated thereto, and supported by the Annual Conference Board of Missions. The Oklahoma Conference last year took a long step in advance of her sisters, and put in the field, not Conference Missionary Evangelists, but District Missionary Evangelists, nine in number.

The Northwest Texas Conference followed the lead of Oklahoma, save that Conference appointed only two men, the appointment of one reading "Brownwood, Dublin and Gatesville Missionary Evangelist," and the other "Conference Missionary Evangelist." From this we infer that the Conference Missionary Evangelist has charge of the whole work, while the other works under his direction, but is confined to three districts, or to the three towns, Brownwood, Dublin and Gatesville.

Dr. Lovett, of the *Wesleyan Christian Advocate*, not being satisfied as to the legality of the appointment of a plurality of Missionary Evangelists, Conference or District, inquired for the law governing the matter. The *Christian Advocate*, Nashville, Tenn., May 7, says, "The editor of the *Wesleyan Christian Advocate* will find the law governing the appointment of Missionary Evangelists in paragraphs 358 and 99 of the last edition of the Discipline. The number of such workers in each Annual Conference is left to the discretion of the Conference Board of Missions.

We seriously doubt the correctness of the *Advocate's* statement in all particulars. There can be no division of opinion as to Paragraph 99, but it refers only to the *time* a Bishop may appoint a preacher to such work. It specifically exempts him from the operation of the "time limit." Paragraph 358 is not so clear. The paragraph is confusing if not inconsistent. To appoint two or more Conference Missionary Evangelists, or one for each district, may not be a violation of the letter of the law, but that a plurality of such evangelists was intended is not certain. The first part of the paragraph says: "An Annual Conference Board of Missions may employ suitable persons," etc. But the last sentence in the paragraph evidently confines the Board to the employment of one man in case it should desire a traveling preacher.

Under the law a layman may be employed by the Board, and strangely enough, the Board may authorize him to "hold evangelistic services, to make missionary addresses, and to take collections for the support of the work of the Board;" and stranger still, this Missionary Evangelist, preacher or layman, can do these things only "at places designated by the Board." We find ourselves wondering if Annual Conference Boards of Missions actually designate the places where their Evangelists are to labor. We have never heard of it. And strangest of all, if a layman is selected for the work, he is nominated to the Bishop, if the Conference agrees, and, contrary to all precedent, and in defiance of all regulations governing the itinerancy, he may be appointed to the work.

We do not inveigh against the law. Its intent is all right whether it authorizes one or more evangelists, preachers or laymen, but certainly the law limps mightily. It empowers the Conference Board of Missions to do that which neither pastor, presiding elder nor Bishop has authority to do, viz., to authorize laymen to hold evangelistic services, and nominate them to the Conference and Bishop for appointment. To these conclusions we are led by the reading of Paragraph 358 in the Discipline of 1906. Verily, the law needs interpretation or amendment—the latter by way of elimination.

Not many moons since one of the women of New York, belonging to the "Four Hundred" crowd, "gave a dinner to a monkey." Whether the monkey entertained the invited guests by grinning and chattering, by "monkey shines," or by show of a strong appetite, the society reporter did not say. If we mistake not the monkey's dress suit was minutely described. That was sufficient. Now, somebody out in the Northwest "has gone and out done" the New York set. On Saturday night, Aug. 7, at Logansport, Ind., a magistrate by the name of James Reed "officiated at the wedding" of two monkeys, Master Tony and Julia Krager, owned by one August Larmbrigger, a banker of Orville, Ohio. It is said this marriage was performed in the presence of 200 people. A license was presented bearing the name of the Circuit Court clerk, with the name and ages of the two monkeys. The Chief of Police of Logansport volunteered to give the bride away. The magistrate, it is further said, "used his usual ceremony, and pocketed $5 tendered him by Larmbrigger." The feasting of a monkey at a fashionable table was a bit of folly. The marrying of monkeys was sacrilege. "What fools these mortals be," somebody said, long ago. Were he alive could he not use a harsher word?

People are likely to stand amazed when told that the students at Yale University spent $107,397.20 last year on their games—rowing, track sports, base ball and foot ball. But after paying expenses, each member, we suppose, getting his allotted share, the surplus remaining was $3589.14, for the receipts taken in at the gate amounted to $110,986.34. That looks like business, and we do not wonder that so many boys go crazy over the ball games. But Yale is only one of many large institutions where immense sums of money are spent in athletics. The money spent at Yale alone on sport would pay thirty-five college professors a salary of a fraction more than three thousand dollars, yet the bigger part of that money outside of legitimate expenses, is worse than wasted. It is obliged to result in one of two things: In turning out professional sportsmen, or wrecking for life the morals of the boys. How these boys stand in their classes is not known to the outside. A few years ago it was contended by respectable college men that athletics did not detract from the interest in the class room; but two famous educators, Dr. Eliot and President Hadley, have recently declared to the contrary. That there are abuses connected with the games goes without saying. These are due to inter-collegiate sports and the gate receipts. Abolish these and college athletics would be worth all they cost. The New York Times says: "All the abuses and excesses of athletics are due to the gate or related to it, and without it most of them would disappear."

PERSONAL.

Rev. A. I. Townsley is off for a ten days' visit to his father's home near Fulton, Ky. We hope his visit will prove not only pleasant, but profitable.

Rev. J. A. Taylor, Hopewell Charge, La., favors us with a club of ten subscribers, and says he expects to send more. Brother Taylor has our hearty thanks.

Rev. J. W. Ramsey, Enterprise, Miss., says: "Notwithstanding the hot weather, our congregations continue large. The people are kind and appreciative."

Rev. E. S. Parker, we learn, was in the city on Sunday last, and preached at one of the churches. He is always welcome at the churches of his native city.

Rev. W. G. Harbin is in a meeting this week with Rev. H. C. Brown, at Centerville, Miss. He had given the week previous to the brethren at Topisaw Camp Meeting.

Rev. M. M. Black, at Port Gibson, Miss., is "holding the fort alone," all other pastors of the town being off on vacation. He has been preaching to good congregations.

It has been reported to us that Rev. Geo. D. Anders, at South McComb, is preaching to crowded churches every Sunday. His prayer meetings range about 125 in attendance.

Rev. R. A. Davis, writing from Bienville, La., says: "I have been engaged in protracted meetings with Brothers Williams and Henderson: had fine times and many conversions."

We have received two communications written with pencil—one of them much too long for us to transcribe. If they do not appear in print, the writers will know the reason why.

Rev. E. C. McGilvray, Basin, Miss., remitting for a club of subscribers, says: "A larger number of my members take the Advocate on this charge than any work I have ever served."

We understand that Rev. J. T. Abney and his congregation are about to enter the new church at East McComb. This building is splendidly situated and is one of the handsomest churches in the town.

Rev. J. D. Simpson, of Ackerman, Miss., has been out in Texas—with the church at Millspoint, where he engaged with the pastor in a very successful meeting. Many people were saved and joined the church.

We regret to learn that Rev. J. E. Cunningham, who had been on the sick list, was unable to attend the Oxford Camp Meeting, a good account of which we have in hand, and will print as soon as possible.

We are so crowded with communications, long and short, that the brethren must excuse us for failing to print duplicate reports of the same meeting. This will explain to one or two brethren why their favors have not appeared.

Rev. J. S. Rutledge, Indian Bayou, La., has just sent us in a list of twenty names—eighteen new subscribers and two renewals. He was assisted in securing the list by Rev. A. W. Hompauir, both of whom have our sincere thanks.

The "Scott County Register" speaks in complimentary terms of Rev. H. Mellard, pastor of our church at Forest. His sermon on Sunday morning, the 8th, on "Peace," the Register says, "was one of the best ever delivered in Forest."

Rev. W. W. Graves, Homewood, Miss., reports the death of a patriarch—Brother Willis Eichburger, who passed away at his home Aug. 7 in the 83d year of his age. He was a "prince in Israel," and universally known as "the best man in the country."

Rev. C. D. Atkinson, after a protracted absence in the far west, visiting his sister and friends, and seeing the sights of the Seattle Exposition, taking notes of the great meeting at "Epworth by the Sea," is again at home in good health and hard at work

We give in this week's issue the first of a series of articles on "Our Educational Situation," by Dr. Jno. A. Rice. We ask for these papers, carefully prepared, a careful and thoughtful reading. Dr. Rice knows the situation, and knows also how to deal with it.

We learn from Rev. W. G. Harbin that at the Topisaw Camp Meeting there were 100 conversions and 70 additions to the churches. One very interesting and hopeful feature was the pledges made for the establishment of family altars, 28 homes having been pledged to this daily service.

Rev. and Mrs. A. G. Shankle and children, of Ruston, La., after a month's absence at their old home in Georgia, are back in the parsonage. The visit was pleasant in every way and much enjoyed. Brother Shankle is rested, and ready for the fall campaign, which he will prosecute with energy.

Rev. O. G. Halliburton asks us to say that the parsonage for the Bogue Chitto and Norfield charge is located at Bogue Chitto, not at Bayou Chicot, as it was printed. We beg pardon for making the mistake. It was a very natural mistake for a Louisiana printer to make. He is more familiar with Chicot than with the other name.

Brother T. Q. Ellis, of West, Miss., in renewing his subscription, says: "In 1885 I paid the money to Chas. B. Galloway, then editor, for my first subscription to the Advocate, and it has been coming to me ever since." We think Brother Ellis loves the paper. We know that those who make the paper love Brother Ellis.

Rev. T. S. Randle has just closed a great meeting at Chase, La. The good Lord was present in great power. Nineteen persons joined our church, and four joined the Baptists. Sister Randle, who gives us this good item, sent with it one new subscription, thus finishing her club of ten for this year. Sister Randle says, "We are happy on the way."

Rev. M. H. Honeycutt, Downsville, La., has just closed a meeting at Douglass Church, where he received twenty-nine persons into membership. He has also held a meeting at Wilhite, where he received sixty-nine members and baptized twenty-four infants. He was assisted in this last named meeting by Rev. D. B. Boddie, a local preacher, a faithful and earnest worker.

We had a pleasant visit on Tuesday last from President G. L. Harrell, of Mansfield College, who was in the city working in the interest of his school. He is much encouraged in his work. Mansfield is one of the great schools of Louisiana, and we hope it will continue to grow in favor of the people. Mansfield graduated three young ladies in 1857. Two of them still live and reside in Mansfield.

Rev. W. T. Woodward and his assistant, Rev. J. M. Carpenter, are in the midst of a round of protracted meetings on the Haynesville charge. He is now engaged in building a church, to be called Woodward Chapel, near the State line between Arkansas and Louisiana. The building is in a fine neighborhood. It is the tenth church built by Brother Woodward since his connection with the Conference.

Sunday, Aug. 8 was a great day with the Methodists at Sardis, one of the good towns of the North Mississippi Conference, with a good pastor in the person of Rev. J. T. Murrah. They worshiped for the first time in their new and elegant church. A large congregation was present, both morning and evening, and Brother Murrah preached two good sermons, the like of which, says the "Sardis Reporter," the congregation hope to hear from him during the next four years. We rejoice with the good people of Sardis. We worshiped with the old members in the old church nearly forty years ago, and further back than that, viz, in 1862, we tried our "prentice hand" on them when they had no church of their own, the Presbyterians courteously allowing us the use of their house. The glory of this latter house is greater than the glory of the former, and the people rejoice.

A FITTING MEMORIAL.

Not only our Church and the South have felt a pride in doing honor to the memory of our sainted Bishop C. B. Galloway, but the whole country must have felt a thrill of pride as encomiums have come from foreign lands where the distinguished ability of the Bishop was known and appreciated. It is no idle thing that a church or a nation should erect permanent memorials to the honor of their great. In such memorials there is not only shown a just appreciation of high ability and earnest effort in the service of mankind, but there is stimulated a desire on the part of the young of succeeding generations to emulate the characters of those so honored. In proposing a lasting memorial to our honored dead we should act while the impulse is on, but should consider at least two prime questions: What would most please the departed and what will, while proving a lasting memorial, at the same time accomplish the greatest measure of good to the greatest number of posterity.

In the memorials that have been proposed there is much deserving of favor; yet there is one, we believe, not heretofore publicly mentioned, that meets most fully all requirements of being at once an expression of the highest honor to him whose memory we honor and a provision for blessings to future generations of countless people.

There is, at Searcy, Ark., a memorial begun, the foundation of which, we may say, was laid by the beloved Bishop himself. Through his own efforts and the loving reverence in which he was held by Arkansas Methodism, is Galloway College a reality to-day.

Struggling through years of want and distress for the equipment necessary to afford opportunities merited by the hundreds of young women, who have passed through her halls, this institution has bravely contended with the difficulty which the Church has been unable to move.

With a constant aim for higher and better things a great measure of success has been achieved and to-day the alumnae of this institution compare favorably with the output of other and wealthier schools. Throughout the South they may be found prominent in church work, in society, model home-makers and a blessing to their families.

With a limited equipment for modern work and without a dollar of endowment, the institution has continued to gather, from year to year, the best ability obtainable to impress, not only the minds, but the hearts and lives of our daughters that they may occupy the highest plane in the family, the church and society.

As a result of the work done the general educational board has given Galloway College a place among the "B" class colleges. With an endowment it will speedily be given grade with "A" class schools, and have facilities for giving all the advantages obtainable in the oldest and best. The buildings and accommodations for 200 should be extended to accommodate five times that number.

Occupying the most beautiful spot in a moral, intellectual and healthful community near the center of the State, easy of access and already well in advance of any institution for training of young women in the State, it appeals to the Church and those who would do lasting honor to the memory of Bishop Charles B. Galloway to turn their attention and aid to make Galloway College at once a fitting memorial and an honor to the cause of Christian education in the South.

We have the nucleus, the young women are in sight, some going abroad for what they should get at home and some denying themselves because they cannot go abroad and there is no room at this place. This ought not to be, hence we call upon the Church and friends of our beloved Bishop to do their whole duty in the fear of God and rally to the aid of Galloway College.

J. O. BLAKENEY.

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TOPIC FOR AUG. 22, 1909.

TRIUMPHANT FAITH.

Matt. xv:21-28.

The subject of our lesson is triumphant faith. It might well furnish us a study in intercessory prayer as well. The wearied Master led his disciples aside into the coasts of Tyre and Sidon to rest awhile. He would have no man know of his presence, but he could not he hid. A mother's heart and yearning desire found out the Christ. Her daughter was sadly afflicted and needed the Master's help. Here, as ever in the past, and always in the future, faith found the one who could help, and saw the one all sufficient one, hidden from other eyes.

Even love will sometimes put faith to the test. The Master did not at once grant the request of this longing mother. He had devoted his earthly ministry altogether to Israel. His mission was for the whole world, but in the wisdom of God, the message of salvation was to come through the one people, and the sacrifice was to be made in their midst. The miracles of healing performed by the Master were among the Jews. Now a woman of a strange people called upon him. He knows no north, nor south, no east nor west, when it comes to the administration of his kingdom, but the universal kingdom was to start, where the foundations had been well laid. From Jerusalem it was to go to the ends of the earth. So this Syro-Phenecian woman is told that it is not meet to take the bread from the mouths of the children to give unto dogs. Evidently there was something in the face of the Master, or in the use of the words that made them less harsh than they seem to us, for the woman answers at once, "Truth, Lord, yet the dogs eat of the crumbs that fall from their master's table."

Faith was triumphant, and love prevailed. The Master answered in words from which all harshness had departed: "O, woman, great is thy faith: be it unto thee, even as thou wilt." Mark you, it is the faith of the mother, that works for her daughter's benefit. And so closely does the mother-love identify herself with the need of the daughter, that the Master seems to recognize it, for he says, "Be it unto thee, even as thou wilt." Then he assures the mother that already the thing is accomplished.

It is the story, old as the world, and that has come to us in multiplied forms. At the prayer of Abraham, Lot is delivered from the destruction of Sodom. When Job intercedes, his friends are forgiven the unwise things which they have spoken, and even Job profits, for it is only then that the Lord turns again his captivity. When the palsied one borne of four, appears before the Christ, the record says, "seeing their faith." So it is, where love prompts, and faith will not let go, the prayer of intercession, is ever triumphant.

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FROM EARLY GROVE, MISS.

Dear Advocate: We have just closed the most successful protracted meeting we have had at Early Grove, for a number of years. The success of the meeting was due to the good management of Brother Hall, preacher in-charge, and the preaching of his co-laborer, Brother Broom, a brilliant young minister of the Waterford Circuit, Miss., who seemed, from start to finish, to be filled with the power of the Holy Ghost.

We had two additions to the church; two children baptized; two professions of faith, and the entire membership of the church was benefited and revived, with "the old-time religion which is good enough for us."

BY A MEMBER.

ARTESIA.

Dear Doctor Boswell: We have just finished our revival services at Artesia, of the Columbus District. In many respects it was a very great meeting. "Best in twenty years," said some. There were twenty-one additions to the church, and the results otherwise were exceedingly fine and far-reaching.

Rev. L. M. Broyles, pastor at Corinth, who grades easily with the best of North Mississipi men of the pulpit, was the principal minister and worker of the occasion. Brother Broyles was happy in the service from the first unto the final finish and as a useful factor among the people indicated constantly his good skill as a Christian worker and as an "embassador for Christ."

For cheerful earnestness and cool sincerity, the Artesia congregation is not often exceeded. They were awake to the meeting, and splendidly helpful from the beginning, and were still enlisted at the last benediction, at which final service a great audience was present and five young men were added to the church.

Artesia is a railroad center, and growing town on the Mobile and Ohio, and all indications point to an interesting future.

The strength of the church there and the community's prosperity, is prophetic of a station at some future time, instead of a half-pastoral charge as at present.

A. H. WILLIAMS.

Mayhew, Miss.

DON'T BE WITHOUT WATER.

There is no need of the propertyholders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the propertyholders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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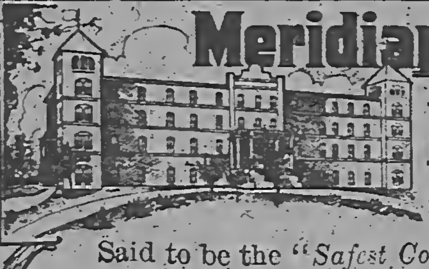

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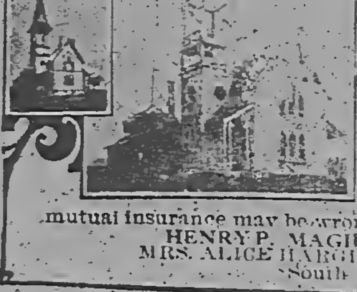

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. RUTH COCHRAN (nee Champenois) wife of J. A. Cochran, was born in Mobile, Ala., Dec. 28, 1835, her age at death being 73 years, five months, and twenty-one days. She was the mother of ten children, six of whom are living; she has also thirty-seven grandchildren and thirty-six great-grandchildren. Sister Cochran lived a consistent member of the Methodist Episcopal Church, South, for sixty-five years. All through her active life her home was the home of the preacher and now that she is gone her children are walking in her steps. She was a faithful wife, a devoted mother and a true Christian. She is gone, but her influence abides in the hearts of her loved ones: and may they all so live that finally they shall come to the land of eternal day.

E. D. PHILLIPS.

Mrs. SUSAN A. McCAIN was born Oct. 14, 1832. She joined the Methodist Church at the age of fourteen. There was never a charge brought against her in all her Christian life; which was over sixty years. She was married to Mr. F. M. Pitts, Jan. 9, 1853; lost her husband June 22, 1862, leaving her to care for five children, all surviving her, but one, who died in infancy. She was a sufferer sometime, though not bed-ridden, until a few days before she passed away. Her pastor visited her a short while before she was taken down and she assured her friends and pastor that she was prepared to depart and be with her Heavenly Father. She sweetly passed away July 31, 1909. On Sunday evening, Aug. 1, we preached her funeral to a large congregation at old Saline Baptist Church, Bienville Parish, La., and buried her in the cemetery near, where she sleeps till the resurrection morn. May we all met her in heaven. Alabama religious papers please copy.

Her pastor, R. A. DAVIS.

JAS. S. PURCELL was born July 25, 1843, and died July 2, 1909. We find recorded in his family Bible that he was baptized by Rev. T. O. Summers; joined the M. E. Church, South, in 1854; was converted, 1858. About ten years ago he moved from Black Hawk, Miss., to a farm which he had purchased near Bolinger, La. His location near here has been a blessing to this community. His upright life and his uncompromising attitude towards all forms of vice has gradually had a wholesome effect upon the people of this milltown. When he first moved here there was much disorderly conduct, not much interest in spiritual things. Now this is a remarkably quiet and orderly place and through the influence of himself and family, there is a regular appointment for the Methodist preacher of this circuit, for which the mill officials obligate themselves to pay $240 a year. So his influence for good continues to live on after his death. Brother Purcell was married to Miss Fannie M. Cole in 1868; who, together with eleven children, are left to mourn his departure. Two of his sons are Methodist preachers, Rev. Geo. Purcell, of the Louisiana Conference, and Rev. Jas. S. Purcell, of the Mississippi Conference. May God's grace sustain and comfort the bereaved family.

H. B. VANDENBURG.

Mrs. LOUISE LENOIR TAYLOR: daughter of James L. and Carrie W. Lenoir, was born in Prairie, Miss., Jan. 17, 1872, and died at the home of her parents in Amite City, La., Aug. 1, 1909. Sister Taylor was baptized in infancy by Bishop Robert Paine, her uncle; was converted at ten years of age and received into the M. E. Church, South, in which she continued throughout her life, a faithful and loyal member of its communion and a devout and exemplary Christian. Although suffering much she passed away in the full triumph of a precious faith, assuring her loved ones in the last sweet hours that all was well, and fell on sleep, a radiant smile playing over her wan, pale face. Sister Taylor was married to Brother Jas. R. Taylor, Nov. 6, 1895 who, with one son, survives her, a bright boy of ten years; their first-born, a daughter, crossed over the river in infancy. Sister Taylor leaves a father, mother, husband, a son and five brothers to mourn their loss. On Monday, Aug. 2, 1909, we laid her to rest in the beautiful cemetery at Amite, there to wait the resurrection of the just.

J. W. LEE.

To the above tribute, we add the following by Mrs. Dr. J. L. Lenoir, a sister-in-law: "At the approach of death, a bright smile played over her face and she repeated these comforting words, 'The Lord is my Shepherd, I shall not want.'"

RESOLUTIONS.

Whereas, It has pleased our Heavenly Father to call to that last home, our loved sister and friend, Mrs. CARRIE WHIDDON, therefore, be it resolved,

First, That the L. P. A. Society, of Rocky Springs, Miss., do extend to the bereaved father and husband our heartfelt sympathy that the grace of God whose dispensations are past finding out, may sustain the heartbroken father, husband and the motherless babes in this great affliction.

Second, We shall ever miss from our midst, one who was our vice-president and a faithful worker.

Third, That this be spread upon the minutes and published in the New Orleans Christian Advocate, and that a copy be sent to Mr. Barkesdale and Brother E. L. Whiddon, as a last token of love and respect to our departed sister and friend.

MRS. C. F. DREXLER,
MRS. G. L. BENTON,
Committee.

(Obituaries Continued on Page 13.)

Marriages.

July 31, 1909, at his residence, by Rev. H. Whitehead, AUGUST A. SAMUELS and AMELIA STEINEL, both of New Orleans.

July 29, 1909, at Mammoth Springs, Miss., by Rev. W. W. Cammack, Mr. C. A. BELL, to Miss LILLIE C. BATSON, all of Brooklyn, Miss.

Aug. 1, 1909, at the residence of the bride's parents, Rev. M. K. Miller, at Lameta, Miss., by Rev. Geo. P. Fikes, Mr MERTON C. WATKINS, of Lameta, Miss., to Miss ETHEL MILLER.

July 4, 1909, at the residence of the bride's mother, Moorhead, Miss., by Rev. Jas. T. McCafferty, Mr. WALTER SPARKS of Sunflower, Miss., to Miss GEADYS GOFF.

Aug. 8, 1909, at 6 p. m., at the Methodist parsonage, Meridian, Miss., by Rev. Isaac L. Peebles, Mr. F. W. FRASER to Miss SUSIE BELLE SWETMAN, both of Meridian.

Aug. 4, 1909, at the Zeagler Hotel in Olla, La., by Rev. H. Armstrong, Mr. J. H. KEENE and Miss P. G. WILSON, both of La Salle Parish.

Aug. 4, 1909, at the residence of the bride's parents, Olla, La., by Rev. H. Armstrong, Dr. LE ROY ADAMS and Miss OLIVE BLAKE all of Olla.

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TEMPERANCE SOCIETIES AMONG EUROPEAN TEACHERS.

About 250 teachers in Denmark have become members of the Danish Abstinent Teachers' Association in addition to about 300 teachers who belong to other temperance societies. At the last annual meeting it was decided to send out a series of questions to teachers inviting suggestions as to methods, helps, needs, etc., for promoting training among school children. A similar association in Holland has a membership of nearly 900. It has received from the government an appropriation of 3000 marks. It publishes a paper which has a monthly circulation of nearly 2000 copies.

In Scandinavia the Norwegian Teachers' Abstinent Society is growing, while the Swedish Association numbers nealy 1000 members in 23 local branches. The special endeavor of the latter during the past year has been the building up of pupils' temperance societies.

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Oakridge	Aug. 21, 22
Farmerville	Aug. 25, 26
Floyd	Aug. 29, 30
Eros	Sept. 4, 5
Brookland	Sept. 8,
Delhi	Sept. 11, 12
Downsville	Sept. 15,

S. S. KEENER, P. E.
Monroe, La.

Alexandria Dist.—Third Round.

Melville, at Wards Chp.	Aug. 21, 22
Natchitoches	Aug. 26
Chicot, at Chicot	Aug. 28, 29
Masters Chapel	Sept. 4, 5
Colfax, at Montgomery	Sept. 11, 12

PAUL M. BROWN, P. E.

Crowley Dist.—Third Round.

Gueydan	Aug. 21, 22
Rayne	Aug. 22, 23
St. Martinville	Aug. 25,
Longville and Lake Charles	Aug. 28,
Lake Charles	Aug. 28, 29
Sulphur	Aug. 29, 30

J. E. DENSON, P. E.

Ruston District—Third Round.

Homer	Aug. 21, 22
Winnfield	Aug. 28, 29
Jonesboro, at Wyatt	Aug. 29, 30
Arcadia	Sept. 4, 5
Ringgold, at Grand B.	Sept. 9
Gibsland, at Oak Grove	Sept. 11, 12
Bernice, at Summerfield	Sept. 18, 19
Lisbon, at Tulip	Sept. 25, 26
Lanesville, at Pine Grove	Oct. 2, 3
Minden, at ——	Oct. 3, 4
Cotton Valley	Oct. 4

R. W. TUCKER, P. E.

Baton Rouge District.—Third Round.

Mt. Hermon, at Pine Ridge	Aug. 18
St. Helena, at Center	Aug. 21, 22
Pine Grove, at Montpelier	Aug. 24
Hammond	Aug. 28, 29
Franklinton, at Angie	Sept. 4, 5
Bogalusa	Sept. 5, 6
New Roads	

C. C. MILLER, P. E.

Shreveport District—Third Round.

Hornbeck, at Holly Grove	Aug. 21, 22
Leesville	Aug. 22, 23
Greenwood, at Greenwood	Aug. 25
Bon Ami	Aug. 28, 29
DeRidder	Aug. 29, 30
Merryville	Aug. 31
Hopewell	Sept. 4, 5
Fullerton	Sept. 5, 6
Shreveport, First Church	Sept. 12, 13
Noel Memorial	Sept. 13
Many, at Loring	Sept. 14
Zwolle	Sept. 16
Pleasant Hill	Sept. 18, 19
Lachute	Sept. 22, 23

T. J. WARLICK, P. E.

New Orleans District—Third Round.

Algiers	Aug. 22,
Felicity	Aug. 29,
First Church	Sept. 5,
Rayne Memorial	Sept. 12,

F. N. PARKER, P. E.

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Obituaries.

Mrs. TRANQUILLA STOKES HAMBLEN, wife of Rev. Jas. K. Hamblen, died at Greenville, Miss., on the 26th of June, 1909, in the 75th year of her age. She was born in South Carolina, the daughter of Samuel J. and Martha Stokes, and was brought by baptism into the Methodist Church in her infancy. Thus early taught the ways of the Lord, she continued in them through all her days. In the year 1840 her parents moved to Madison County, Miss., where she grew up, being educated in Sharon Female College. She was married on the 10th of December, 1863, by Rev. J. M. Pugh to Rev. Jas. K. Hamblen. Six children survive her, three sons and three daughters. In 1904 the family moved to Greenville, Miss. During the last year of her life she was the subject of affliction, experiencing the common lot of those who live beyond three score years and ten. She was of a meek and quiet spirit, devoted to her family, her church and her God, and beloved by all who knew her best. It is sad, indeed, for one whose companionship has been the joy and comfort of your soul to be suddenly called from your side in the journey of life. Yet not without hope, for the promise is that those who have lived by faith shall meet where age and sickness and parting are not known. This comfort the bereaved family may claim in full measure. W. L. C. HUNNICUTT.

CHAS. H. WILLIAMS was born in Illinois, March 7, 1855 and died in Tallulah, La., July 19, 1909. On Dec. 28, 1880, he was married to Miss Margarette E. Friesland with whom he lived happily until the day of his death. This union was blessed with eight children, five of whom, together with the sorrowing wife and mother are left to mourn their loss. He was a good citizen, a kind husband and a loving father. He came to Tallulah about five years ago where he has since lived, respected by his neighbors. For several months he was sorely afflicted being confined to his house most of the time. He suffered much. He had never made a profession of religion. The writer visited him often and found him ready and willing to talk about his spiritual condition. One day in April, he said: "I want you to baptize and take me into the church." After some conversation with him this was done on the 2nd of May. After this he seemed to be resigned and submissive to the will of God, and expressed himself as ready to go. May God bless and sustain the bereaved family and may this draw them to the foot of the cross. Sister Williams had prayed long for his conversion. May God comfort her now! Her pastor, R. O. WIER.

Brother ISAAC LAWSON died Aug. 31, in the twenty-fifth year of his age. Ike, as he was usually called, was considered a good boy. He was converted at the age of sixteen; united with the M. E. Church, South, and remained a member of the same to his death. He leaves a wife, father, and mother, five brothers, two sisters and many friends to mourn their loss. We would say to his loved ones: Be faithful to God, and you will meet again on that beautiful shore where parting is no more.

R. T. NOLEN, Pastor.

On July 26, 1909, the death angel visited the home of Mr. W. B. Hammond and wife and took from them their darling little babe, JAMES HAMMOND, who had been with them only a year. The separation from our little one is sad and we are lonely. We know that we can never again in this life see the smiling face, or clasp the little hands or hear the dear little voice, and we almost cry out of breaking hearts: Why does all this great sorrow have to be? Our darling suffered severely in all the four days of his sickness, but when the spirit left the tired little body, it seemed to linger a few moments to kiss away the lines of pain and suffering. We will try not to grieve, for our blessed Savior needs little buds as well as full blown flowers in his bouquet of glorified spirits.

Lovingly,

FATHER AND MOTHER.

RESOLUTIONS.

We, the committee appointed by the Methodist Ladies' Aid of Slidell to write resolutions on the death of our beloved sister, Mrs. SYLVINIA TALLEY, who departed this life May 22, 1909, submit the following:

First, That we, the members of the Aid deeply regret the loss of our Christian friend and sister, who was ever ready and willing to do for her Master and, though a sufferer was cheerful and patient. While we bow in submission to his will, we cannot but grieve her departure.

Second, That a copy of these resolutions be sent to the bereaved family who have our heartfelt sympathy in their bereavement; a copy be sent to the Christian Advocate, which paper she loved and that a copy be spread upon our Minutes.

MRS. N. C. ROUSSEAUX,
MRS. J. A. BOUSQUET,
MRS. A. V. HOVER,
Committee.

RESOLUTIONS OF RESPECT.

Whereas, our Heavenly Father has seen fit, in his infinite wisdom, to remove from our midst our friend, and Christian worker and member of our Woman's Home Mission Society, of the Richton M. E. Church, South, Mrs. EDWINA CLARK PULFORD; and whereas the intimate relation held with her as, at one time, treasurer and secretary of the Woman's Home Mission Society and Sunday School teacher and consecrated Christian worker in other ways; makes it eminently fitting that we express our great appreciation of her, therefore, be it resolved,

First, By the Woman's Home Missionary Society that the sudden removal of such a life from among us leaves a vacancy that is deeply felt by not only members of our society of the M. E. Church, South, but by the entire community, and that we have lost one of our most consecrated Christian workers.

Second—That we extend to her bereaved husband, father, brothers and sisters left to mourn their great loss, our heartfelt sympathy. We mourn deeply with them in this, their great hour of trouble, and words are inadequate to express the depth of grief we share with them, but we can only point them to the one who has promised to comfort those who mourn, and to urge them to look forward to and prepare for the great reunion in heaven.

Third—That these resolutions be spread upon the minutes of the Woman's Home Missionary Society, that a copy be furnished the husband and father, and that the New Orleans Christian Advocate be requested to publish them.

MRS. J. B. CANTRELL,
MRS. W. I. DENTON,
MRS. W. M. CHAMBLISS.
Committee.

FROM WATER VALLEY.

The Conference Group Picture of the North Mississippi Conference made at Water Valley last Conference is now ready. It costs $1 at Water Valley. Brethren will give postoffice and nearest express office, also make remittance by postoffice money order. Address C. B. Terry, Water Valley, Miss. J. H. MITCHELL.

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FROM EUNICE, LA.

Dear Advocate: I assisted Rev. J. E. Craig in a revival meeting at Prudhomme three or four days. Some Some good accomplished, but the rain and other things together pretty near knocked us out. However, the meeting was not a failure, and if we could have run it about ten days longer, we would have had a great time.

From Prudhomme I came home and filled my appointments at Long Point and Eunice and then went to Brother Craig at Branch and remained until Sunday at the morning service at which time we closed a very fine meeting and one that should have continued at least a week longer, hut circumstances were such that I could not stay, and against the wishes of the people, and my own wishes and of the pastor's too, we closed. The power of God was there in every service and eternity alone can tell of the good done. I had a delightful time and made new friends, and met some old ones, and had a delightful stay in the hospitable home of Brother Lyons and family, also had the pleasure of enjoying the hospitality of several other homes for the noon-meal, and had many kind invitations that I could not accept. May the Lord bless Brother Craig and his dear people. Brother Craig is a true man, but has one fault that some of our other good and devout preachers have, and that is, he wont get married. That is his only fault. Well, maybe they are excusable.

My third Quarterly Conference was held at Long Point, July 28, the presiding elder, presiding. We had a good attendance and the presiding elder, Brother Denson, preached two fine sermons, and with his two sermons the revival meeting opened.

On Friday, Rev. G. D. Purcell, of Boyce, came to my rescue, and he came in power and demonstration of the Spirit.

Rev. J. G. Sloane, of Haughton, being down on a visit, rendered valuable assistance in the meeting, and preached a very impressive sermon on Sunday at 11 a. m. Long Point is Brother Sloanes old home, his parents and brothers and sisters live there. We were delighted to have him, our only regret was that he could not stay longer.

Brother Purcell did some very fine preaching; in fact, I never heard any man preach sounder and more earnest sermons in my life. I was delighted to have him. We had been associated together a great deal in the years gone by.

The meeting was very well attended considering the weather and much good accomplished. Several conversions, mostly in the church. One addition to the church.

My meeting will begin here the 29th of this month, Brother Harbin will do the preaching.

God bless the Advocate, and everyone connected with it.

S. D. HOWARD.

A REQUEST.

Dear Dr. Boswell: I wish to say the following to the pastors of the Louisiana and the two Mississippi Conferences:

Brethren, please send me the names of any from your charges who have come, or who may be coming, to Bogalusa. By this I can get in touch with the Methodists as soon as they arrive. Otherwise, they may come and remain only a few days and are gone before I can locate them. This will cost you only a 2-cent stamp or a postal card, and you will not only help our cause here, but perhaps save some soul from being finally lost. It does not take a Methodist long to "backslide," particularly in a place like this.

You will appreciate how hard it is to meet all the people who are daily coming here, many of them remaining only a few days. This is said to be the largest saw-mill town in the world, with a population of over five thousand people.

We can save many to our church and to the Lord if the pastors will promptly notify me when any of their members leave for this place. I really think we ought to have a law providing that the pastor shall notify at once any other pastor where their members may be going when they leave his charge. By this we would save many who are otherwise lost.

Brother Lipscomb, of Trout, La., has just sent me the names of some members leaving his work and as a result, I now know them and they are interested in the church

I hope to hear from many of the brethren soon. J. M. ALFORD.

Bogalusa, La.

SHILOH CAMP MEETING.

The Shiloh Camp Meeting, of the Shiloh Charge, Newton District, will begin Friday night before the first Sunday in September (Sept. 3, 1909). Rev. T. J. O'Neil, presiding elder of the Newton District, and Rev. W. L. Hightower, of the Philadelphia Charge, have consented to do most of the preaching. Rev. H. F. Tolle, of the Lake Charge, will conduct the singing.

All preachers are invited to be with us to help in the work of our Father's kingdom. We earnestly desire the prayers of God's people for the conversion of sinners and the perfection of Christians.

J. F. McCLELLAN, P. C.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253, Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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Sunday School

By W. B. Campbell.

LESSON FOR AUG. 22, 1909.

PAUL'S THIRD MISSIONARY JOURNEY.

THE RIOT IN EPHESUS

Acts xix:23-41.

Golden Text: "He said unto me, my grace is sufficient for thee: for my strength is made perfect in weakness." II Cor. xii:9.

It took two long years of hard work on the part of Paul and the working of mighty special miracles at his hands by the Lord, to bring about the splendid results related in our last lesson. The wide-spread superstition among the Ephesians had received a severe check when the magicians and workers of sorcery destroyed their books and paraphenalia used in their nefarious business. After that public manifestation of repentance "mightily grew the Word of God and prevailed." A wave of reform had swept over the people, changing their manner of life in such a way, that those who were wholly interested in commerce began a howl of calamity. Modern reform is viewed in much the same light in some sections, especially where horse-racing and the liquor business is in jeopardy.

Prominent among the pessimists was one Demetrius, a silver smith, who must have concluded that the depression in business was caused by the Christian life that Paul preached and lived among the people. The sales of the Dianian shrines that Demetrius made had fallen off alarmingly, and something must be done at once to improve trade. So the silver smith called together the workmen of like occupation, and made a speech to them. He first made an attack on the religion that Paul preached, saying that not only in Ephesus, but almost throughout all Asia, had much people been turned away from worshiping the goddess Diana, and taught to believe "That they be no gods which are made with hands." He warned them of the impending danger to their craft, naming that first in which he was most concerned; also the tendency to abase the great temple of the goddess, causing it to be despised, and its magnificence destroyed, which all Asia and the world worshiped. Demetrius was a leader, and his speech being inspired by the wicked one, his hearers were soon transformed into a howling mob. "Great is Diana of the Ephesians" they cried, with wrath impelling them to ignore all laws. The whole city was filled with confusion, and two of Paul's companions were caught and rushed into the theatre. Paul wanted to follow and aid his fellow-workers, but the prudence of the disciples prevailed with him and convinced him that it would be a useless exposure of himself to danger. He was also thus advised by a message from some influential friends, "of the chief of Asia." An upright Christian character will command respect and admiration from all unbiased people, whether they agree in creed or opinion or not. The confusion increased as the mob entered the theatre, "some cried one thing, and some another" and "the more part knew not wherefore they were come together." The Jews had their part in this demonstration, but they were not drawn together by the same object as were Demetrius and his crafts-men, their animosity was more deep-set and of longer duration; they just yielded to an innate hatred of "Him who came to his own and his own received him not," and they hated Paul because he was a Jew, a Pharisee, preaching Christ and the Christian life. These Jews wanted to show the people that they had no sympathy with the affected reform, or with the man who was responsible for it, so they put forward one of their party to take a leading part in matters before the noisy audience; but when they saw that it was a Jew that was about to address them, they began their wild howling again. They cared nothing for the enmity between the Jews and Christians, and it was no time then to air grievances in which they were not interested. When Alexander attempted to speak he was only greeted with the cry of "Great is Diana of the Ephesians." This commotion continued about two hours, when the town clerk came upon the scene. Judging from his common sense talk, he was a man equal to the emergency, for in a few words, relating only well known facts, and a warning that such an uproar in the city of Ephesus would likely call for an explanation to the Roman authorities. Then turning to Demetrius, he administered a severe rebuke, telling him not to take the law into his own hands, and that if he had a matter against any man, he could bring legal action. Then paying a tribute to the manner of life, and the considerate feature of argument, on the part of the Christians, the town clerk dismissed the assembly.

The followers of Christ need not be alarmed at the wild and unreasonable speeches of those who oppose every kind of reform, for their influence for evil is but one of the "gates of hell" that Jesus said should not prevail. Men who work against piety and morality generally cloak their object under the guise of some popular sentiment. Demetrius did not know that he was the tool of Satan, used in the vain attempt to check the advance of Christianity. Under God, the preaching of Paul reached the ears of them that never heard him, for "he maketh the wrath of man to praise him," and it is a fact that which is opposed by wicked men, is often a matter worthy of commendation.

History daily repeats itself; those that stand for good morals in the near-by vicinity of Opelousas, have suffered persecution even to the threatening of the ministers of Christ. Satan grows more fierce as the fight against him waxes warm. In the light of the Scripture there is no place for wonder, for "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This warning is from I Timothy iv:1; and in II Timothy iii, the prediction is so clear that "he who runs may read." The time may be near when all that name the name of Jesus may be tried as by fire.

Let us hold fast to the faith that was once delivered to the saints, and having on the armor of God, the victory will be ours, under the leadership of the Great Captain of our salvation.

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Lake Camp Meeting, Lake, Miss., Aug. 20-26.

Shiloh Camp Meeting, near Pelahatchie, Miss., Sept. 3.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

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LOUISIANA CONFERENCE.

Dear Friends: I would like to send a personal letter to each member of the Home Mission Society in Louisiana, but as this message will reach most of you, I am sure you will deem it sufficient.

The Board of Home Missions has fixed the dates of meeting for Octoher 14-21. Names of those who attend must be sent to Miss Annie Knox, 214, 36th Street, West Savannah, Ga.

Our Week of Prayer is to be held October 4-10, and the proceeds this year are to be appropriated to much needed improvements and repairs at the Sue Bennett School. Just here I want to express my appreciation of the love and good will contained in the letters received from the Conference officers and District Secretaries, and above all, I would commend their zeal and faithfulness in the Master's service during the hot summer months.

I would like to tell you something of Mount Vernon; its beautiful homes and churches, its genial climate and Christian people; also of the many little wayside journeys here and there in the great city of New York, but I must condense this article and tell you of one visit that impressed me more than all the rest. It was my good fortune two weeks ago to listen to a great sermon by a great man, Dr. J. H. Jowett, of Birmingham, England. His text was from Gal. 2, 20—"I am crucified with Christ." His exposition of these familiar words of the great apostle seemed to sweep aside everything but the "Christ," and lead one to grasp the deep significance of the words: "I live; yet not I, but Christ liveth in me." Somehow, this sermon followed me as my friend (Mrs. Wolfe) and I threaded the rough, dirty streets leading to the old Jerry McAuley mission in 316 Water Street, nearly under Brooklyn bridge.

Most of you perhaps are familiar with the story of McAuley's life and the life of S. H. Hadley, a convert of this mission; hut to see the plan and result of his life work is most impressive. I have before me the 36th Annual Report of this mission, with its motto: "We help men and women to help themselves." As I listened to the superintendent telling of the hungry fed, the naked clothed, the mighty services for men and women; as I thought of the thousands of broken lives saved through this man's influence, this man who had been a convict, a river thief and drunkard, the very chief of sinners, the mighty power of redeeming love reached my heart as never before, and the words, "He is able to save unto the uttermost," seemed invested with new meaning. Uncounted thousands have gone from this mission to seek and save the lost to testify of God's power to save from sin.

The Mission Home is located in what used to be the worst den in New York city, the hiding place of thieves and murderers, drunkards and pickpockets. While the surroundings are still rough, there is a great change. On the walls of the room we entered were neatly framed Bible texts, and underneath a large picture of Jerry McAuley, these words: "He rests from his labors and his works do follow him."

Dr. McKay, the late pastor of Fifth Avenue Collegiate Church, once said that whenever he felt discouraged in Christian work, he went down to the McAuley Mission to listen to the testimonies of the men there, who had found Jesus such a great Savior—"saved and kept" by the power of God from the lowest depths of crime and strong drink.

During the past twenty years over a hundred missions have resulted from this Water Street mission at home and across the sea, and the work still goes on to-day. The Mariners Church and Home, near by, on Catherine street, brings many sailors to this gospel centre, and a hoat called the Sky Pilot, connected with the mission, is carrying the good news of salvation to the vessels anchored there, and so the great work inaugurated thirty-six years ago by Jerry McAuley is still a fountain of "living waters" to thirsty multitudes on land and sea. The story of McAuley's life finds a fitting close in his dying words: "It's all right—up there." Dr. Prime, who conducted the funeral services in the Broadway Tabernacle, said: "There is no one pastor in New York who is doing the work of this humble man, and no pastor who will have a wider vacancy when he falls on the high places in his field of duty. When I have sat in the midst of publicans and convicts and thieves, drunkards and other vile and wretched human heings, down so low that no human arm is long enough to reach them, when I have heard them in broken accents, amid sobs and tears, tell what the grace of God has done for them, the tears have run down like rivers of waters from mine eyes and I have prayed that hundreds and thousands of preachers like Jerry McAuley, might go in the name of Jesus to seek and save the lost."

Let us then rememher not to he discouraged or cast down. Let us take our prohlems to One who is ahle and willing to solve them, and whose mercy is boundless as the waves of the sea.

In closing, these items from our General Secretary, Mrs. MacDonell, may he of interest: "The work grows at every center and opportunities multiply. The gulf coast work has increased our expenditures and enlarged our opportunities. Since July, 1908, the Immigrant Home in Galveston has cared for 1734 immigrants, and 500 additional, who were returning home. Work was found for 195 of these strangers, and 497 Bihles given or sold. In New Orleans we reach more than 200 different people per week in St. Mark's Hall,and many sailors in Gulfport have our ministry."

Let us not forget our Week of Prayer in October. Let every Auxiliary in the Conference ohserve this season, and with one accord unite to seek a special hlessing upon our work in the Louisiana Conference and elsewhere. When depressed by the magnitude of the Home Mission field, its crying needs and insufficient means, let us call upon Him who can make the "great mountain" a plain, and bring joy and gladness into the waste places. "Not hy might, nor by power, but by my spirit, saith the Lord of hosts." Yours with love,

MRS. E. R. KENNEDY.

Mount Vernon, N. Y.

MISSISSIPPI CONFERENCE.

To the Home Mission Society of the Mississippi Conference—

Dear Sisters: The following extract is from a letter recently received from Mrs. MacDonell:

"I am writing to announce that at an executive meeting of onr Board the latter part of June, we appointed Miss Rhoda Dragoo, a graduate of the Methodist Training School at Nashville and a deaconess, to the work at Biloxi in connection with the Gulf Coast work. Miss Dragoo went to the Seashore Assemhly the 22nd of June, and remained after the meeting. This meeting gave her an introduction to the people of Mississippi and a touch with the people who gathered there. We feel in giving you Miss Dragoo that we have made an effort to give you a strong worker and leader. She is a college-hred woman of great ability and soon wins the love of the people who need her."

This is the deaconess for whom we have heen waiting a year since the failure of Miss Boykins' health, necessitated discontinuing the work in Biloxi. Now the work is under control of the General Board and on a much more stahle foundation than when we first enterprised it.

The contrihutions to support of Biloxi Mission were liberal and prompt and we urge upon the Home Mission Society of the Mississippi Conference the same generous support for the work under the new administration. Miss Dragoo is our missionary given to us hy our special request to continue the work in which we are so deeply interested in Biloxi. Let us rally at once to the support of the work.

All money contributed to this cause must be sent to the Conference Treasurer, Mrs. J. K. Dunn, McComb, and hy her forwarded to the Treasurer of the General Board. MRS. T. B. HOLLOMAN.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The rate of the regular subscription has been fixed at $1.50, as you have seen in the many notices we have given. The rate of commission on either new subscribers or renewals, will be 10 per cent of the amount collected. For a subscription at the rate of $1.50 the agent who collects is authorized to retain 15 cents.

The club rate will remain from now until the sessions of the Annual Conferences—$1.25 on clubs of ten or more subscribers. The commission on the clubs will remain unchanged at 25 cents until Conference. These clubs do not have to be sent in all at one time, and the number may be added to indefinitely until your Annual Conference meets. We make no distinction between new and old subscribers in the clubs. The only conditions are that you secure enough subscribers to be entitled to the club rate, and that arrearages be paid.

Any preacher who so desires may give his subscribers in the club Go Forward, instead of retaining his commission. To make it more plain, if you send ten or more subscribers and $1.25 with each name we will send Go Forward if you make especial request for it.

When personal checks are sent or cashier's checks, add 10 cents to cover exchange. The banks charge 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may he the whole of the profit to us. When you multiply it by thousands, it becomes a serious matter, and we are cutting off all the margins in order to give all our subscribers the benefit.

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

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VOL. 56—No. 32.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2794.

The papers are reporting a great revival in business throughout the country, and the prospect is for a very busy season in all lines. The Picayune of Aug. 17 says: "From all parts of the country come reports of bountiful crops, with the single exception of portions of the cotton belt, where there are complaints of less promising prospects of a good yield than could be desired. Even the prospective shortage in the cotton yield in parts of the South is offset in a large measure by the favorable outlook for paying prices. The big crops of grain in the West promise to tax the facilities of the railroads to their utmost capacity, and already the supply of idle cars, which was so formidable during the spring and early summer, has practically disappeared." In the northwest the wheat growers experienced some difficulty in securing harvest hands, even at good wages. In one section—in Nebraska—a young woman offered her services to a farmer if he would pay her as much as he paid a man, agreeing not to charge him a cent if she did not do the work. He accepted her offer, and with three other young women she went into the harvest field. The farmer said they did as good work as any hands he ever had. And the women went into the fields by the dozen, earning as much money in one day as they earned in the towns in a week. So goes the story.

* * *

The Standard Oil Company is not yet willing to give up trying to make money. Having conquered many worlds, it has started out to conquer another. It proposes to make everything possible to be made out of coal oil. Its latest venture—at least the latest we have heard of—is to run up against the butter industry. They do not care to spend their hard-earned money for pure cow's butter; it is too scarce and too high-priced. They are not even willing to take a compound of beef tallow and cotton seed oil. If oil must go into butter at all, they have decreed that coal oil is the proper thing, and are going into the manufacturing of coal oil butter. The papers call it "petroleum butter." By what name it will be thrown on the market we do not know. It will be a fanciful name, of course, and we have no doubt will appeal in color, substance, aroma and eating qualities to many people who are tired of paying fancy prices for "golden Goshen" and blocks of oleomargarine. Private John Allen says, "there is no telling what a horned buffalo will do when it is after grapes." So we say there is no telling what the Standard Oil Company will do, when it is after butter. The Irish cook, it is already reported, when asked by the mistress "what has become of the coal oil butter," replied: "Sure, and I took it this morning to kindle the fire!"

* * *

Alabama has now, perhaps, the most stringent prohibition laws of any state in the Union. They are regarded by some as extreme, and not a few look upon some of the measures as unconstitutional. One of the kind is the article forbidding the newspapers of the state printing liquor advertisements. This is looked upon as an infringement upon the freedom of the press. A perfect howl is being made by some of the papers of the state, and they are rehearsing the same old song we heard away back yonder when prohibition first began to make headway in the South. But the cry of "sumptuary," "paternalism," "trying to legislate virtue into men's lives," no longer scare people. That the Alabama laws just passed to strengthen the prohibition statute are drastic, nobody will deny. They were made so on purpose. The liquor forces and their allies are wholly to blame. Had they, in common with the law-abiding citizens, obeyed the statute, these drastic measures had never been passed. Instead, there was systematic effort made almost everywhere to evade it and set it at naught. Locker clubs, which were nothing more than drinking places, abounded in all the cities, and were constantly multiplying. Blind tigers all but let their eyes shine, and when brought into court, juries would not convict. This was disgusting to honest judges, and outraged the governor and a majority of the members of the legislature. They were simply driven to desperation by the liquor forces, who were determined not to obey the law. Will they obey the laws just passed? Of course not. But if they do not, it will be harder for them to escape its penalties. Nor will they if there is any honesty and backbone in the officers whose business it is to enforce it.

* * *

One who makes a study of social questions and conditions declares that "in our race for wealth the very purposes of life are being forgotten, and the future of the nation is being sacrificed to the exigencies of the present time." This is said of conditions in England, but the statement applies quite as well to our own land, for the rush for wealth is as much in evidence here as in that country or any other. It is not the exact truth to say that "the purposes of life are forgotten." They are deliberately set aside, as evidenced by the fact that "many men choose their wives with a view to their earning capacity, and after marriage the advent of the infant is regarded as a serious obstacle to the woman's wage-earning capacity, and race suicide results. This craze for money does not end with race suicide, for not only is the birth rate decreased, but immorality of all kinds is rife." So far as our own land is concerned, the conditions alluded to exist only in the cities where women are employed in factories, shops, etc., or among the rich, who give themselves up, soul and body, to the demands of society. Country life is as yet unaffected, and the way to keep it so is to keep our country girls at home. This, under present conditions, can be done only by a proper recognition of the true sphere of women, and a determination on the part of fathers and brothers, not only to protect their daughters and sisters, but to see that they are provided adequately with the comforts of home. Any pure country girl will make a good wife and mother if she is given a home—no matter how humble, and surrounded by home comforts. Given these, she will willingly help her husband acquire the luxuries, and will patiently wait for them.

* * *

So much has been said in recent years concerning the tendency of our government towards imperialism, especially manifested in the retention and control of the Philippines, that we have been inclined to the idea of surrendering the Islands, and giving them self-government. But an article in the "Presbyterian of the South," in its issue of Aug. 4, quoted from the "Westminster," has caused us to hesitate. The writer says, after declaring several good personal qualities of the natives: "Should the United States in a few years retire from the islands and allow these people to rule themselves, as a goodly number of politicians at home are urging? I asked this question of many persons who were in a position to know in part at least. I will tell you what they said. The army men, who are soon to have the delicate and dangerous job of disarming the fanatical Mohammedan Moros to the south, and thus remove what is a constant menace to the peace of the Island, said unhesitatingly: No, never. There is no coherence among the people of these islands. Tagalogs, Moros, Igorrotes, Negritos are as totally dissimilar as though they lived at the ends of the earth. The people of these islands speak eight different languages and seventy or more dialects, which are incomprehensible to one another. Let the power of the United States government be withdrawn and as a result you have in place of government a regular cat-and-dog fight ad infinitum, with no possibility of a peaceful settlement. This is the way the army men talk." Another man in civil life, a schoolman, in answer to the question, said: "Not in a thousand years." Still another in a government office said: "Not in a hundred years." The writer, looking at the matter from another point of view, declares: "After all, their great lack, I am convinced, is not intellectual, but moral. This notwithstanding the body of the people are Roman Catholics."

* * *

The Chicago Record-Herald, considering the matter of prices and farm labor, has this to say: "Secretary Wilson returns from a Western trip with the conviction that his previous explanation of the upward trend of food prices is sound. He attributed the troubles of the consumer to the scarcity of farm labor, and he sees no reason to change that view. Thousands of fertile acres, he says, are lying idle in the Far West because their owners cannot get 'hands' at any rate of pay. American boys drift to the cities, while immigrants, even if from purely agricultural districts, are either unable or unwilling to do farm and field work, while many of those who try it prove to be incompetent owing to the different methods and the improved machinery employed here. Those who regard this theory as inadequate and who think that monopoly is not without considerable responsibility for the high prices of foodstuffs must admit that the scarcity of agricultural labor is a fact, and as such it at least partially accounts for the phenomenon in question. Hence, it is highly desirable to continue and extend the work of the Federal information division of the Bureau of Immigration, which has sought to promote the better distribution of immigration and has taken particular pains to direct the aliens to the Western States or localities where the shortage of labor is greatest."

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DIRECTIONS.

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OUR EDUCATIONAL SITUATION.

By Rev. J. A. Rice, D.D.

II.

We suggested in our last that education was the development, regulation and satisfaction of our fundamental desires and direction of its abiding interests. We may regard it also as the introducing of the soul into immediate, conscious contact with reality. And what is reality? Everything there is in this or any other world. Any man that looks about him will at times be overwhelmed by the infinite stretches of boundless space. When he tries to think of its contents he is forced to begin with a frictionless medium in all and filling all. And moving with irresistble power and unthinkable speed in this infinite sea he finds tireless energy gathering here, distributing there, forming here, reforming there. A closer glance reveals a universal reign of cause and effect in definite order of sequence, and reason seems supreme over all. A yet closer glance brings to light a ceaseless struggle from lower to higher, from inanimate to animate, and from lower to higher grades of life. Everything seems to be pushing upward toward man, the culmination of all, who is himself working in ever advancing stages of progress toward a far-off goal. For

"I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns."

But the heart cannot rest here; it must find back of all this a cause out of which it all comes, back of all nature, an intelligent **first cause**, back of all history a purposeful mind and a throbbing heart, back of all life a **great first life**, back of every child a Father.

Let us be reminded that the whole range of reality, this educational material, is a unit not to be cut up and dealt with in sections. Dealing with one part is dealing with all. In the background of all our thinking must be felt the whole vast range of things. The breadth of our education will be determined by the extent to which this is true. Specialism that is sane can arise only when, with this whole background in view, a portion of reality is grasped and mastered. We must not forget also that the soul is not an aggregate of separable faculties, but a unit, each of whose activities involves all the others. So simple a process as an act of judgment involves thinking, feeling, willing also. The ideal education seeks to bring the whole range of reality into contact with the soul, and the extent of this contact will measure the extent of our education; but the central element in all reality at every point is the **great first cause.** We can touch it nowhere without touching Him. He is back of all the material of psychic movement. For in Him all things live and move and have their being. If, therefore, education is conscious contact with reality, the ideal education is conscious contact of the whole soul with the whole range of reality, then nothing is education which is not conscious contact with Him, and none ideal that does not seek to bring in glad captivity every thought to the obedience of Him.

We come again, therefore, by another route, to the position of Moses, with whom the beginning of all true education and statecraft alike was the bringing of God to the people and the bringing of the people to God.

The same conclusion is reached if education be the expansion of the soul's limitations to a complete selfhood. There are roughly two worlds open to us all, that of sense in which we are born and from which, alas! too many never escape; and that of thought, vision, sentiment. The diameter of the first is the distance from finger-tip to finger-tip, or at most, the distance across one's premises or material possessions. Only material things are there. Only what can be smelled, tasted, heard, touched, seen with the natural eye, felt with the body, is real to this

"Savage race
That herd, and sleep and feed, and know nothing."

It is the mission of the educator to lead us out of this, to liberate us, to bring us into

"That untraveled world, whose margin fades forever and forever, when we move,"

helping us to escape "the merciless miles of the plain" and to

* * * "Fly in the greatness of God as the marsh hen flies
In the freedom that fills all the space 'twixt the marsh and the skies."

The possible as compared with the actual area of our lives is evidenced by the fact that of the 600,000,000 nerve cells in the brain, hardly more than a third are ever discharged; and by the fact that of the 250,000 words in English dictionaries few of us use more than 3000 to 5000, even Shakespeare commanding only 15,000, Milton 8000, the illiterate perhaps less than 1000. If it be true that we multiply ourselves by two for every new language learned, and if only one can think for every thousand that talk, only one see for every thousand that think, who will not mourn our wasting intellects?

The circle of our interests is determined by that of our knowledge. We care nothing for things of which we know nothing. The scope of interest to those who live in the world of sense is in mere things, or phenomena as they are observed or experienced; only with the extension of our thinking to the deeper causes and relations of things, to the aesthetic, to individual and social life, to God, do we approach the limits of ourselves. For only within the area of knowledge does effective action or even feeling arise, and beyond this neither can go. These boundaries within which we are to live our lives and do our work are largely fixed in the college period. Men rarely get new classes of ideas or interests after they are 25 or 30. And Goethe was not far wrong in saying that the world is ruled by the opinions of men under 24. Both the scope and the speed of after development are determined within this period. I heard an address on "Little Things" when only a boy, in which the speaker said ants had a regular system of warfare, a regular retinue of servants and even milk cows. I was astounded, and from that day to this these little people have had an undying interest for me. Carlyle could rewrite the history of the French revolution when destroyed, but helplessly lamented his inability to make the acquaintance of the tiny neighbors that daily crossed his path. To him that hath shall be given, is as universal as the law of gravitation. What we get out of the world depends upon what we bring to the world. Men went to the Chicago fair and saw nothing but Buffalo Bill, or to the St. Louis fair and saw nothing but the Boer war or the Filipinos. Not only is the scope of our future soul movements determined thus early, but the speed of our acquirement as well. He that has but little to build to, will build but slowly, while all truth hurries to the heart that knows. Hence Goethe's warning: "Be careful what you pray for in youth, lest you get too much of it in old age." This brings a solemn warning to the youth that takes a wrong attitude toward religion, for but few change that attitude after leaving college walls. Hence the soul whose limitations are freed on every side but bound on this has but little chance to the highest in after years. When Marconi sent his first wireless message to a ship in mid-ocean only that one which was atuned to the home office of all that were sailing on the deep, caught the flying sentences. Only the sailors on life's tempestuous sea who are in tune with the infinite can catch the flying messages of truth and love that are rushing in upon us all from far away shores, from abysmal deeps, from transcendent heights. He who leaves college without meeting God will likely forever remain a stranger to the sweetest followships known to man.

The ideal soul, on the contrary, will be careful to describe the circle of youth so as to include in its sweep everything vital to the human heart, and then liberated, expanded, draw to-morrow's horizon outside to-day's, next week's outside this week's, next month's outside this month's, next year's outside this year's, the next life's outside this life's.

Yet again, education can be regarded in the words of President Butler as the bringing of the soul into its complete inheritance. The real heritage left us by our fathers is not primarily in material wealth, but in the things of the mind no outer titles can secure. Their joys and sorrows, their hopes and fears, their faith and doubt, their aspirations and disappointments, their thoughts, their efforts, their heart passions, are crystallized in the literature of every generation. Their successive efforts to classify and explain the phenomena of the universe lie in the various fields of science and philosophy. The results of their struggles to achieve themselves in association with each other have come down to us in the institutions of society; their revelings in the picturesque, the sublime, and the beautiful are preserved for us in the field of aesthetics. Deepest of all in the struggles of the race has been the religious instinct. It has ever laid its hand relentlessly upon the best that men had and written much of its history in human blood. Through the ages it has been searching for three things: a higher power upon whom it could depend, a higher personality with whom it could commune, an adequate outlook for its undying yearnings after immortality. This search was perfectly voiced in the cry of Philip, "Show us the Father and it sufficeth us," and perfectly answered in the reply of Jesus, "He that hath seen me hath seen the Father," which men in all ages since have verified and approved with a universal "amen." In a word, the heritage of the past is the total experience of the race, deepest, most universal, most abiding of all, the religious experience. Huxley bids us think of life as a game of chess, only we cannot see the one who is playing on the other side. How men and nations have played and won, played and lost, what moves we cannot make, as well as what we can—to know this is at once to deepen the shallow, strengthen the weak, and broaden the narrow life of the individual.

Not only the experience of the past, but the race consciousness of the present is among our highest possessions. Each individual is an element in the social mind, in the solidarity of the race, and can play his part only by vital touch with the whole. Whether we consider the experience of the past or the present, the one all-important element in our inheritance, the one which none dare overlook or disregard, is the spiritual. Poor beyond expression is the child that gets all else and misses this. We are brought, therefore, again to appreciate the course of Moses in making God basal in all education and government.

(To be Continued.)

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ANSWER TO PRAYER.

By Wm. T. Beall.

In reading Mr. W. C. Wells' article in the Advocate of the 29th of July, I was forcibly reminded of three circumstances in my life which demonstrated the efficacy of prayer. In July, 1868, my wife was in bed in a room upstairs, with our baby-boy, Samuel, and I in the room downstairs immediately under her, with what was then termed swamp-fever, and not expected to recover. There was a lady in the neighborhood, visiting some friends. Though a stranger to us, she came over to see us; was invited upstairs to my wife's room, and told her that she had heard that her husband was very ill and could not live, and she had gone to her closet and put the case before the Lord, and had come over to tell her that her husband would not die. And I did recover. The lady left the neighborhood without my seeing her, which I regretted very much.

In 1876 or '77 I was again very ill with the same disease, when my friends all doubted my recovery. Uncle Tommie Wells, of sacred memory, the father of Mr. W. C. Wells, came into my room with great concern written on his countenance, and said: "Doctor, has the Lord made any revelation to you as to the result of your illness? We feel that we cannot spare you." I replied: "He has not; I am awaiting his will."

The Presbyterian pastor of Bethesda, a church not far from my home, where myself and family worshiped for a number of years, heard of my illness, and rode fourteen miles to tell me and my friends that I would recover, he having petitioned the throne of grace in my behalf.

I had consecrated my baby boy, Samuel to the Lord, but was not able to educate him, having seven daughters to school. But I did not take him off the altar, making it a subject of prayer until, when he was 18 years old, one of God's messengers, in the person of Brother Peter James, well known in Southern Methodism, came and told me to send him to Centenary College, and he would educate him. He gave up a lucrative clerkship, went to Centenary, graduated, chose the ministry as his calling, and is now district evangelist in San Antonio District, Texas.

Thanks be to God for condescending to regard our prayers.

MOSS FROM A PERIPATETIC PEBBLE.

By Rev. Briscoe Carter.

II.

While I was away on that extended trip, which I wrote of in a recent issue of the Advocate, three of the children took advantage of my absence to have the smallpox, which experience contributed what it could to the reduction of that wealth of good looks that had descended to them from their immediate paternal ancestry.

When I had again made the acquaintance of my family I went to Baton Rouge, at the request of Brother J. M. Henry, to preach for him while absent at the meeting of the Board of Church Extension. I preached at his church at 11 a.m., Sunday, and for Sheppard at night. Here I was again in the limits of things and persons once known. My earliest recollections are of things and people at Baton Rouge. Brother Henry is in fine favor with his people, and the work is extending. A well-organized Sunday school here, under the leadership of Brother Will Holmes, is one of the most hopeful indications of the life of the church now, and the prophecy of its future force.

While at Baton Rouge I was entertained by Sister Henry and the baby, and on Sunday had the pleasure of dining with Sister S. B. Jones and her family.

The Crowley District Conference was next visited by me. It met at Jennings, and was looked after by Battle, another of my boys. There we had a good time together; heard some good preaching. I could not remain to hear all, but had to go. Denson was there, and has the things of the district well in hand. All of the interests of the church were reviewed. Some very encouraging notes were sounded, especially the great tidings of the success of the work among the French-speaking population and the response with which the presentation of the work met, the Conference pledging somewhere about $300 for the work. This work ought to receive our help. You all know—you preachers—that Breithaupt went there as a volunteer, with nothing but the promise of the Board to stand back of him; that three members of the Board gave their note for $300 to start him in the work, and that he looks to the extra efforts which the Board is to make through its officers, and response of our people to this extra call for his maintenance. Surely, we ought to respond. I attended every district conference in the state this year, and I am glad to say that all responded with collections running from $60 up to $300 except one, which refused to respond to the call at all.

From Jennings I went to Jena, the seat of the session of Alexandria District Conference. Found the conference in session when I got there, and one of the new elders presiding—Brother Brown, I think, presided to the satisfaction of all. There is no occasion for uneasiness about the new elder. You know, it is a common human infirmity to think that a great deal depends upon the tried; hence in some quarters you find men in the eldership so long that the memory of man runneth not to the when of their beginning. The conditions existing in those conferences are eloquent, but there seems to be no ears to hear! I don't believe there was ever a better condition in the Conference than now. The Conference is in better form, the brethren are in better mood; they have the work in hand better than I have known.

Then on to Slaughter to the Baton Rouge District Conference, where the other new elder was at the steering gear and everything under control. Here we had far from a dry time. In fact, "the excessive humidity of the atmosphere resulted in such copious aquatic precipitation" that many of the brethren were hindered from attending. Here I was prevented from staying more than a day, but Brother Miller gave me an opportunity to present the great work committed to me. Had time permitted, I might not only have talked education, but have had a chance to preach also, as I had to the brethren at Jena; but I was like the brook; I had to "go on." So I went to Dodson to preach the commencement sermon to the High School there; though in so doing I had to miss Dr. F. N. Parker at Centenary the same day. I certainly appreciated that invitation, and would have foregone a good deal to have had that opportunity, for I had been four years in that district and had preached a good many times to those people. While there I was entertained by those faithful laymen, Brothers Stovall and Pyburn. I had a great congregation, and attempted the deliverance of a great message. I trust God blessed the effort for the spread of the kingdom. By a forced march, I was present in Shreveport Monday morning for the commencement exercises of Centenary College, and heard the splendid address to the Alumni by Judge Murff—"Jack," as his old schoolmates affectionately call him. Here was closed the first session of the school in its new quarters, and a most encouraging session it was. The Board of Trustees was pleased at the report made by President Weber. Next session we will increase our capacity for boarders by forty; instead of four, we will have seven instructors.

Owing to important business of the Board of Trustees at a distant point, I was hindered from being present at the commencement at Mansfield, the first absence on my part since 1902. Good reports, however, have come to me of the exercises there. Prof. Harrell enters on the work there this summer. He is a schoolman of experience, and I confidently look for growth there.

On my way to the Preachers' Institute at Nashville I stopped over in New Orleans, and, as Brother Holmes was sick, I agreed to preach to his people. I believe that was my first at this place, if my memory serves me right. There was at least one who enjoyed the service.

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W. L. CLIFTON, A.B., Ph.E., President.
Grenada, Miss.

The next place I visited on my return to the State was Haynesville, where the Ruston District Conference held its session. I was there only one day, and greatly enjoyed the renewal of old associations. I was in the midst of a lot of friends and brethren whom I hold dear, not only for the work's sake, but for the bond of friendship that reaches far back into the past. The elder gave me the opportunity to preach at 11 o'clock that day, and how I enjoyed preaching to those brethren, some of whom were my faithful fellow-laborers the years I was their associate on the old Arcadia District! The elder is in favor with the people, and as to the preachers, nine, at least, I now recall that have served with me, all or part of my time there; and of them and their work in those parts, as to its fidelity and unselfishness I heartily bear witness.

While there I shared the hospitality of Brother and Sister Tom Taylor and Brother and Sister Baucum. The Conference showed a fine spirit and closed with a beneficial service. I only had an opportunity to hear one sermon, but heard good things concerning the others.

Then, after a stop at Homer with Coleman Friday night, I was off again to Monroe to preach for Brother Wynn. The memory of the heat of that Fourth of July will abide. Also the exhibition of patient endurance given by that congregation. Wynn has had an arduous task there, but he is meeting the demands, and his people are responding to his efforts. There are great possibilities for Methodism in that beautiful city on the banks of the Ouachita, and Bob is able to bring his people to a realization of them.

Tuesday morning we started to Mer Rouge for District Conference. Found Dr. Keener and his wife and several of the preachers on the train. When we arrived we were met at the train by Brother Skipper and some of the brethren, who assigned us all to pleasant homes, "and led the way." There was a good attendance of the preachers, but a small attendance of the laymen. That District Conference "took me away back" to the first District Conference of which I was ever a member, for Dr. Keener was in the chair then; he was the first elder under whom I served, and so, though never before in the district, I felt "at home" under the shadow of the great elder. The reports heard by me were cheering, and they showed a great deal of faithful and hard work upon the part of those men. Here I was entertained by one of my kinsmen, Allyn Carter, in whose pleasant home, out of town a little distance, I should have liked to spend a few days, but, being away from home so long, I turned my face homeward again.

When I got home I found two of the children making preparation to visit friends in Ruston. Happy children! I told them I would put them on the train the next morning; so I took Howard and Sam down and gave them into the charge of Cousin "Bob" Chapman, that genial gentleman, whom everybody that has ever traveled much on the V., S. & P. knows, and returned to the house. It certainly is a peculiar sensation when all of my children are gone. The other two, Charles and Ruth, had gone the week before, and wife and I were back where we started more than fourteen years ago. Those days were just like the days when a boy goes to see his sweetheart every day, with two trips on Sunday. So I had a good time courting, not because I had to do my work over again, but because I liked to, and my wife does also. Too soon the time for the Shreveprt District Conference comes, and I go, too, leaving my wife to think it out for herself, with us all gone. Fancy, if you wish, the record of the interim of perfect silence! Correspond with her.

When I got to Logansport I found the Conference about over, except the election of delegates to Annual Conference, the choice of place for holding the next session and the report of the Committee on Resolutions. The action of a District Conference over which Warlick presides reminds me forcibly of a record of activity mentioned in an old Book. Some of the phases of this activity have been before the readers in a contribution by Brother Lowrey. The brethren there are all at their posts, and there are hopeful signs all along the line. Warlick has more young preachers in his district than any other in the Conference. The various interests of the church had consideration in the speeches made from time to time on the report of the Committee on Resolutions. Brother Joyner spoke for Missions; Brother Dodson for Mansfield and its pressing interests; Brother Lowrey for the Sunday schools and Leagues. I had the pleasure of preaching and speaking on the educational interests. Brother Weber made an admirable address on education, which was highly appreciated by the people who heard him. The closing sermon was preached by Brother Harp.

While in Logansport, with Brother J. M. Brown, I shared the cheerful hospitality of Brother Carraway and wife. This closed the round of District Conferences, and I think the preachers can, for the most part, at roll call, say "we have had a good year, Bishop." This ought to be one of the banner years of Methodism in Louisiana. My observation tells me the people called Methodists do better when times are hard. Having less of this world's goods to need their care and thought, they give more to God and his cause. So far, I have not gone to many places, but I have been greatly encouraged by the show of interest on the part of our people in the great cause of Christian Education. The only needs, we can supply; and there is a growing determination on the part of our people to meet these demands and to put our work upon such a basis as will enable us to do what we must do in order to meet the demands in this direction.

Let every preacher put us in touch with every boy and girl that he thinks can be got for Mansfield and Centenary, and we will do our utmost to bring them in touch with it. Use your catalogue to inform yourself as to cost, and be ready to answer that question, for that frequently settles the question. The outlook for us is encouraging.

"THE EVERY MEMBER CAMPAIGN."

By Rev. M. M. Black,
Secretary Board of Missions, Mississippi Conference.

The call to aid in the blessed work of evangelizing the world comes to the whole church, and to every man in the church. Freely we have received; freely must we give. The mighty enterprise of winning the world to Christ is just what the church needs to save her from the blight of selfishness and sloth, to develop her in faith and love, and to call forth her best energies.

While all of us cannot go to the foreign field, all can give something to aid in spreading the gospel. Sad to tell, however, according to the best statistics, upwards of 60 per cent of the members of the evangelical churches of North America give nothing to missions, the chief business of the church. Who, after all, is to be authority on the church's obligation to mission work—the Bible, or the yellow journal; Christ, or godless newspaper reporters and mammon-worshiping business men?

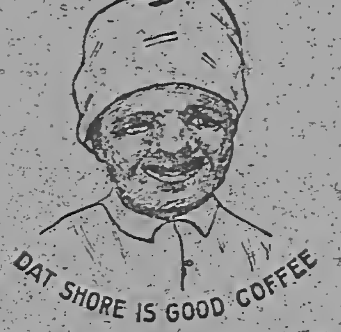
The stirring watchword of the Laymen's Missionary Movement, as well as of the Student Volunteer Movement, is: "The evangelization of the world in this generation." According to the most reasonable estimate, Christian America is responsible for 500,000,000 of the unevangelized peoples of heathen lands, 40,000,000 of this vast host being allotted to Southern Methodism. In order to evangelize these millions who must look to us for the gospel, and for whose spiritual destiny we as a church are responsible, 1,600 missionaries will be required, and an annual outlay of $3,000,000. Our Methodist laymen at the Chattanooga Conference last year declared that "in view of our wealth and equipment, together with the urgency and readiness of obligation, it is neither an unreasonable nor an impracticable task," and they resolved to make one million dollars for missions the goal for the present year, this being an increase of a little more than 30 per cent over last year.

At the recent meeting of our General Board of Missions it was resolved to aim at an average of $2 per member, and also a contribution from every member, the $3,000,000 required being about four times what we are now contributing. The average of $2 per member, which is the standard we must strive to reach, represents about two postage stamps per week for every member, and surely is not an impossible goal. The total contribution to missions last year by our great church was 48 cents per member. Unfortunately, however, only about one-third of our members do the giving, the other two-thirds being non-contributors. Including the amounts raised by the Woman's Foreign Missionary Society, the Mississippi Conference last year contributed 41 cents per member to misions.

The Southern Presbyterians have resolved to raise four dollars per member, in order to evangelize the millions assigned to them, and are moving vigorously toward the mark. Says the July "Go Forward:" "Their net gain last year for missions was $87,277. Their gain was an average of over thirty-two cents each for their 268,733 communicants. This brings their average to $1.53 per member. At the same rate our Church would roll up $2,708,100."

All the evangelical churches of Christendom are taking an active and enthusiastic interest in the forward movement for misions, and are making plans for larger giving, from $4 to $6 per member being the aim of most of them. As our Missionary Secretaries well say: "The question is not now who shall head the procesion, but who will be able to keep up with it." "The time has come," they declare, "for a great advance in missions. This conviction is deepening throughout the Church. It has been voiced by the Board of Missions, and constitutes a challenge upon the part of our laymen. We are not making the progress we should, and yet the demand for an advance in every field is the greatest in our history. What we need is a thorough and uniform method for reaching all our people. We must have a contribution from every member. If a direct and persistent effort is made to secure this, it will put us in the front rank of missionary churches."

In this last statement our Missionariy Secretaries have struck the key-note of success. The pastors and lay leaders throughout the Church must unite in enlightening the conscience of every individual member in regard to missions, and in securing the hearty co-operaton of all in the great advance movement. Unless this is done diligently, systematically and prayerfully, the results are sure to be sadly disappointing, and our contributions to missions instead of showing a decided increase, will remain at about the same figure. Spasmodic effort will not do the work. Our General Secretaries at Nashville are ready and anxious to furnish every pastor and lay leader with stirring leaflets and cards giving full information regarding the needs of the hour, and the best methods to be used in the campaign. The splendid leaflet by C. A. Sanford, "My Personal Financial Obligation to God," ought to be put into the hands of every layman at once.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Above all, let us not fail to unite in prayer for the divine blessing to rest upon the whole Church and upon every pastoral charge in this great missionary campaign. It is an inspiring fact that the Laymen's Missionary Movement was born in a prayer meeting. "The Churches at home need a new baptism of power. Only thus can they become 'the light of the world.'" Unless the call for concerted prayer is earnestly and generally heeded, we will be like the Israelites who listened to the report of the ten spies, and defeat will be sure to overtake us,

"WHAT ABOUT MATTHIAS?"

By Rev. D. M. Geddie.

To a near-sighted man it might appear that Dr. Featherstun in demolishing my house of glass, knocked out some of the valuable windows of his own stone-built mansion with his thunderbolts of denial. He says that to suggest that Peter was presumptious "is evidently an unwarranted assumption." If that means anything it means that Peter could not have been presumptious. In that case, he was infallible. Will he please tell us when, where and how he became infallible and how long he remained so? The New Testament shows that before this and after this, Peter acted presumptiously. If Dr. Featherstun questions it, I will prove it, giving the instances. Now if he was presumptious before and after the election of Matthias, could he not have been at the time of the election? If the silence of the record proves nothing for me, it certainly proves nothing for him. I did not accuse Peter of being presumptious in the election of Matthias, and I will not do it. At worst it was only a case of misguided zeal for the Lord's kingdom. But I can come as near proving that he was presumptious as Dr. Featherstun can of proving that he was not. So, when he proves that he was not, I will prove that he was.

If Peter was divinely inspired to select Judas' successor, as Dr. Featherstun says, it is somewhat strange that the choice was submitted to the vote of all the disciples present. That is not the way that Christ selected the others, and it is not the way that he calls men to the ministry to-day. His submitting the matter to the uncertainty of an election is proof that Peter was not absolutely sure who was to take Judas' place; if Christ had wanted Matthias, it would have been more in keeping with his methods to have appointed him. He had abundant time during the forty days between his resurrection and ascension. Never before or since was a matter of so great spiritual moment turned over to the church and made to depend on its uncertain choice between two or more men.

But Peter and Luke, both, he tells us, say Matthias was an apostle. Where do they say it? Will he please give us chapter and verse? All that Peter says, so far as the record goes, was said before and during the election. He does not say that God accepted Matthias in Judas' place as Dr. Featherstun says he does. And Luke only says that he was numbered with the eleven apostles. He might have intended to say that the Lord numbered him with the eleven apostles, but, if so, he failed to do it. (Doctor, you think in my case, silence proves nothing; and I suppose you are willing to take the medicine you give. So, it would seem that you have made an assumption, too.)

Dr. Featherstun says that I argued that Matthias had never been called to the ministry. That is a mistake. I did not say one word about Matthias being called to the ministry. I argued that the church had no right to call men to the ministry, and that if she had no right to call men to the ministry she had no right to call men to the apostleship. I think it is very probable that Matthias was a minister, but he, Barsabus, nor any other minister of the early church was called and commissioned by a church election in which there were two or more candidates for the same office. St. Paul informs us that when the Lord ascended on high "he gave some apostles, some prophets, some evangelists, some pastors and teachers," but does not give us one word about the church calling men to the ministry by casting lots between two or more candidates first nominated from a multitude of others who, perchance, might be as eligible as they.

In speaking of my position that there was no general conference, Dr. Featherstun says: "Brother Geddie's assumption is utterly baseless." He then informs us that St. Luke says there was a general conference. St. Luke may have said it in some apocryphal book, but he certainly does not say it in the book of Acts contained in the New Testament. But Luke tells us that there were present "about one hundred and twenty," and that means that it was a general conference. One hundred and twenty disciples gathered into one company constitutes a general conference clothed with authority to do what it pleases, even to the election of apostles, and all it does is sealed with divine sanction and binding force! That is something new under the sun. But Dr. Featherstun knows.

But "Peter," he says, "certainly believed that this conference had authority to elect a successor to Judas, and Peter was the inspired head of the church just then."

Where did Dr. Featherstun get that? The record says nothing about Peter being "the inspired head of the church just then." The record would rather lead us to believe that Peter, like the rest of the disciples, in obedience to Christ's instruction, was waiting for inspiration. The Spirit which was to guide them into all truth, and bring to their remembrance all things whatsoever the Lord had spoken, had not yet been given. It does not stand to reason, or the Word of God, that Christ should prohibit Peter from preaching because he lacked the spiritual qualifications and at the same time give him the inspiration of the Holy Ghost to make him the infallible head of the church in selecting by vote of the church a man to take the place of Judas. If the election had taken place after the Pentecost the aspects of the case would have been quite different. But even then, in the absence of inspired declaration to that effect, there would have been room to doubt its divine authorization.

But Dr. Featherstun's statements are to the effect that the church has divine prerogatives to do whatever it pleases. Whatsoever it shall bind on earth shall be bound in heaven, and whatsoever it shall loose on earth shall be loosed in heaven. But evidently Christ intended that such utterances of his should have some restrictions and limitations in application and use. Otherwise, Roman Catholicism would be right and Protestantism would be wrong. When he told Peter that he would give unto him the keys of the kingdom of heaven and that whatsoever he should bind or loose on earth should be bound or loosed in heaven, he only meant that Peter should declare the conditions of salvation to men and that those who accepted these conditions should be pronounced forgiven and that those who rejected them should be pronounced unforgiven. Peter was endowed with no divine power to withhold salvation from any one who complied with the conditions or to grant salvation to any one who rejected these conditions.

Nor was he empowered to call men into the Christian ministry by his own personal choice or through the election of the church. Nor did he have power to prohibit any one from preaching who had been called. If Dr. Featherstun will not accept some such construction of Christ's teaching, then I will be compelled to class him with Roman Catholics, and not with Methodists. His intimation that the apostolic office in the early church and that of Bishop in our church is the same or analogous, is so far afield that it needs no reply at all.

Dr. Featherstun says that the thought of there being thirteen apostles is revolting to me. How did he learn that? I certainly did not say it. If I ever had such a thought I have not the faintest recollection of it. No, doctor, if the Lord had called a million men to the apostleship it would not have been revolting to me. That is a narrowness and littleness of which I have never been guilty, and I hope I never shall. If you were to have your congregation (you have a hundred and twenty, I suppose, and that makes a general conference) to elect you or any one else to the apostleship, giving us the fifteenth apostle, and show your divinely inspired authority for it, I would not contend with you one minute about it. I only gave my view of the question, assigning some of my reasons in reply to Brother Williams, who took me to task for what I had previously written.

Dr. Featherstun says that my view is no new one. I did not give it as such. I thought I was sitting at the feet of wise and scholarly men and reiterating their matured convictions. I was so sure of that that I did not offer or even think of offering any argument in support of it on the start. But the strange thing is that Dr. Featherstun has been so long familiar with this "mere dream," and yet the best argument and proof he can produce against it is his assertion that it is a "mere dream."

Dr. Featherstun says: "I am not sure that he ought to have been elected. It is not my province to defend his election." Why then, Doctor, do you defend it? What was your motive in stepping into Brother Williams' shoes and replying to me? If you entertain doubts about the rightness of his election, and think that it might possibly have been a gambling machine that put Matthias into the apostolic office, why do you argue that it was the church acting in corporate capacity, and that, therefore, it received divine sanction? What good did you hope to do the church yourself or me in writing as you did? I would very much prefer the view that Matthias was an apostle duly and divinely chosen and ordained through the vote of the church than in any way to impeach the motives of the disciples. Whether wise or unwise, right or wrong, they were all reverential and devout, and acted in this matter with a sincere desire to glorify God, and to extend his kingdom. Nowhere do we learn that the election was divinely sanctioned.

Winona, Miss.

DIET IN OLD AGE.

Dr. Henry Campbell, physician to the West End Hospital for Nervous Diseases, London, said, in a clinical lecture on the diet of the aged, reported in the *Medical Press and Circular* (1908), that the older a person is the more he should conform to the ideal diet. And the ideal diet is thus described in the same connection:

"The ideal diet should consist of bread, ordinary dairy produce, any kind of animal produce provided it is simply cooked; a little salt and a little mustard and tea and coffee, but no condiments and no alcohol."

In illustration of the point, Dr. Campbell cites the case of a gentleman 66 years of age who came to him, complaining of nosebleed, flushing of the head and giddiness, a high tension pulse, and several other troublesome symptoms. By cutting down the amount of food he was taking, chiefly the starches and sugars, to one-quarter, and stopping his alcohol, all of the symptoms disappeared. —*Exchange.*

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W. H. M. S.

MISSISSIPPI CONFERENCE.

By Mrs. J. L. Neill.

Societies in small towns haven't the field in which to work that societies in larger cities have, is the wall behind which some people try to make themselves believe they can hide the negligence of their society, but the following report shows that the members of the W. H. M. S. of Collins are not in that class:

"Our society meets once a month in a business meeting, and once a month in a social meeting, at which we carry on the Reading Course and serve refreshments. At the July meeting six new members were added, making a total of twenty-six; one hundred and thirteen visits had been made to the sick and strangers; $1 and two garments given to the needy, and $5 collected for the Orphans' Home. There are five tithers in this society, a baby roll of eight members and seven subscribers to Our Homes."

The Twenty-fifth Avenue, Gulfport, W. H. M. S., is doing some good work. Their correspondent says that their society moves harmoniously. All of our societies should move this way. We are doing the Lord's work, and it is not his will that there should be contention in his work. The following report shows that this society is not only doing local work, but they are doing the connectional work also:

"Number of members on roll, 53; raised last quarter for membership dues, $17.90; Conference expense fund sent Conference treasurer, $10.60; total, $28.50. Local Work—Expended for assistance of needy, $1; for parsonage, $37.20; for furnishing church, $22.77; total, $60.97. Last spring the society had a bazar, selling handiwork and a number of useful articles, realizing $80."

Word comes from the Newton District that another society has been added to our ranks. We give the Philadelphia Auxiliary a hearty welcome, and feel sure that the enthusiasm received from the splendid secretary of that district will give them encouragement whenever needed.

We welcome another society also. This time our pleasure is two-fold, because the society is an organization of young people, a Florine McEachern Brigade, at Lumberton. The secretary writes encouragingly of this brigade.

Various ways have been tried in raising money for organizations, but one which succeeded admirably and must have created much merriment was used by the auxiliary of Main Street, Laurel. Each lady was told to make money any way she could, by sewing, baking, selling vegetables or any other way she wished to try; then tell in rhyme how she made it. The rhymes were brought in with the contributions, and proved to be very interesting.

Very gratifying and encouraging reports come from the Sailors' Rest at Gulfport, under the supervision of Rev. W. T. Griffin. Brother Griffin seems to be the very man for the place. The report for the quarter ending June, 1909, shows some of the work being done by him: Have had 3982 visits to reading rooms; held 29 gospel services, with 743 present;; 18 concerts, with 615 present; distributed 111 packages, magazines and other periodicals to outgoing vessels; over 1000 tracts and booklets; 75 Bibles and Testaments and portions, these in different languages. Have 22 weekly and semi-weekly papers in different languages coming to the reading rooms. Flowers are kept in the rooms and furnished to ships with ladies on board; 229 visits to ships have been made; positions found for 12 sailors on land; helped 13 stranded sailors and 5 sick ones; furnished pay beds for 206, free to 52 stranded sailors seeking employment. Many of these are young men of good parentage and members of some church, and sing in all our services, and many promise to lead Christian lives. This is sowing beside all waters.

Magee, Miss.

W. F. M. S.

NOTES FROM MAIN STREET, HATTIESBURG, AUXILIARY.

By Miss Minnie Buntyn.

The Woman's Foreign Missionary Society of the Main Street Church, Hattiesburg, has had some good meetings, three of which were of especial interest. The first was a porch party, held at the handsome home of Mrs. S. L. Heidelberg. The porch was beautifully decorated, and as the guests arrived a good deal of amusement was found looking among the chairs for the cards bearing their names. A splendid musical programme was rendered, after which Mrs. A. F. Watkins gave a report of the proceedings of the Woman's Board of Foreign Missions, closing with The Call of the Twelve, an account of the testimony of the outgoing missionaries, written in verse.

Second—"The Days of June." The poster for this meeting was a large rose painted on a piece of white cardboard. Underneath was written: "What is so rare as a day in June, the time and place of 'meeting.'" This, the regular June meeting, was held at the parsonage. The programme was taken from the "Days of June," and a few chapters were read by different members. The reading was interspersed with music, which made a charming programme.

Third—A Shower to Miss Hallie Buie. The best part of this meeting was that Miss Hallie was with us, and the shower was a complete surprise to her. The hospitable home of Mrs. Morgan Stevans was never more attractive than on this occasion. A reception committee received the guests, who were then conducted to the dining-room, where they were served with delicious refreshments. A number of musical selections were rendered, and "Toksunie," the story of a Korean girl's life, was given by a little girl in Korean costume. Miss Buie made a most interesting talk, at the close of which a little girl entered, saying that some boys had brought a trunk, which they said was for Miss Bule. She was instructed to have it brought in, and two boys from the Juvenile Missionary Society brought in a steamer trunk and placed it before Miss Buie. The key was presented by a little girl, and when the trunk was opened it was found to contain many daintily-wrapped packages, the undoing of which made Miss Bule feel, as she said, "that Santa Claus had come in the middle of June." These gifts are but feeble expressions of the love and interest which we feel for this dear girl, who will so soon go out to represent us in the Land of the Morning Calm.

What a glorious opportunity the women of the Mississippi Conference have to take some part in this wonderful work for Christ in Korea! Through our support of Miss Bule, through our prayers for her and for her work, we may become actual factors in bringing this waiting, eager nation to Christ.

NORTH MISSISSIPPI CONFERENCE.

Morning—Eventide.

No phase of our missionary work should interest us more than that which comes under the caption of this article. It comprehends the beginning, the ending of our workers' lives with all that comes between.

God calls choice young women to special service, many to the foreign field. For a time these went out almost untried as to physical strength or adaptability to the work, entailing loss of time and other disadvantages.

The need for preparation was evident and in response to tireless labor of some, princely giving of others with contributions rivaling "the widow's mite" from many, the Scarritt Bible and Training School was given to our Woman's Foreign Missionary Society. This institution in charge of a principal and faculty well worthy of the cause it represented, was soon fulfilling its mission, meeting the long-felt need. Furnishing convincing or conclusive tests of body, mind and spirit while fitting for all branches of Christian work.

In due time scholarships began to be taken by Conferences for the benefit of their daughters. By using a scholarship much expense was saved the young woman preparing for the Master's work. After a time, through increased prices of requisites for living, interest on $2500, the cost of a scholarship, was found insufficient, and the amount was raised to $3000, or an extra $30 must be charged per year to cover actual expenses. Friends, has it ever occurred to you that our girls should have provided for them something above what is barely necessary? They have not asked it, yet by even small tokens in cash they may be helped over trying places.

God's call to go, is a call to get ready to go. We as a W. F. M. S., repeat the call by promised assistance. We are committed to our girls, we are pledged to support the training school as an institution of the church, a feature of our work.

Are all the Conferences keeping that promise? Are we? Let it never be said that the North Mississippi Conference proved recreant to a duty. Two years ago we adopted a resolution designating one day in the year for training school day, directing all collections on that day to that specific object. Have we observed it? If we had, though perhaps not large, the receipts would have been sufficient to meet our extra $30 each year besides furnishing a small balance to be used as a nucleus toward raising our scholarship to $3000.

With the lessons of the past before us, let us learn a better way and act upon it by beginning to pay what we should to the training school fund.

With pleasure and gratitude we watch the busy lives of our Conference daughters who have exchanged school life for the wider sphere beyond the seas. Bouyant with hope, every fiber of their being vibrant with joyous young life they went forth to find untried duties, to face unknown scenes, that they may fulfill the vows made as to God they heartily answered, "Here am I, send me."

The morning and the evening lie so close together in times swift passage, that we scarcely note the fleeting years till we must face a new condition. Must take into consideration a new element of Christian work. A grave here, and there in those far-away lands marks the closing of lives in the midst of loving service. A few, worn and weary, have sought the homeland with a hope of retaining vigor for more extended work abroad. Others have toiled, gladly, 'tis true, mid heat and cold, meeting all the requirements of a strenuous life that the Christ may be manifest to the world. Sometimes nature demands the penalty, and it remains with the Woman's Board to say to these, "come home and rest." With the fire still burning, zeal unabated, how sadly these faithful ones yield their beloved work to younger hands. Years of service have made it a part of their life.

The Board proposes to care for them by creating a retirement fund. Not by a tax upon any, not by public collection, but granting each member adult, young people and juvenile an interest in this fund, requesting the payment by each of five cents a year. This caring for the faithful representatives of ourselves in foreign fields, is a sacred trust and should be met with loving gratitude. Need one ask, "Why have they laid by nothing?" Their eyes behold the crying needs, they realize the heart-hunger all around and their meager purses responding all too freely, have emptied themselves to provide for the body and souls of others. It may be that only the recording angel witnessed, yet in the Book of Life he has written.

Friends, sisters, these are the Master's crown jewels, and to our keeping he gives them till that day when he shall claim his own.

Please mark this request. In making payment to either of these objects be careful to state plainly what each is for, that our conference treasurer may give due credit and may make a proper entry upon her books. Yours for service,

MRS. J. F. EVANS.

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TWO YEARS.

"I have two years," said a young woman from the training school to the head of a deaconess institution, "two years of my very own. Then I expect to be married to a young man who is taking his course in a medical university. Could I do anything for your work in these two years.

"Come and see," said the older woman.

She was a young woman of character, consecration, and culture. She went to work in an institutional church that was taking up some new methods. The young woman had had advantages in the direction of physical culture. If it had been domestic science, kindergarten, or any other practical line, it would have been just as well. But this was her gift, and it was consecrated to God.

She advertised for pupils and formed her classes in the big gymnasium. She taught as if Indian clubs and dumb bell exercises were the whole end and aim of existence, and she won the girls to herself by the charm of her sweet, unselfish personality. Then one group of girls after another demanded a "club," and three or four girl's clubs were organized—social clubs, that met for good times and girlish frolic.

For two years she gave herself untiringly to these girls. Her own room was their constant resort, and she became to them big sister, confidante and friend.

But this is not all, nor half, the story. Because she herself was earnestly and truly a disciple of Christ, and because she loved him supremely, and loved these wild and wayward girls "for Jesus' sake," all her work was of necessity his work. It could not have been otherwise. Consciously or unconsciously she was drawing them nearer to him who was the real inspiration of her life.

"Secular?" Nothing that such a woman would do could be secular, because she herself was God's woman. She had been but a short time in the work when a group of girls came to her and said, "Have you got a Sunday School class? Because if your have we want to come into it." She had no class because she was waiting for just this opportunity. She might have had all of her gymnasium classes in Sunday School if she could have taught so many.

She opened her clubs, and even her gymnasium classes with prayer—why not ask the Holy Spirit to help make their bodies strong and beautiful for his indwelling?

It beacme easy and natural to have little heart talks with the girls about right living. They loved her. How could they help being led the way she herself was going?

One year passed, and the medical student became impatient of delay and urged her to become his wife at once and share with him the responsibilities of his last year at college. Therewas a brief hesitation, but her work had grown very dear, and it seemed but just begun. She and her lover would have their whole lives together; they could wait one year; so she finished her allotted time and then went to her own home in the West.

During those two years she had laid her hand upon the character of at least a hunderd girls in the most impressible time of their lives. Many had become Christians; all had received an impulse toward better living.

As for her, did she ever regret the sacrifice, the care, the heartaches, and the burden bearing? This is her own testimony, five years after:

"I have the best husband, the sweetest baby, and the dearest home that any woman could wish for,—but I never can forget those precious two years in my mission work. Whatever I might have been able to do for the work, I gained far more than I gave. I never cease to thank God for putting it into my heart to spend them in service for him, rather than in fancy work, or visiting, or having a good time for myself."

Are there not others who have two, or three, or five years that are "their very own—which might be given for service to humanity for love of Christ?—*Isabolle Horton.*

CONVERSION BY SUNSTROKE.

We are assured on the testimony of a reliable witness of the substantial accuracy of the following: A professor in a certain prominent university in a northern state was addressing an audience on the Bible. Among other things he said: "We are able now through our better knowledge of psychology to explain many things in the Bible better than formerly. For instance, take the case of the conversion of Paul. Paul was a city-dweller and was not accustomed to exposure to the heat on the open highway. When he was going down to Damascus, the sun beat strongly upon him and he was not able to endure it. The result was that he experienced sunstroke and fell from his horse to the ground and was for a long time unconscious. Occupied as he was with religious matters, and under the influence of religious passion, he interpreted this to be a miraculous event, an arresting of him by divine power, and so that interpretation became current and was put in the form of the story of the great light that broke upon him and the voice out of heaven speaking to him. Of course we now know that it was a perfectly natural event, nothing more than a sunstroke."

A Scotchman who happened to be present said: "Professor, may I ask you a question?"

"Certainly," replied the professor.

"Did I correctly understand you to say that you think the conversion of Paul was simply the result of a sunstroke?"

"That is my belief," the professor answered.

"Then," said the Scotchman, "I would suggest, if there was so much power in a sunstroke as that, to so change the life of Paul from being a bitter persecutor of Christians into a zealous witness of Christianity, to make him one of the greatest religious teachers in the world and one of the greatest forces in the thought and civilization of mankind, giving him an influence that has not diminished but increased after nearly two thousand years, begging your pardon, my dear professor, would it not be a good thing if you and your class in psychology would go out on some very hot day and expose yourselves to the heat of the sun until you all received a sunstroke? There seems to be a wonderful power in a sunstroke acording to your psychology."

Perhaps no more conclusive reply could have been given to the psychological explanation of Paul's conversion proposed by the learned professor. It illustrates the length of absurdity to which those will go who conceive that modern knowledge rules out all miracles. Paul and the men of his time may not have known quite as much about physiological psychology as the scholars of our day, though psychology had been pretty well developed by Aristotle and Plato several centuries before Paul's time. Of one thing we may be reasonably sure: that Paul himself was not a fool, and though a city-dweller, we may believe that he was familiar with the effect of a sunstroke. His own testimony concerning that happening on the highway should be given a great deal of weight. To him it was a supernatural arrest of his mad purpose and a breaking in of a great light of understanding concerning Christ and his gospel. To him it was convincing and conclusive and shut him up to one choice. Long after he gratefully congratulated himself that he was not "disobedient unto the heavenly vision." It was indeed, in a higher sense than the professor conceived, a sunstroke—a stroke of divine power, the effulgent light from the Sun of Righteousness, a sunstroke of the soul which transformed it. It is doubtful whether modern physiological psychology is able to throw much light on this kind of sunstroke.—The Sunday School Journal and Bible Students' Magazine.

KILLED BY ALCOHOL.

A large work on the condition of medicine and hygiene in Prussia from 1883-1908, published last year, contains an article by Dr. R. Abel, councillor and lecturer in the National Educational Department, in which he says that in Prussia alone 1000 men die of alcoholism every year, and to this he adds: "With how many alcoholism hastens death, how much moral damage and economic loss and what destruction of happiness and of bright promises for the future it causes, no statistics can show. It will long be an important part of the physician's task to labor to diminish and relieve the wounds which alcoholism causes to the health and welfare of the people."

"Power for Service."

This is a book of 270 pages, printed on heavy paper, and finely bound in cloth. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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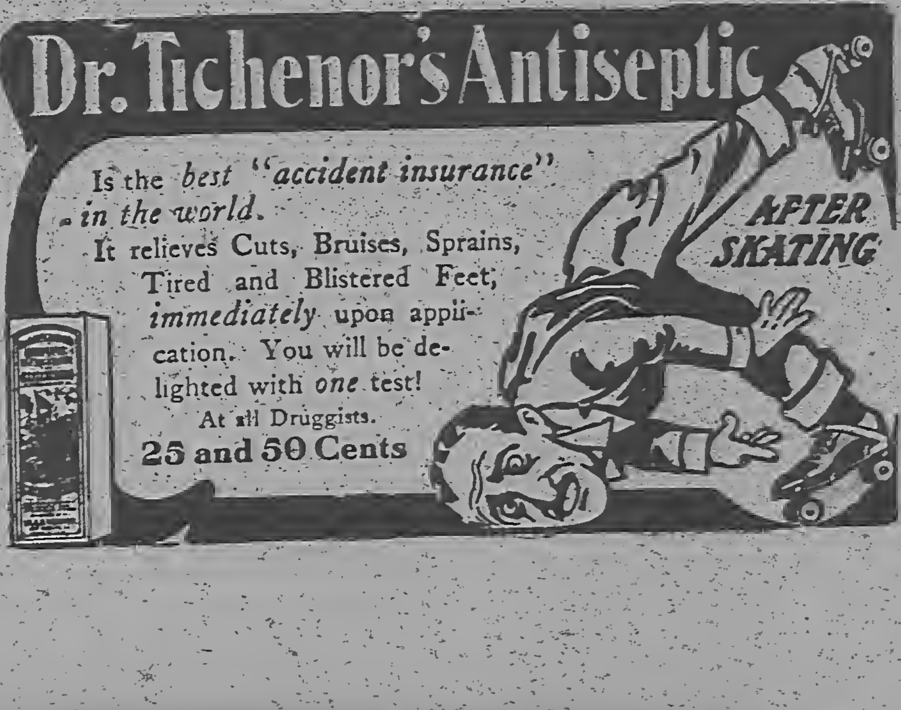
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NO MESSAGE FOR A LOST WORLD.

We do not understand how a man with the Bible in hand can assume the office and work of a preacher, except upon the supposition that the world lieth in wickedness (literally in the wicked one), and needs to be saved in the way which only the gospel reveals. It seems to us that one could not escape reaching this conclusion, even if he held the story of the fall to be fiction, instead of fact. Otherwise the death of our Lord was not a sacrifice for sin. Rejecting this primary and foundation truth of the divine Word, everything else vital to the gospel goes with it. Religion is made a delusion, and the hope of heaven vain. Preachers of this class have no message for a lost world.

This matter has recently been thrust upon the attention of the church, and emphasized in a way much out of the ordinary—in a way that cannot be disregarded. The defection of Dr. Briggs, of the Presbyterian Church, a dozen years ago, and Dr. Crapsey, of the Episcopal Church, but recently, was but a ripple on the surface, compared to the lashing of the waters into foam by the action of the New York Presbytery in granting license to preach to three candidates, graduates of a theological seminary, who publicly denied every vital fact of the gospel held and preached by evangelical Christendom.

Dr. Briggs and Dr. Crapsey acted as individuals—they represented nobody but themselves, and their churches soon got rid of them. The New York Presbytery represented the great Presbyterian Church (of the North), supposed heretofore to be stalwart in its orthodoxy. In some quarters the acceptance of these young men as preachers is justly regarded as "a startling attempt to prepare the way for the disintegration of the Presbyterian Church by bringing about a repudiation of essentials, not of Presbyterianism, but of Evangelical Biblical Faith." What these young men denied is thus specifically set forth:

1. The infallibility of the Scriptures as the rule of faith and practice.
2. The Essential Deity of the Lord Jesus Christ, and His consequent headship over the church.
3. The Virgin Birth of our Lord and the miraculous conception.
4. The Vicarious, Expiatory and Propitiatory Atonement of our Lord.
5. The resurrection of the Lord from the grave.
6. The efficacy of the all-prevailing Name of our Lord in Prayer—in fact, all phases of his priestly office—the sacrificial, the reconciling and the intercessory.
7. The fall of man.
8. The Bible doctrine of Sin.
9. Salvation by grace through faith in the Lord Jesus Christ as an Atoning Savior.
10. Regeneration by the power of the Holy Ghost.
11. Miracles as the direct manifestation and interposition of the supernatural.

The New York Presbytery, in its representative capacity, set the seal of its approval upon the young men authorized by it to go out, not to preach the gospel, but to deny it, and set it at naught. These candidates were, after the first examination, rejected, but there was a reconsideration, and another examination followed by indorsement and affirmative vote, granting them authority, as Presbyterians, to preach. Upon this the *Christian Register*, a Unitarian paper, remarks: "The doors of orthodox institutions are pried open a little way, then they are shut with a bang, to be opened again and finally to stay open."

Is the action of the New York Presbytery the shadow of coming events? Let us hope not. Rather let us hope and pray that the work will be undone, or the effort to stampede orthodoxy will be frustrated.

What a pity these young men go out under the seal of a great church with no message for a lost world!

THE POSITION OF METHODISM ON THE LIQUOR QUESTION.

The position of Southern Methodism, we take it, is the position of universal Methodism on the liquor traffic. The matter is dealt with in the Book of Discipline under the title of "Temperance." The question is asked: "What shall be done for the extirpation of the great evil of intemperance?" The directions are explicit:

(1) Personal indulgence in spirituous liquors is forbidden. The direction is founded on the General Rule against "drunkenness or drinking spirituous liquors unless in cases of necessity."

(2) Our members are forbidden to engage in or encourage the traffic. The law says: "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, from signing petitions for such sale, from becoming bondsmen for any person as a condition for obtaining a license, from acting as a dispenser or voluntarily accepting an appointment or election as such under the laws of any State in which there is a dispensing law authorizing the sale of intoxicating liquors by the State, county or municipality, and from renting property to be used for such sale."

Those who violate these provisions are to be dealt with as provided for in chapter viii., section v., paragraph 300, page 130, Discipline 1906. This paragraph does not apply to any member who acts under instructions or decrees of any court as trustee, receiver, executor of estates, etc.

It will be observed that the law of the Church does not specifically determine on which side of the prohibition question our members shall stand. It does not say in so many words that they shall be prohibitionists. But it does determine the attitude of the Church. That attitude is not only one of uncompromising opposition to the drinking of spirituous liquors, but to the manufacture and sale of such liquors for the purpose of drink. It stands for the "extirpation of intemperance"—an attitude that would be inconsistent and wholly useless, unless at the same time it stood for the prohibition and extirpation of the traffic. Hence the law forbidding our members to engage in the manufacture or sale of liquor, or to encourage the traffic in any way.

Our sister Methodism of the North holds that "the liquor traffic cannot be legalized without sin." Those are not the words of our Discipline, but they express our position exactly. We all hold that the saloon, whether legalized under high license or low license, is a menace to society—an open door to hell—and it must be that the man who gives encouragement to it in any way is guilty of sin. This is true, whether a man casts a secret ballot in its favor, or by private or public speech advocates any measure that proposes the perpetuation of its life.

AS TO POETRY.

The *Southern Christian Advocate* recently dedicated a whole page to original poetry—the accumulation of several months. Editorial attention was called to it. We determined at once to read every line, and, turning to the page, we quietly laid us down on a lounge, and when we reached the words:

"Oh, can it be
That our palmetto tree
On rum bottles we see
In the dispensary?
Ah, woe is me!"

we fell asleep. But we rallied and got through, and quoted a familiar verse:

"If I couldn't write better poetry
Than some of whom I wot,
I wouldn't try
And as I can't, I don't."

We can furnish the *Southern* another page—some of it just to hand, and fresh. The muses have been mightily stirred by the hot weather, or something else, and have vied with each other in turning out the "rimes."

Why will grown people do it? We once knew an old man, whose wife was a verse writer, so wrapped up in the thought that she had the divine gift in all its fullness, that he came well-nigh to want, watching her scribble. Hours and days he would sit by and encourage her, when he should have been out trying to earn bread. All such idlers need a lesson something like that which was given by a wise wife to her preacher-husband, who wasted paper and ink, as well as much time, in trying to write poetry. She wrote a couple of verses herself and laid them on his study-table in his absence. They read thus:

"If all the poems I have written
Were piled up in a pile,
And with a candle they were litten,
You could see the blaze a mile.

But all the gold that I have gitten
For all the poems I have wrote
Wouldn't hurt the feeblest kitten
If poured molten down its throat."

Another dose was not necessary. That one cured him effectually.

PERSONAL.

From Hornbeck, La., Rev. A. J. Bonnett, pastor, comes a list of ten subscriptions, and the money, besides the writer's own renewal. He has our thanks.

Rev. M. L. White, Prentiss, Miss., is rejoicing over "great revivals" in his work. Everything with him "is moving on smoothly." We rejoice with him in his success.

We thank Rev. C. V. Breithaupt, of the French Mission, for a good list of new subscriptions, seven in number, and the promise of "fifteen or twenty more later on."

Rev. W. L. Hightower, Philadelphia, Miss., is having a siege of fever in his family. Rev. T. J. O'Neil asks the prayers of the church in their behalf. Let us not forget them.

Brother Shipman says he didn't say "W. A. Bowlin knows how to best the devil out of a sinner," but "how to beat," etc. The missprint was unintentional, but "best," we think, is the better word.

Rev. A. J. Beasley, a Millsaps student, has been busily engaged during vacation. He has held three meetings. At present he is serving the Nettleton circuit, in place of the pastor, who is away taking a rest.

We learn with regret that Miss Bonnie Evans, daughter of Rev. R. M. Evans, Courtland, Miss., has been ill for the past two months, and is still confined to her bed. We trust a kind providence may soon restore her to health.

Rev. M. R. Jones desires us to say that the East Clark charge embraces the old Middleton charge, and that his post office is De Soto, Miss., instead of Middleton. His correspondents are requested to take notice of this change, and oblige him.

Dr. I. W. Cooper, president of Whitworth College, in a private note to this office, says: "We have prospects for the largest attendance in the history of the college. Our session begins Sept. 9, and Rev. J. A. Moon, of Mt. Olive, will preach our opening sermon Sept. 12."

Rev. and Mrs. J. W. Anderson, Mount Pleasant, Texas, invite us to be present at the marriage of their daughter, Annie Louise, to Mr. Joseph McE. Houston, Monday noon, Sept. 6, 1909. They will be at home, Tallulah, La., after Sept. 15. May the new life be to them one of happiness and prosperity.

Our old friend, M. G. Dubard, whose post office for years was Grenada, Miss., but now is Ben Springs, says: "I have been taking the Advocate ever since I have been keeping house, and it came to my father's long before, and we want it to continue to come to our home as long as we have a home in this old world."

Rev. Ben P. Jaco, presiding elder of the Corinth District, reports great revivals throughout the work, "at which have occurred from 20, 30, 100 conversions, with many additions to the church." He also reports that Rev. J. D. Wroten, who temporarily served the New Albany Station, as "convalescing after weeks of contest with slow fever."

Aug. 20, Rev. R. T. Nolen says: "I have just closed a good meeting at Merritt, on the Pinola charge. I did not have any ministerial help. The Lord was with us in great power. The church was greatly revived; four members added on profession of faith and several family altars erected. The church also planned to build a house of worship."

Brother T. H. Harris tells us of the good work at Harrisville, Miss., of the pastor, Rev. R. T. Nolen, who delivered two good sermons, and of Brother "Wiley" Ferguson, who so mightily attracted the people that no church in the community could hold them. The meeting was gracious from the start, and great good was accomplished. Six new members were added to the church.

There will be a Superintendents' Institute at Meridian, Miss., Sept. 22-24, under the direction of the two Conferences in Mississippi. Dr. and Mrs. H. M. Hamill, Sunday school specialists, and other Sunday school workers, will be present to aid in the work. If you are a Sunday school superintendent, and would like to be a better one, then prepare to attend this meeting, and learn how.

Rev. W. D. Kleinschmidt, Zachary, La., Aug. 17: "Sunday last was a gladsome day for Zachary Methodism in that the pulpit was filled by the beloved patriarch, Rev. T. J. Upton. He served this charge for four years and has a very warm place in the hearts of the people. He preached a very clear, practical and inspiring gospel sermon and it was a delight to hear him. May God's richest blessing ever rest upon our honored veterans of the Cross. Amen."

The West Alabamian (Carrollton, Ala.) has the following notice of one of our Louisiana preachers, who is now in his native State: "For the past week services have been held daily, morning and evening, in the Methodist Church, at this place, and much interest is being shown in them. The pastor, Rev. S. N. Burns, is being assisted by the Rev. R. O. Wier, who is no stranger to our people, being a native of Pickens County. Mr. Wier is a fine speaker, and is delivering some convincing sermons."

NOTICE.—MISSISSIPPI CONFERENCE.

Dear Brethren: There are a few members of the Mississippi Conference who have failed to return to me the blanks sent them some time since by which the Historical Society may make up their biographical records. The brethren interested in this matter will please let me have them at once. Any member who has misplaced the blanks sent him may have another on application to the writer accompanied by one cent postage. The brethren need not feel that any more waiting is necessary, as I did the waiting for us all before I began this work. I hope no brother will make this record incomplete by failing to send his sketch in. H. B. WATKINS.

Hazlehurst, Miss.

REV. J. H. BASS AT BLUE MOUNTAIN.

The Methodists of Blue Mountain, Miss., rejoice greatly that Rev. J. H. Bass, the faithful pastor, has succeeded in beginning and completing this year, and furnishing, a beautiful house of worship in that college town. They say in the Southern Sentinel (Ripley, Miss.):

"Laboring under the greatest discouragements, with almost everything against him except divine assistance, he has since last January by his indomitable pluck and perseverance, his Christlike patience, his unflagging energy, pushed the work until we have a beautiful church with furnishings of the best, and all ready to hold a meeting by the first Sunday in July.

"Every loyal Methodist here, capable of gratitude, feels deeply indebted to Brother J. H. Bass, and we want all interested friends and all carping critics to know that we are not incapable of expressing the appreciation due so faithful a servant of the Lord. To prove our appreciation we are ready to gladly stand by him as long as the 'powers that be' allow him to be our pastor. These are the sentiments of every loyal Methodist at Blue Mountain."

LEAGUE CONFERENCE.

The Shreveport District League Conference will be held at Mansfield, La., Sept. 1-3. The opening sermon will be preached by Rev. T. J. Warlick. For further information address Miss Sudie Lingle, secretary, Shreveport, La.

A VACATION AMONG OLD FRIENDS.

By Dr. T. B. Holloman.

Reading in the columns of the Advocate's "Personal Mention" that Brethren of all degrees, from High Steeple to Brushy Creek, were taking their Summer Vacations, the contagion struck in, and I could no longer resist the infection. Seeing that a big camp meeting was going to be held at old Hennington Camp Ground, and having been pastor at that point for three years, I set about preparation to attend the same. Just twenty years has passed since that happy pastorate, and while I had calculated upon some changes, they were more marked than anticipated. Few indeed were the "old heads" to be seen, and many have been the changes among the younger ones. Children upon whom I had laid hands in baptism greeted me, presenting their own little ones for introduction, and, notwithstanding the oft repeated salutation, "why, you haven't changed a bit," "you look just as young as when you left us," I was forced to the conclusion that there must be more silver threads among the gold than they were disposed to see. Twenty years! What changes may come within that brief space, and with added appreciation one recalls the lines of Robert Burns on the "Auld Lang Syne," or that other "John Anderson my Jo, John:" "We clamb the hill thegither, And mony a canty day, John, We had wi' ane anither; Now we maun totter down, John, But hand in hand we'll go, And sleep thegither at the foot, John Anderson my Jo."

The little city of Crystal Springs, near by, gives evidence of added growth and substantial prosperity. New homes, new stores, larger packing sheds, longer switches in the railroad yards, all tell of continued success. The old time skeleton tents have given place to well built cottages, the water pipes have relieved of long walks to the spring under the hill and the electric light has banished the old dirt stand with its pine knot torch. The accommodations for the preachers at the hotel on the grounds is a marked improvement, so far as the comfort is concerned, over the long tent with its cots, and where often a score or more of preachers were put to sleep—and, yet, where sleep was as often impossible.

For weeks John Crisler, the indefatigable, had been working for a good attendance and his labors were being rewarded with congregations like unto those of the long ago—five or six hundred at the popular hours. Elder [illegible] was on hand with his wise counsel, and "Little Jimmie Ellis" (that's what we called him in the Yazoo country) was assisting in the work of accommodation, giving a welcome and a smile to all. Others, like the writer, came and went, but the WORK was being done by Dr. Sawyer, of New Orleans; Rev. W. M. Sullivan, of McComb, who alternated in the pulpit [illegible], and by Rev. C. N. Guice as head master over the choir, and delighting the people with his touching, soul stirring melodies. His voice was a little off because of a recent cold, but I said, "what a move upwards there would be if we all could sing like Guice." Arriving on Monday and leaving on Wednesday, my stay was brief but cyclonic in its nature. Swinging the circle from tent to tent, here a happy greeting, there an impromptu watermelon cutting, at this place a recalling of some joyous event, at that some reminder of friends gone on before, our vacation was short, but no giraffe browsing in the mountains can boast of more genuine pleasure or retain longer in memory the associations of his "summer vacation." Hearty welcome, royal entertainment, fine sermons and sweet singing, all turned loose on one at one time, must, though the time be short, make an impression never to be forgot.

Edwards, Miss.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor; but the preacher in charge is our authorized agent.

The rate of the regular subscription has been fixed at $1.50, as you have seen in the many notices we have given. The rate of commission on either new subscribers or renewals, will be 10 per cent of the amount collected. For a subscription at the rate of $1.50 the agent who collects is authorized to retain 15 cents.

The club rate will remain from now until the sessions of the Annual Conferences—$1.25 on clubs of ten or more subscribers. The commission on the clubs will remain unchanged at 25 cents until Conference. These clubs do not have to be sent in all at one time, and the number may be added to indefinitely until your Annual Conference meets. We make no distinction between new and old subscribers in the clubs. The only conditions are that you secure enough subscribers to be entitled to the club rate, and that arrearages be paid.

Any preacher who so desires may give his subscribers in the club Go Forward, instead of retaining his commission. To make it more plain, if you send ten or more subscribers and $1.25 with each name we will send Go Forward if you make especial request for it.

When personal checks are sent or cashier's checks, add 10 cents to cover exchange. The banks charge 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid, and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by thousands, it becomes a serious matter, and we are cutting off all the margins in order to give all our subscribers the benefit.

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TOPIC.

August 29. "Local Charities: Profitable Hospitality." Luke xiv, 12-14.

(Woman's Home Mission Society.)

The Master sat at meat in the house of one of the chief pharisees on the Sabbath. Apparently he was the chief guest, but whether of courtesy, curiosity or enmity, is hard to tell. It is certain that he was closely watched and note made of every word and deed. He healed a sick man, who was in the company, and the lawyers and Pharisees would not give their consent to it, and could not give a sufficient answer to his reasons for the healing. The rivalry among the guests for chief place brought forth a parable to show the wisdom of taking the lower places, unless the host invited one to the seat of honor. The character of the guests brought forth a parable suggesting that true hospitality would invite those who could not return the favor. When men were appalled at such a suggestion he spake another parable to the same effect, making it more emphatic than the first. Of the lessons of that day, we are chiefly concerned in this lesson, with what our subject calls "profitable hospitality."

The hospitalities of the home and the social circle largely minister to those whom we consider our equals, or perhaps our social superiors. Many an invitation has been given as a lever to pry open some social door that had hitherto been barred. The world, and sometimes the church, is jealous of its social privileges. Sometimes the distinctions between men are imaginary and sometimes very real, but the spirit of the world does not level these lines; it intensifies them. The caste distinctions of India that endure from generation to generation, are the logical outcome of the social spirit that naturally rules the world, where it is untempered by the Christ spirit.

When the Christ was here among men he was equally at home with the publican or the Pharisee. He would hear the cry of the blind beggar by the wayside as quickly as the call of a distressed, yet haughty, Roman soldier, or a ruler of the nation, and a leader among the people. He not only came to men; he touched them with his hands. The astonished Samaritan woman talks freely with Christ by Jacob's well. There is something of this in the spiritual contact of Christ with men to-day. He is Lord of lords, and shares in the Father's glory; yet to each human heart he comes in lowly guise, and stands asking for admission to the soul's sanctuaries. He invites, in turn, each one to sit at feast with him. You have an urgent invitation to sit at the marriage feast of the Lamb. He invites you into a present and future fellowship with himself.

The world craves and needs the same hospitable and social spirit that dwells in the heart of the Christ. Men and women may need of your substance, but they also need the touch of your hand in kindly sympathy. There are on every side those who would be benefited by a little hospitality from you, and from whom you might learn some new lessons of the real meaning of life. The Master would hardly be a dispenser of charity in the popular sense. There are some institutions run in the name of charity, which send away every man and woman that goes there with a sense of degradation. So far as any permanent good is concerned, they had better go out of existence. Lowell has graphically stated it, putting these words into the lips of the Master:

"The gift without the giver is bare.
Who gives himself with his gift gives three—
Himself, his hungering neighbor, and me."

There are men and women on every side who would be helped more by a touch of your social life than by all the material gifts you might give. It is customary to say much of the strangers in the city, but in city and town and country there are men and women, boys and girls hungering for invitations that you could give with little cost and much gain to them as well as yourself. There are multitudes who, because of the lack of such fellowship among those who could help them, seek their friends in the doors of evil that are always open.

Seek those who cannot recompense you again, and you will find the Son of Man is lingering among your guests and partaking of your hospitality.

It frequently happens that an Epworth League wants to earn some money for special purposes. We commend to them the example of the League at Columbia, Miss. It is raising a club for the Advocate, and retaining the commission for their trouble. We would be glad if many Leagues would do the same.

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PINOLA, MISS.

Dear Dr. Boswell: I have held four of my meetings on the Pinola charge. I was assisted by Brothers L. L. Roberts, J. W. Ward, B. H. Rawls and W. J. Ferguson. These brethren are strong gospel preachers. Their labors were blessed and appreciated by all. We had the co-operation of our Baptist and Presbyterian brethren at Harrisville, and the Baptist brethren gave us the use of their church, as it will seat about one-third more than ours. The churches were greatly revived, and seventeen were added to our church. To God be all the glory.

R. T. NOLEN, P. C.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

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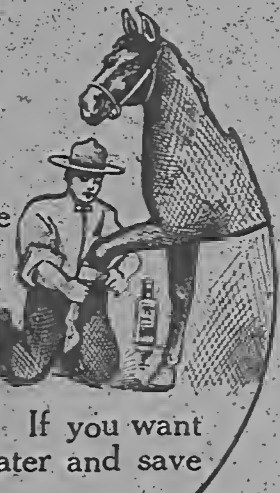

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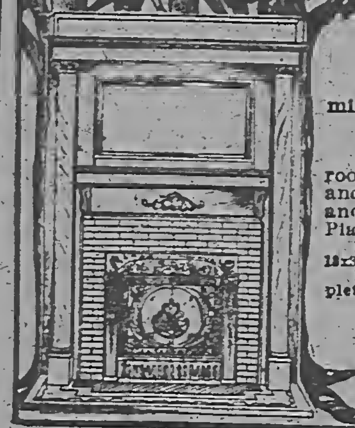

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At Port Gibson Female College, $177 pays board, laundry, tuition, medical, library, Gibsonian, lyceum lecture fees, and all expenses of educational trip to New Orleans.

FROM INDIAN BAYOU, LA.

Mr. Editor: Our protracted meetings on this work have come and gone, but not without great joy and fond remembrances. The first was held at the home church by Rev. S. L. Riggs, of St. Francisville. No man is more gifted for revival work than Brother Riggs. The Holy Ghost came upon us in the beginning of the meeting and remained with us. We had cottage prayer-meetings in the afternoon, and souls were saved there, as under the preached Word. It is not known how many conversions there were. The meeting lasted eight days, and about thirty persons covenanted to take up family prayers, and six united with the church. Upon the whole, it was the best meeting I have ever witnessed for so short a term.

A wave of generosity struck the parsonage and flowed gently in at the front door, until she thought the good wife was tired of cooking. We would prepare our chicken for dinner, and find two cooked.

Our second meeting was held by Rev. A. A. Bernard, of St. Martinville, and the people claim it to be the best held at Hebron for years. Brother Bernard did fine preaching, leaving truths with our people which will remain with them to the end. We had several bright conversions, and eight accessions to the church, and a number of backsliders reclaimed.

The third and last meeting was held by myself and local brethren, save one day and night we had the beloved presiding elder, Rev. J. E. Denson, with us, who preached two excellent sermons, and said some good things about the New Orleans Advocate. All told, Indian Bayou charge is getting on nicely. We have had fifty-five accessions and baptized forty-four infants. We have three churches and five Sunday schools; have had six prayer-meetings on the work this year. To God be all the glory. J. S. RUTLEDGE.

HENNINGTON CAMP MEETING.

Dear Advocate: I returned Friday, the 13th, from Hennington Camp Meeting, near Crystal Springs, Miss., which was a very successful meeting. Brother S. H. Aby, editor of the Meteor, said in his paper: "The camp meeting which closed last evening, after a most successful session, was the largest attended of any in ten years. Its surprising resuscitation after a dormancy of a decade is a matter for praise and congratulation." Good congregations attended every service, and the last two nights the large auditorium was filled with eager listeners. The sermons of our co-laborer, Rev. W. M. Sullivan, were clear-cut, strong and effective, fully sustaining his wide reputation as a front man in pulpit work. The singers were led by Rev. C. N. Guice, who rendered splendid service, and at the organ was Miss Crisler, the accomplished daughter of the pastor. A cornetist and violinist added to the efficiency of the musical part of the services. "The Old-time Religion" was frequently sung with heartiness by the people, and many knelt at the altar, while others came forward and gave their hand for prayer. It was good to be there, and long may the flag of Hennington Camp Ground wave! Brother Crisler will doubtless send a full account to the Advocate of this glorious meeting. J. T. SAWYER.

A MISTAKE CORRECTED.

Dear Brother Boswell: I write to correct a mistake which I made when referring to Brother Geddie's article on "Paul or Matthias." In reading his article, I understood his reference was to St. Luke, 22:30, but I find that it was to St. Matthew 19:28. I am always as willing to correct my own mistakes as I am those of others.

Apologizing for my error, and promising to be more careful in the future, I am, as ever, your friend and brother,

JAMES SELWYN DUKE.
Inverness, Miss.

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THE TEXAS METHODIST HISTORICAL QUARTERLY.

In the appointments of the Mississippi Conference for 1835 one may read: "Texas Mission—Henry Stevenson." Texas was then an empire, an independent government. One man was the pastor of a nation. There were then in Texas some 10,000 souls. Now Methodism has in the same territory upwards of one thousand pastors, a quarter of a million members, and a constituency of more than a million souls.

Since Henry Stevenson went from Mississippi as the pastor of a nation many historic figures, and incidents have graced Texas Methodism. And there have been struggles long drawn out, heroic waitings and lonely vigils without number.

Texans are justly proud of their great commonwealth, and Texas Methodists are as justly proud of the heroic history of the church in the commonwealth.

To preserve the records of the rise and growth of Methodism in Texas, and the account of the struggles whereby it was accomplished, patriotic Texans and loyal Methodists have organized the Texas Historical Association. "The object of this association is to collect, preserve and publish material connected with the history of Methodism in Texas." The officers consist of a president, one vice president from each of the four Texas Conferences, two editors and a secretary-treasurer. The vice presidents are associate editors.

"Anyone paying the annual dues of $1 per year, in advance, thereby becomes a member, and is entitled to all the privileges of membership, including the publications of the association."

The principal publication of the association is a quarterly magazine of 100 pages. The initial number is very creditable. It is handsomely bound in manilla, printed in readable type on good, strong paper, and carries a rare portrait of Rev. Martin Ruter, A.M., D.D., as its frontispiece There are eleven articles, including an introduction by Dr. Jno. H. McLean, of Waco.

Letters, reports, journals and other matter of interest to Texas Methodism will be welcomed by the editors. Historical matter valued at $25 entitles one to a life membership in the association. Doubtless many within the territory of this Advocate have in their possession old letters or other documents, containing data and references which will be of great value to the future historian of Texas Methodism.

Anyone interested in the history of the growth of Methodism in the great Southwest will find it to their interest to invest a dollar in the Texas Methodist Historical Quarterly. Subscriptions should be sent to Rev. E. L. Shettles, Calvert, Tex., or to Rev. R. G. Mood, Greenville, Tex.

I shall offer to this Advocate within a few days a sketch of Rev. Martin Ruter A.M., D.D., based on an extensive article by Rev. C. C. Cody in the first issue of the "Review."

Effect of Opium and Cocaine.

When improperly used, opium and cocaine are two of the most powerful, life-destroying drugs in the world. But even worse is the slavery these drugs make of those who acquire the habit of using them, first in small and subsequently in gradually increased doses. It is practically impossible for anyone, even with an iron will, to break such bondage. There is a man over in Atlanta, Ga., however—Dr. B. M. Woolley—who for over thirty years has made a business of curing such drug habits. Unlike many specialists, he treats these habits as diseases and claims that in most cases the sufferers are not directly responsible for their conditions. His success in effecting cures is something phenomenal—so remarkable, in fact, as to call forth favorable editorial comment from the newspapers.

GALLOWAY MEMORIAL CHURCH.

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Timberville Sunday School	$2.50
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Black Hawk—Sept. 11, 12, Nov. 11.
Pickens—Sept. 19, 20, Nov. 18.
West—Sept. 25, 26, Nov. 9.
Durant—Sept. 26, 27, Nov. 12.
Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10; Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

MISSISSIPPI CONFERENCE.

Natchez District—Fourth Round.

Fayette, at Fayette	Sept. 12, 13
Wilkinson, at Hopewell	Sept. 25, 26
Hamburg, at Roxie	Oct. 2, 3
Woodville	Oct. 9, 10
Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at ——	Oct. 23, 24
Barlow, at ——	Oct. 30, 31
Caseyville, at ——	Nov. 6, 7
Bayou Pierre, at ——	Nov. 8,
Meadville, at ——	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

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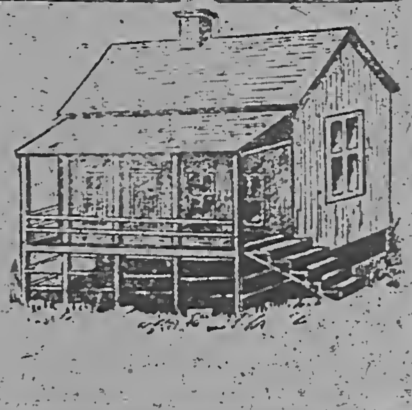

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

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Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price $1.00, retail.

THE OXFORD CAMP MEETING.

The thirty-sixth annual camp meeting convened at the Oxford Camp Ground Saturday, July 31. This camping ground is situated three and one-half miles from the classic little city of Oxford, and bears the reputation of being one of the most beautiful sites for a meeting of this kind in the state, while favors have been showered upon her by nature alone, as the tabernacle and tents are plain and unpretentious. I have often thought "this is Eden" as I descended into this little valley, with its splendid shade trees towering here and there above the rich, velvety carpet of verdure, while the cool, balmy breezes would gently arise from the bubbling springs on either side, refreshing the cheek of every pedestrian, silently inviting them to halt and rest; and the little feathered songsters on the boughs hard by would almost burst their tiny throats as they seemed to join in with the great congregation as they sang that grand old anthem so touching to the hearts of all true children of the king: "Praise God from whom all blessings flow, praise him all creatures here below," the passing breeze catching up the strain and reverberating it from hill to hill, making melody and causing even the trees of the forest, as it were, to "clap their hands for joy."

Yes, I have thought surely this must be "the valley of Eden." I have been persuaded, too, that there could not be a more ideal trysting place for saints than here, so close to nature and to God. And we praise his matchless name that hundreds have found their "Bethel" here on this sacred spot.

The camp meeting this year was under the supervision of our beloved pastor here at Oxford, Rev. J. C. Park and Rev. B. P. Fullilove, of Abbeville, who each proved to be excellent camp meeting managers, as everything was conducted in a decent and orderly manner, not a single hitch occurring to mar the sacredness of the occasion. We were very fortunate in having with us throughout the meeting Rev. L. A. McKeown, of Shaw, Miss., who won every heart by his consecrated bearing and earnest, practical preaching. We desire to make special mention of one of his sermons to the Christians, using as a text Galatians 6:17. That sermon was worth its weight in gold to me, and I would to God that every Christian in the wide, wide world could have heard Brother McKeown preach it. If he should never do anything else while he lives but travel up and down through Christendom preaching that one sermon, his life would have been well spent for the Master. God bless him and help him to preach many years yet, is my earnest prayer.

It was pleasant, indeed, to have with us again Rev. G. W. Strickland, of Coffeeville, one of Abbeville's former pastors, who has a host of friends here who are always made happy by his genial presence and sweet, helpful sermons.

Rev. J. R. Robinson, of Toccopola, came to us on Tuesday filled to overflowing with the Holy Spirit. His messages sank deep into the hearts of all his hearers, encouraging them to follow more closely the blessed Lord, who has been his guide and stay these many years, and in whose service he is supremely happy.

We were also treated to several sermons during the week by our own Brother J. C. Park. All who have heard this consecrated preacher know what an inspiration it is to sit under his ministry. No one can hear him without being made better. He is, indeed, a "fisher of men," and is in great favor with the Oxford people.

This was Brother Fullilove's first year at the Oxford Camp Ground, but he soon found his way to all hearts by his kind nature and earnest preaching. We also had the pleasure of having Brother Fullilove's sweet family with us, who were very helpful in the song services and grove meetings.

All were made sad by the absence of our much-loved presiding elder, Rev. J. E. Cunningham, who had been seriously sick and could not be present. We are happy that he is much better.

As a whole, the camp meeting was very successful. The attendance was good and the interest profound. Christians were all strengthened and their hopes made brighter. Sinners were deeply convicted and made to realize the awfulness of their condition. There were fourteen conversions and reclamations. Camps were broken Friday morning, and all returned to their respective homes feeling that their labors had not been in vain in the Lord.

MRS. FOUNT CALLAWAY.
Oxford, Miss.

A GREAT SUNDAY SCHOOL CONFERENCE.

On Oct. 3, 4 and 5, in the city of New Orleans, the Louisiana Sunday School Association will hold a conference on the Organized Adult Class work. Mr. W. C. Pearce, adult superintendent of the International Sunday School Association, will be the leader of the conference. In the last two years Mr. Pearce has brought marvelous things to pass in reaching men and women for the Sunday schools of North America. He is a world leader in Sunday school work. Mr. W. N. Wiggins, general secretary of the Texas Sunday School Association and President of the Field Workers' Department of the International Association, is also expected to be present and take part in the conference, together with the state superintendent, Rev. W. H. Coleman, of Homer, and other workers.

All railroads in Louisiana have conceded a rate of one and one-third, plus 35 cents. Selling dates from the 1st to the 4th good to return until the [illegible]. These rates are granted on a certificate plan of one hundred.

All Sunday Schools are urged to send delegates to this great meeting.

For further information address Thos. V. Ellzey, general secretary, 908 Canal-La. Bank Bldg., New Orleans, La.

WOMAN'S HOME COMPANION.

September, 1909.

Twenty-five pages, many of them in color, are devoted exclusively to fashion in this issue. The whole subject is so exhaustively covered that this issue will serve as a basis of fashions for a year to come. The latest word from Paris shows styles that will not appear here in general use for some months—and the latest American gowns styles show that American originality can ever improve on Paris.—Woman's Home Companion, Madison Square, New York.

FULTON AND THE STEAMBOAT.

Notable among the strong features of the September "Century" will be the first chapters of "Fulton's Invention of the Steamboat," written by his great-granddaughter, Alice Crary Sutcliffe. The narrative, dealing in this issue with the trial-boat on the Seine, will be told largely in extracts taken from papers of the inventor never before published, and will be illustrated with plans by Fulton only recently discovered, and with portraits.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Brother JOHN CLARK departed this life July 13, 1909, near Braxton, Miss. He was 78 years old, and had been a member of the M. E. Church, South, sixty years, and the Masonic Order, forty years. He was loyal to his church and to his lodge—faithful and true to God. He leaves a widow and nine children to mourn their loss. I have been told by members of his church and other churches and even by those that are not members of any church, that "Brother Clark was a good man." He expressed himself as ready to go. The funeral service was conducted by the pastor. He was buried with Masonic Honors, and laid to rest in the cemetery at Braxton to await the resurrection morn. Weep not, he is at rest.

R. T. NOLEN, Pastor.

LULA ALICE, daughter of J. H. and Anna Morris Johnson, died at the home of her parents near Cotton Plant, Miss., July 19, 1909, at the tender age of 7 years and 4 months. Little Lula was remarkably bright, and was regarded by all who knew her as a child of much promise. Strictly obedient to her Christian parents, they had planned to direct her feet into paths of usefulness. She was also very affectionate and unselfish, tenderly loving parents, brothers and sister. Though she had enjoyed unmolested health until her last sickness, which was long and very severe, she bore it with a patience seldom seen in those of riper age. The stroke is heavy, indeed. The bereaved family have the sympathy of a large circle of Christian friends. But this is the Lord's doing. He has plucked the tender flower and transplanted it to bloom in a fairer clime.

A. W. LANGLEY.

ROBERT COLBY came to brighten the home of Mr. Colby E. and Mrs. Kate E. Marshall Oct. 5, 1908. His life filled the vacancy in the hearts and home left by the going away of little Chancy in July before. For four weeks and more the brave little fellow battled with malaria, but, despite his fortitude, the best of medical skill and the tenderness of the loved ones' nursing, the sweet spirit winged its way into the presence of the Father on Saturday night, July 10, 1909. It was a touching scene, when, on Sunday evening, at 5 o'clock, we laid away the little body in the cemetery at old Bethesda Church, near Crystal Springs. The bright, sunshiny sweetness of the life had made every heart who knew him tender, and the soft tenderness of a sweet life seemed to make the evening sun more mellow. Each one went away feeling that the life of Robert Colby, though short, too short, had not been lived in vain. As indeed, no life is, that leaves its mark for good in the hearts and lives of others. May the grace of the good Father be sufficient to comfort the hearts of the father, mother and other loved ones left behind!

J. W. WARD

MRS. VIOLA L. BATTE CARRE, wife of Mr. Henry Carre, was born in Brownsville, Tenn., March 6, 1838, and departed this life from her home in Logtown, Miss., June 24, 1909. A very important life in the church on earth has closed, but its influence for good will abide for years to come. For thirty-five years she has been an exemplary disciple of the Lord Jesus Christ, who was to her a living, ever-present Savior. When afflicted by the death of her devoted husband and idolized grandson, and during her long illness, she patiently bore up under it all as a good soldier of the cross, and murmured not, though her spirit was crushed and her heart was broken. Mrs. Carre was a great woman, and had a strong, intelligent mind and a large heart. She was a Methodist from deep conviction and loved the doctrines and polity of her church: yet she loved all churches, especially their ministers, whom she esteemed "very highly in love for their work's sake." She had a true sympathy for any good thing that would advance the Lord's kingdom in the earth. Her pastors and their families found her a sincere friend, always anxious about their welfare. She was a model housewife, looking "well to the ways of her household," and did not eat the bread of idleness. Her children rise up and call her blessed. She leaves one daughter, Mrs. J. S. Otis, and five grandchildren, to whom she was all that could be desired of a most affectionate, devoted mother. When she received the summons to appear before the Great Judge she was not dismayed, for she had a well-grounded hope of immortal life and the "testimony that she pleased God."

L. A. DARSEY.

Mrs PAMELIA CHARITY PORTER (nee Brown) was born in Natchitoches Parish, La., July 11, A. D., 1840, and died Jan. 26, 1909. When eleven years old her father moved to Houma, La., where she grew to womanhood. She was married to Henry F. O'Beirne, Jan. 2, 1868. They acquired Athlone plantation where she spent the remainder of her life, except eight years in Jackson, La., educating her children. Her husband died Sept. 22, 1873, and she married J. M. Porter Jan. 23, 1877, who died Oct. 26, 1896. Eight children were the fruit of her marriages: three by her first husband who preceded her across the river, leaving Mr. Jas. O'Beirne with the four children born to her by J. M. Porter to cherish her memory. Sister Porter attended school at Mansfield Female College. She was a member of the M. E. Church, South, and to know her was to be impressed with her God-like life. Her home was a spiritual bethel to the ministers of God. As a mother, she was all that a mother could be in every way, so loving, gentle, tender, and kind that she succeeded in meeting the great command of her Lord and Master towards her children in bringing them up in the nurture and admonition of the Lord, and while she is gone from us, she still lives in their lives. As a neighbor, she was an example to all she met, impressing them with the great requirement of her Lord to "love your neighbor as yourself." Sister Porter's death is a loss deplored by all who knew her, but we realize our loss is her gain. "To be absent from the body is to be present with the Lord." May God comfort and sustain her loved ones!

C. F. STAPLES.

JAMES SEATON HAMM, son of Judge James Seaton Hamm and Mrs. A. K. Hamm, was born at Meridian, Miss., Dec. 12, 1886. On July 15, 1909, useful and hopeful, in the strength of his young manhood, he was taken from us, having "fallen on sleep." James had a goodly heritage of ancestry, being the son of pious parents and the grandson of Rev. T. J. Koger, formerly a member of the Alabama Conference, and he proved himself worthy of it. Trained from infancy to reverence and obey God, he united with Central M. E. Church, South, Meridian in early boyhood, and a little later was consciously converted. He was a consistent, faithful Christian youth, clean in life and speech, noble in aspiration. He knew his Savior, loved him, honored him, and delighted to serve him. Notwithstanding his youth, he was made a steward of the church, an office which he filled faithfully and conscientiously, winning and holding, as a professed Christian, and as church official, the respect and confidence of the public. A thoughtful and helpful son and brother, a true friend, a competent and reliable business man, James Hamm filled for a young man, a large place in the life of his city, and was universally beloved. During his illness, with typhoid fever, he was patient and trustful, wishing to stay with his loved ones, but willing and ready to go if God so willed. When the end was near he prayed with the family, assuring them of his hope in Christ, gave words of counsel and encouragement to his young brother and sisters and, in a few hours went quietly and peacefully home. A young man, strong in the Lord, and true to the right, we miss him greatly, but "precious in the sight of the Lord is the death of his saints."

WM. H. LAPRADE.

TRIBUTE OF RESPECT.

We, the committee appointed by the pastor of the M. E. Church, South, at Crawford, Miss., to draft resolutions to the memory of Mrs. Alice Smith, who departed this life on July 28, 1909, report as follows:

Whereas God, the all-wise ruler of heaven and earth, saw fit to take from our midst Mrs. Alice Smith, we submit to the will of our Heavenly Father, who doeth all things well. Therefore, be it Resolved

First—That in the death of Mrs. Smith, our Sunday school, and especially our Bible class, have lost a true and faithful member, and that in her true Christian life we have had a noble example, the influence of which eternity alone can reveal. She was a kind, affectionate, indulgent mother, and tried to be true in the performance of her every duty.

Second—That we extend to her bereaved family our heart-felt sympathy.

Third—That a copy of these resolutions be published in The Columbus Dispatch and the New Orleans Christian Advocate, and that a copy be spread on the minutes of our Sunday school.

MRS. G. P. WALLER.
MISS KATE ERVIN.
MISS ALMA McGee.

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New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253, Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1634 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2789; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

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Rev. L. E. Wicht, Lower Coast Mission; address, 509 Board of Trade Bldg., New Orleans.

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LESSON FOR AUG. 29, 1909.

PAUL ON CHRISTIAN LOVE.

(I Corinthians xiii, 1-13.)

Golden Text: "And now abideth faith, hope, charity, these three; but the greatest of these is charity."—I Cor., xiii, 13.

It is a great mystery that there are times and seasons when a writer or a speaker surpasses himself, and he becomes known through his masterpiece, rather than through his general character as a writer or speaker. In other than sacred writings this may result from the mental condition of the writer, but in the Scripture it is the more or less emphasis of the writer as he is "moved by the Holy Ghost." While this is true, God has permitted the Holy Scriptures to be shaded, to a certain extent, by the individualism of the writer. So, then, we may conclude that the twelfth chapter of Romans was Paul's idea of a needful exhortation to a people dwelling in a land where there was a vital conflict between order and chaos; and the thirteenth chapter of I Corinthians was a call to a people to emerge from the cold formality that had resulted from commercialism. So, in our study, let us see a deeper truth than first appears from a glance at the Scripture before us. With this in view, we will go back three or four verses into the preceding chapter for an introduction to that which follows. There we read of the different gifts, or endowments, of the members that God hath set in the church, "which is his body." Following this, we are told to "covet earnestly the best gifts: and yet I shew you a more excellent way."

"The more excellent way" is now our theme. What is this way that is more excellent than all the enumerated gifts of the members of the body of Christ? It is love. What is love? God is love. Then the more excellent way must be God dwelling in the heart. Paul calls this "more excellent way" charity; it is good that the generally accepted interpretation is love. It is love—love toward God and faith in Christ—that is more excellent than speaking with the tongues of men and angels. This power within the soul that draws us nearer to God in our thoughts and in our lives is not love as we understand the word, but love is the best name for it.

What the fatherhood of God and salvation in Christ is to the redeemed soul cannot be told in words. Jesus said it was "that better part that cannot be taken away" that Mary had chosen, and that Martha learned on seeing Jesus' power of the resurrection. This love—this attitude of the soul—is wonderful; it excels the gift of prophecy, and the understanding of mysteries; it even surpasses a faith that would remove mountains, for, having all these qualities, but lacking love, we are nothing. Let all the goods be bestowed to feed the poor, and unless it be done as unto the least of his brethren, it profiteth nothing.

Paul tells us what it is by explaining the effect it has on the heart. He has it who is long-suffering and kind, that has no envy or pride. It pervades every act in daily life, producing an upright and proper line of conduct. Selfishness has no place in the heart where this love resides, for even the mind thinketh no evil. In fact it is the power that produces a Christ-like life.

When the love of Christ dwells in the heart, no law is needed to command obedience; love is the fulfilling of the law. The law brings us to Christ and there leaves us, for "the love of Christ constraineth us," and obedience follows naturally. Paul's life and works show the power of love on the human heart; he knew it in its fullness, but he had it to learn. Says he: "I have learned," and, after telling of the things he had learned, he says, as the result of having learned, "I can do all things through Christ which strengtheneth me," because he loved Christ. His great desire was that others should know of this great, absorbing love. He says to the Ephesians: "For this cause I bow my knee unto the Father of our Lord Jesus Christ, that you may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ."

Love was first brought to the world by the babe of Bethlehem, and, as a child, we learn first of this love of man to God as the child learns of love to his earthly Father. It is in spiritual manhood that we learn of God's love to man, and even then we only know in part; we look at such love, as it were, through a glass darkly. It was God's love to man that caused him to send down his only Son to tell the world that through him was salvation given.

John, the apostle of love, wondered at the divine love that now makes us sons of God, and what we shall be more doth not yet appear. This divine love that brought forth such a sacrifice for man, angels desired to look into, and if they could not understand, neither can man until he knows even as he is known. No experience, or mode of earthly learning, can enable us to know of this great love toward man, for it is "shed abroad in our hearts by the Holy Ghost." In one sense, faith, hope and love, all three, abide; yet faith ceases when we see face to face; hope is fulfilled in receiving eternal reward, but love abideth forever, for "God is love."

"Then shall I know, even as I am known;" if I am known as an humble servant of Christ, then shall I know him whom all my life I have endeavored to serve.

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To the Pastors of the Mississippi Conferences.

Dear Brethren: Our Training School at Montrose, Miss., is the only one in the state under the care of the Methodist Church, except the preparatory department of Millsaps College. We have some urgent needs set forth in our appeal in the New Orleans Christian Advocate of Aug. 5, page 1. Please, brethren, at an early date read it before each of your congregations, and take a collection for our furnishing and loan funds, and appoint committees to secure books for our library. Won't you also send us some students? Session opens the 1st day of September. Yours in Christ,

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Shiloh Camp Meeting, near Pelahatchie, Miss., Sept. 3.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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NEW ORLEANS, THURSDAY, SEPT. 2, 1909.

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VOL. 50—No. 33.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. [illegible]

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Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

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Glances at the World.

Walter Wellman, who has for several years been ambitious to reach the North Pole, and who last week made his [illegible] attempt in a balloon, again came to grief. He had waited a good while in the frozen [illegible] weather, and when, on Aug. 15, [illegible] everything was favorable, he started. The air-ship acted beautifully for thirty-two miles, when suddenly, the guide-rope to which was attached about a thousand pounds of provisions and stores broke, causing the balloon to shoot upward to a great height. He turned it about and started back gradually lowering it to the earth. The expedition was at an end, for the balloon was wrecked in the effort to get it back to the starting place. Mr. Wellman will try again next year. Perhaps by that time the Wright Brothers, or some other maker of flying machines, will have a machine so far perfect as to assure a round trip in safety. When the air-ship is perfected, and the North Pole reached, then we may expect some one to solve the problem of perpetual motion.

* * *

The work of death in automobile races goes on—at an increased rate. On the Indianapolis speedway during a series of contests lasting three days, seven men were killed—three at one time. Verily, it was a "saturnalia of speed" as a press correspondent characterized it. A three-hundred mile race was on. Notwithstanding four men had been killed—literally sacrificed for the sake of [illegible] record, it was not until the seventh life was lost that the authorities concluded the work of death had proceeded far enough. Then they called off the races, with five machines on the track still trying to make records. One man had made 100 miles in a fraction less than one hour and thirty-two minutes. That was a little over sixty miles an hour. Others were going at very near the same break-neck speed. Is it at all strange that such frightful accidents occur? At the end of the three days, out of nineteen cars that started, all except five, for one cause or another quit the track. Sportsmen are paying dearly for their fun. When the mania for speed passes, the automobile will take its proper place—it will become a popular vehicle—not for pleasure alone, but for business.

* * *

According to estimates made by the government Agricultural Department, and others directly interested, the grain crop is the largest in the history of the country. This almost necessarily insures the usual supply of beef and hog products. The corn crop alone will give to every man, woman and child in the United States, counting the population at 90,000,000, something more than thirty bushels, an amount amply sufficient to sustain life if there was not a grain of wheat or barley or rice. Yet our wise ones tell us that the people need not expect any reduction in the cost of living. The Chicago Inter-Ocean puts the matter thus: "Neither the bountiful crops nor tariff changes will reduce the cost of living to people who are not growing their own food. The cause is partly that money (gold) has lost some of its former purchasing power, but chiefly that our farms have not gained in productivity proportionately to the demand for foodstuffs and their price. In a word, the demand for foodstuffs is outrunning the supply." If that is true, would it not be well for our farmers to wake up and take notice, and not only try to keep their boys on the farm, but enlarge their facilities for farming and apply better and more efficient methods in their work. After all, the farm is not only the basis of prosperity, but the very life of the nation.

* * *

The amount of water necessary to supply the city of New York is prodigious, and the engineering skill and work necessary to conduct the water to the city and to the homes of the people is nothing short of marvelous, and costs enormously. The September Century will have an article on the subject, and among other things, will say: "The Catskill Municipal water system for New York, now under way, ranks as the greatest municipal water supply enterprise ever undertaken, and as an engineering work it is probably second only to the Panama Canal. An account of "The World's Greatest Aqeduct" has been written for the September Century by Alfred Douglas Flinn, Engineer, Headquarters Department of the Board of Water Supply of the City of New York. He shows how, ranking with the inter-oceanic canals at Suez and Panama, the Assuan irrigation works in Egypt, and projects which are converting Western America's arid wastes into fruitful fields, the Catskill aqueduct, with its tributray reservoir, probably surpasses any one of them in the variety of problems to be solved. Rome's longest aqueduct was fifty-seven miles in length; the Catskill aqueduct will be ninety-two miles long. The Croton supply can safely furnish about 336,000,000 gallons daily. Five hundred million gallons daily is promised from the Catskill source, at an initial cost of $162,000,000. On the basis of 500,000,000 gallons going into New York daily, a creek something over one hundred miles long, ten feet wide, and three feet deep would be drained every day.

* * *

We are not sufficiently informed to tell our readers all that is meant by the commission form of city government. But The Times-Democrat knows, and in an editorial Aug. 22, bears witness to its great value. The editor says: "The commission form of municipal government, which had its beginning in Texas, is rapidly being adopted by the cities of the Middle West, and in every case where it has been tried it has resulted satisfactorily. It not only does away with the objectionable form of ward politics and government by wards, but eliminates, so far as may be, politics from the transaction of municipal business. A notable instance of the success of the plan is Leavenworth, Kan. Previous to the adoption of the commission plan Leavenworth could only maintain its government by the licensing of saloons, directly contrary to the laws of the State. From these saloons, run openly in scandalous defiance of the law, the city illegally collected a revenue of $120,000 annually. Two years ago Leavenworth, despite the direful prophecies of the politicians turned out the placemen and adopted a commission form of city government, and since that time, with the saloons closed and the whisky tax cut off, has not only met its running expenses, but has retired one bond issue of $150,000 and has called in another issue this fall. Moreover, the city is growing in population and wealth under the new regime, its good government not only attracting population but industries as well." If what the Times-Democrat says is true, it would be well for New Orleans to get rid of its "bosses," and its saloons, and go under a commission. As matters now stand, we are told that the revenue from the saloon is necessary, even to the proper maintenance of the public schools!

THE PASSING OF THE GREAT.

By Rev. E. B. Partin, M. D.

When C. H. Spurgeon, the world's greatest modern preacher, ceased his labors and went to his reward, and when the news came that the great London preacher was dead, tears came into my eyes and I said: "How can the world get along without him? So faithful, so true to the gospel, so sound and so evangelical in doctrine, so far-reaching in his influence for good." And then, not many years after the passing away of Spurgeon, the news came flashing over the wires that D. L. Moody, the great lay-preacher and evangelist had passed from earth to heaven and when those beautiful last words of his, "Earth recedes, heaven opens, God is calling me," were read, I felt that the world had lost a great light and evangelical Christianity a faithful exponent. So strong in his faith in the simplicity and power of the gospel of Christ, so world-wide in his work, that it seemed we could not spare him. But God who doeth all things well, [illegible]. God knew best when he took from us our own beloved Sam P. Jones, the great Georgia evangelist, who went immediately from his labors and sufferings to his great reward. So also with our own beloved Bishop Charles Betts Galloway, so recently taken from us to rest from his labors and to enter into his eternal reward. It seems that he left us at a time when he is most needed in the Church, State and nation. We cannot see through our tears how we can do without him. But God knows best and makes no mistakes. He buries his workmen and carries on his work. We must say with Job, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

THE SEASHORE DIVINITY SCHOOL.

This summer there was held at the Seashore Camp Ground, a preacher's institute, representing the Mississippi, North Mississippi, Alabama, and Louisiana Conferences. We wish to most heartily commend the work done, as well as the action taken to perpetuate this summer school. At the close of the institute a constitution was framed, and the name was adopted of "The Seashore Divinity School." As we understand it, this divinity school is the creature of a joint commission of the four Conferences named above, and must be referred back to the several Conferences for approval. We believe that we are dealing with larger forces, than most of us realize at the moment, and that there should be a very large future for this summer divinity school. For this reason we want to call attention to thoughtful men in the four Conferences to one of the articles of the constitution, and suggest a change in it. We give this article 4, below:

"Art. 4. The school shall be under the control of the Board of Directors. This Board of Directors shall consist of twelve ministers—three each from the Alabama, the Louisiana, the Mississippi and the North Mississippi Conference of the Methodist Episcopal Church, South, as follows: Robt. Selby, H. M. Ellis, and C. W. Crisler, of the Mississippi Conference; J. A. Rice, R. H. Wynn and W. W. Holmes, of the Louisiana Conference; Robert R. Ellison, J. M. Dannelly and H. H. McNeill, of the Alabama Conference; W. B. Murrah, L. M. [illegible], and J. C. Park, of the North Mississippi Conference. All vacancies occurring from resignation, death or otherwise, shall be filled by nominations by the Board of Directors, subject to ratification by the Conference in which the vacancy shall occur."

We call attention to the fact that this Board is practically self perpetuating. The members of it apparently have life tenure on their [illegible] office; there are no terms set for directors; and the Conference has no power to fill vacancies, and the doubtful privilege of rejecting an unsatisfactory nominee.

It might be well to let matters stand as they are, if the safe, sane, and cultured members of the Board as given above could live forever, but we know not what forces might get into control of this potent educational agency, and into what vagaries young men might be led.

The time has passed when we can consent to an independent, uncontrollable, irresponsible Board—to handle any church institution, even if that Board is made up of the most responsible men. If these directors are to hold tenure for life, they should be subject to one of the provisions of modern government that is growing in favor, the power of recall. If any one Conference becomes dissatisfied with its representative, it should have authority to displace him. In any case, each Annual Conference should have the right of nomination, either direct or through its Board of Education. Would it not be wise for members of this present commission to slightly amend this article before it starts on the round of the Annual Conferences.

H. W.

OUR EDUCATIONAL SITUATION.

By Dr. J. A. Rice.

III.

But suppose we consider the process of education to be the training of the capacities and powers of the soul by adequate self-activity into complete self-command. Education, therefore, means the development of an ever-widening range of attention, of tireless concentration of the whole soul on a given point, of resourceful memory, of clear and quick insight into facts, forces, situations, problems, one's own opinions, into things visible and invisible. It seeks to produce a sense of perspective; it develops discrimination, accurate, dispassionate judgment, logical thinking, which goes right to the point, disentangles a skein of thought detecting what is sophistical and discarding what is irrelevant; it liberates a free constructive imagination; it begets an appreciative aesthetic feeling, an elastic range of delicate as well as deep emotions; it enthrones a will that counts the doing of the impossible the glory of living; it trains a faith that rests only in ultimate, final and eternal things; it generates a hope based on that faith with an endless outlook, a love that finds its source and satisfaction only in the infinite; it equips one to carry his whole message with eloquence and force by pen, or tongue, or hand, or brush, to that part of the world to which he is divinely sent. Such an one, superior to changing conditions, has in himself limitless resources for repose and peace and happiness. In society he is chaste and elegant, graceful and easy, at home anywhere, quickly responsive to any situation, able to enter others' lives and take them into his, possessed of an undying passion and an unconscious tact for getting all they have and giving in turn all he has. In a word, he has an active, versatile instinct for both reality and opportunity.

Such a soul, a unit in itself, is trained to deal with the whole range of things. Every capacity and power, whether attention, insight, discrimination, judgment, thought, imagination, aesthetic sense, emotions, faith, hope, love, expression, social adjustment, or what not, is raised to its highest power and inspired to move on the highest levels, which we have seen to be the spiritual, for God is all and in all. Two men go out to fell the forest. Passing a grinding stone, one stops to sharpen his ax, the other hasn't time. To the first cutting becomes a joy, to the other drudgery. Such is the difference in preparation for life. But who can estimate the loss to him who, in sharpening his soul for earthly things, dulls it to heavenly? And a training that leaves God out fails short of the highest. The supreme emphasis in the development of a soul must, therefore, be upon those capacities and powers which have to do with things unseen, eternal, which alone introduce us into the eternal life, which alone prepare us for citizenship not only in the State, but also in the everlasting kingdom of God. For, whatever else we are, we refuse to be called children of a day. A thousand foretokens of immortality inspire the confidence that we are pilgrims all, all who are right with God, to a promised land, to a home not made with hands, eternal in the heavens. That home as well as this should therefore be in view in all our soul processes. Faith, hope, love, must then come first in any theory of education; for by faith, which on the side of intellect is conviction, on the side of will obedience, on the side of feeling trust, we connect ourselves with God, with the inexhaustible resources of his kingdom.

Some months ago I went through the electric power house at Tallassee which supplies light and power for Montgomery. I stood before a series of dials whose hands were restlessly indicating the amount of power drawn off. I could read the record of every old street car that pulled up a tedious hill or carried a heavy load. There was no perceptible limit to the amount of available power. Wondering what regulated the inflow of water here yielding such results, I was shown a series of great pipes with automatic valves connected with [illegible] of water above, these valves letting in [illegible] the quantity immediately demanded, so that the instant [illegible] of the floods above to the call of the old street car 30 miles away was, "As thy days may demand shall thy strength ever be." I said to myself this is a parable of life. Back of and above every heart whose deep subconscious self is vitally connected with God are the measureless floods of his infinite sea, whose perpetual inflow, regulated by faith, supplements our weakness with the power of omnipotence. And when life's burdens grow heavy, its labors hard, its rough way, its long steep hills too much for weary feet, quick as thought comes the inspiring assurance:

"Fear not, I am with thee; oh, be not dismayed,
I, I am thy God, and will still give thee aid.
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

This is the only sufficiency for the hope which grows with the advancing years and ultimately ripens in glad fruition. This is also the initial stage of that love whose hungers cannot be fed with any earthly food, whose resources cannot be exhausted upon any earthly creature, which cannot come to itself in any earthly atmosphere, but whose source and center can be only in the ever-present Father's changeless passion for his children. Hegel has beautifully said, "Religion is for our consciousness that region in which all the enigmas of the world are solved, all the contradictions of deep-reaching thought have their meaning unveiled, and where the voice of the heart's pain is silenced—the region of eternal truth, of eternal rest, of eternal peace." Therefore, only that system of discipline which brings us this boon, which provides power for the storm and stress of life, which opens up an atmosphere and an outlook for the deepest in us to come to its own, which finds us in our finding God, is in the long reach of the eternal years, worthwhile.

But there is yet another view of education—that it is the increasing of the quantity and the improving of the quality of life, or the introducing of the soul into the abundant life. Aristotle was not wide of the mark when asked how much educated men were superior to uneducated, he replied, "As much as the living are to the dead!" For I am dead to all I do not know, dead to all I cannot think, dead to all I cannot do, dead to all I cannot feel. What, for example, would redemption's choral song mean to the birds of the air, the beasts of the field, or the dog that crouches at your feet? What, after all, is life? Whatever it may be in essence, the test of its presence is responsiveness. The wood, the stone respond to nothing; the plant to one kind of influences; the animals to a different kind and a greater number; men to yet other kinds and still greater numbers. The man that lives on the mere physical plane responds chiefly to physical stimuli; the one who lives chiefly on the intellectual plane, to intellectual stimuli; the one who lives mainly on the spiritual plane, to spiritual stimuli. The quality of our lives is determined by the kind to which we respond; the quantity, by the number and completeness of our responses; the ideal is responsiveness to the whole range of stimuli, and to each class in its proper proportion.

Education, which is itself an essential part of the life process, multiplies the number of our responses, increases their speed, accuracy, and efficiency, and gives to each its proper power over us. When Jesus called himself the "Bread of Life," he was saying that he would so feed the spiritual hungers of men as to develop and regulate their responses to the infinite stimuli of universal truth, and he has thus set the type for all true education. Every teacher should be the "Bread of Life" to his pupils. To create responsiveness to a narrow range is to make a narrow life; to a disproportionate range, is to make a distorted life; therefore, to respond to nature in all its variations, to men in all their interdependencies in all ages, and leave God out in the making of a soul, is to make a soul dead to the highest things here and hereafter, now and forever. For the modern psychologists tell us that the soul is a process, an endless becoming, and when stunned or poisoned or perturbed in its early beginnings, who can say how or when the onward stream shall cease to carry the effects? And life not only corresponds with its environment, which would mean such conservatism as stagnates, but it also so controls and modifies that environment as to secure constant progress. But if that modification does not recognize and provide for religion, it is only movement toward ultimate death.

We have gone far enough, it would seem, to be able to assert with confidence the primacy of religion, which is conscious dependence upon and communion with God, in any true theory of education. For to develop, regulate and satisfy every desire but the deepest and most universal, is to turn out a distorted soul; to establish conscious immediate contact with all reality but that which is behind all else, causing all else, the medium of all else, is to produce a truncated soul; to expand the limitations on all sides but that from which all else, including our sweetest inspirations and fellowships, comes, is to make a contracted soul; to introduce one into every other element of his inheritance but the spiritual is to bring forth an aborted soul; to develop all the capacities and powers to the highest efficiency on every other plane but the religious, to hold down those which look heavenward, to the earthly, and [illegible] of the source of power, can yield only a perverted soul; to generate responses to every other class [illegible] but the highest is to create a dead soul. Who can contemplate, without horror, such terrific results. They enter an irresistible protest against every form of education that pushes religion into the background; they make an imperative call upon every faculty and every school in every land to seek first of all, in theory and practice alike, by every available means, to bring God to every student, and every student to God.

(To be Continued.)

WERE THE PROPHETS INSPIRED?

During the Preachers' Institute at the Seashore Camp Ground, Dr. Jno. M. Moore was one of the chief speakers. In his lecture on the Prophets he said the prophets did not need divine inspiration to foretell the future of Israel; they only needed to look at existing conditions, and they could easily tell what the future would be. He illustrated it by saying if one sees a man take a drink at 6 a. m., another at 7, and every hour until 12 o'clock, he could easily foretell that that man would be a drunkard.

This to me seems to take the divine entirely out of the prophecies; and when the prophet said the Lord spake unto me, he only meant to say, "I guess this is what the Lord would say if he should speak." After I came home I got to thinking about this matter, and I decided that I must have misunderstood Dr. Moore, and so I wrote him and told him how I had understood and asked him if I was mistaken. He has not answered me, so I presume I was not mistaken in his meaning.

Dr. Moore is one of the editors of our chief organ; we expect him to keep us in line with the truth through the paper. He was put up at the preacher's institute as one of our instructors and we had the right to expect that he would give us the truth and only the truth. Is he correct? Will Dr. Moore or some one else tell us? G. A. GUICE.

Saucier, Miss.

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YELLOWSTONE NATIONAL PARK.

By Rev. I. T. Reames.

At the foot of this paragraph appears a cut of a sign board in the Yellowstone National Park, situated on Nez Perce (Nay-per-say) Creek, about two miles northwest of the Fountain Hotel. Thinking your readers would like to know of some real adventure, it occurred to me that a bit of Mr. Cowan's experience would be interesting to them.

During the summer of 1877, a party of tourists from a small town in Montana, viz.: Radersburg, made a tour of the Park. At that time our government officials were having considerable trouble with the Nez Perce tribe of Indians, who frequently passed through this particular section. There were in this party six persons, Mr. Cowan being at the head. After the circuit of the Park had been completed, early one morning two men of the party arose to build fires and make preparations for breakfast and an early departure for home, when greatly to their surprise, the presence of Indians became known. Mr. Cowan assumed the part of spokesman for the tourists, while an Indian named Charley, who could speak English reasonably well, spoke for them, though Poker Joe was the rightful claimant to this office. After some parleying and a council meeting, it was agreed that the tourists be allowed to return home, using the broken down horses of the Indians, all their own horses having been captured and put into immediate use by the Indians. Chief Joseph and his party then passed on, while the tourists completed their preparations to return home. Great was their snrprise when about seventy-five mounted warriors came galloping back, evidently bent on mischief. In a short time firing began, Mr. Cowan received a shot through the thigh and at once fell from his horse. Being on the side of a steep hill, he rolled down and lodged against a log. His wife was immediately at his side trying to shield him and begging them to kill her instead. Charley, upon investigation, found that Mr. Cowan's wound was not necessarily fatal. He drew Mrs. Cowan back, while another Indian fired a shot into his forehead.

The firearms of those days were not as deadly as those of to-day; and the bullet flattened without penetrating the skull, but left Mr. Cowan in an unconscious condition, stones were then thrown upon his head and he was left for dead. His wife and her sister were captured and the party of Indians then proceeded on their way. After about two hours Mr. Cowan became conscious and was in the act of drawing himself up by the branches of a tree, when lo! forty yards off there stood a mounted warrior who presented his rifle and fired, and Mr. Cowan fell again. He thought the Indian would come and dispatch him at once, but he did not. After waiting awhile and looking around to see if there were others near, he began a journey on his hands and knees, which perhaps has no parallel in history. He crawled back six miles (while in his home last September he told me it was nearer ten) to the old deserted camp where where he found scattered upon the ground some matches and a few grains of coffee, and after much difficulty, with the aid of a tin can, succeeded in making himself some coffee, the only nourishment he had taken in five days.

Gen. Howard came along Aug. 30, 1877, and rescued Mr. Cowan, turning him over to Capt. Spurgin, who in turn took him to Botler's ranch, about twenty-five miles north of the Park, where he remained until taken to Bozeman by his wife, who had been released and had returned home several days in advance. Mrs. Cowan secured a conveyance in Bozeman, placed a bed in it and traveled a distance of near seventy-five miles to get her husband.

On the return trip, in descending one of the long hills on Trail Creek, the horses became frightened, ran away, overturning the wagon and throwing the wounded man upon the ground. A man happened along riding horseback who went to Fort Ellis and secured an ambulance, and without additional injuries they were again on the way to Bozeman. He was taken to a hotel in Bozeman, and, surrounded by congratulating friends, who sat upon his bed in such numbers as to break it down. By this time the hotel keeper was ready to "banish such a Jonah from his house." This he jokingly said.

Among the callers upon Mr. Cowan at this time was an importunate minister who displayed some of the tactless zeal which occasionally characterizes members of the clerical profession. He asked many qnestions, which Mr. Cowan, in his exhausted condition became very tired of. Finally he said, with impressive gravity, "Mr. Cowan, during all this time that you were crawling along, not knowing that you would ever see your friends again, did you not frequently think of your God?" Mr. Cowan's patience was gone, and he replied in a way that he has ever since been a little sorry for: 'Not by a long sight. I had too many other things to think of.'" Mr. and Mrs. Cowan are still living, and enjoying good health in the beautiful little city of Boulder, Montana, about mid-way between Butte and Helena. I was in their home last September, and we talked over their thrilling experiences of 1877. They assured me that these statements were correct, and then showed me the bullet taken by the army surgeon from his head. He has been for a number of years practicing law in Boulder, which enjoys the distinction of being the birth-place of our great Church Extension enterprise, and if I am correctly informed our little church there was the first to receive aid from the Board. The Cowan home is not far from our church. He and she seem well preserved, and are enjoying a happy, quiet life, after the stormy days of 1877.

West Monroe, La.

THE CAUSE AND THE REMEDY.

By Rev. Jno. W. Ramsey.

In a recent issue of the Advocate there appeared an article from my pen entitled, "The Spiritual State of the Church," from which, after carefully weighing the evidence upon both siddes of the question, I arrived at the general conclusion that the church, the bride of Christ, is yet very far from even an approximation of that ultimate ideal of which St. Paul wrote when he said: "Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

So far as I can see, the "spot" conditions prevail. In fact, the spirituality of the church is very much like the present year's crop—good only in spots. It is an admitted fact that the spirituality of the church is exceedingly low, and if the readers of the Advocate could read the letters—some from other States—that have come to my table commending my position on this subject they would see that other minds are thinking themselves into the same attitude, and that hearts other than mine are being burdened for the sad state of the church. I have said the sad state of the church, for it is sad; and the only hopeful sign I can see is the fact that a few, here and there, are awaking to a realization of the deplorable situation and are beginning to speak with the voice of warning and to wave the danger signals. I thank God that there are still some watchmen standing upon the walls of our Zion.

But what is to be done? Before answering that question we must seek for the cause, or causes which have produced the present conditions, just as the wise and skillful physician would first seek to know the cause of the disease before administering the remedy. Sometimes the physician has to probe the wound and unless he administer the anesthetic the patient will squirm. Thrusting the probe into the conditions existing in the church may cause pain, but if the patient will endure it for awhile, I will try to locate the trouble and then, as wisely as I can, will attempt to point out the remedy.

As I see it, underlying all other causes of the lack of spirituality in the church, is the fact that her membership consists largely of men who have no experimental knowledge of God—who have never been converted. From the beginning of her history Methodism has emphasized the importance of a personal experience, but I fear that the ministry is not now insisting as it once did upon the necessity of conscious salvation. The ministry to-day is too prone to exploit its knowledge of science and literature, instead of preaching the simple old gospel of salvation from sin through repentance toward God and faith in Jesus Christ. The result is men are coming into the church who do not know God. Too many of us are not preaching the old gospel as our fathers preached it. We are such seekers after popularity and so anxious for the praise of men that we are softening the stern truths of the law, calling sin by euphonious terms, and making the way through life toward heaven such an easy way to travel that unconverted men are filling our churches. Our schools are sending out young preachers who boast that they are no longer orthodox, and who are calling in question the very foundations of our holy faith.

Being appointed to preach at a District Conference, I chose for my theme "The Resurrection," and at the close of the service a young theologue who was present passed out of the church saying, "I don't believe a word of it." That young preacher came out of one of our Methodist schools of theology. What can we expect but that the spirituality of the church will continue to decline when our schools are sending out young men who preach a hybrid gospel consisting of unitarian-universalism, who deny the virgin birth, the substitutional theory of the atonement, and who tell us that the Genesis history of creation is an allegory—a mere tale?

Another cause of the lack of spirituality in the church is a failure to enforce the law of the church. The time was when the ministry and laity were held to a strict enforcement of the law, and discipline was impartially exercised; but to-day preachers no-

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longer held in their hands any authority in the enforcement of law. The fact is our church law, especially that part intended to regulate personal conduct, is a dead letter.

These are a few of the things that have caused a decline in the spirituality of the church. What, now, is the remedy? First: Let all our preachers refuse to receive any into the church unless fully satisfied, by unquestionable evidence that the applicants have a genuine experience—a conscious salvation from sin. In our anxiety to count numbers we have been too hasty in the reception of members; let us be more careful.

Secondly, young men coming from our schools impregnated with the "new theology" ought to be refused admittance into our Conference even though it diminish the ministerial supply; and if they should somehow get in, a few trials for heresy it might be wholesome. Our preachers must preach as never before the old truths, and re affirm the fundamentals of our faith—the doctrines of Regeneration, Justification by Faith, Substitutional Atonement, Eternal Punishment, a topless heaven and a bottomless hell. Let us stand on Sinai, and with the lightnings flashing around us, thunder forth the laws of denunciation against sin, and through the Gospel of love point men to him who is able to save from the wrath of an avenging God, and from the awful doom of the finally impenitent.

Lastly, let us have a return to the enforcement of discipline. The Church is encumbered with the dead weight of godless members who care nothing for their vows of church membership, who disregard the rules of the church, who have no respect for the authority of their pastors, and by their inconsistent living have brought reproach upon the cause of Christ everywhere till to-day the Church stands for nothing in the world. Discipline is needed to teach them respect for the authority of church law. The exercise of discipline, however, is not synonymous with harshness as some seem to think, but properly administered will be tempered with love. Its purpose is to awaken and save, not to expel—that is to be the last resort.

But one pastor singly and alone cannot exercise discipline except at his own peril. If he attempts it he will be removed and entail suffering on his innocent children and wife. I could point you to several pastors who conscientiously tried to do their duty in the enforcement of law and were not only removed, but also degraded in their appointments. I have before me now a letter from an ex-presiding elder who says that for attempting the removal of some official members who were rich but wicked and disreputable he was "ousted" from the presiding eldership at a mere suggestion.

One reason that the law of the Church cannot be enforced is to be found in the diversity of opinion among our preachers. One day a presiding elder said to me, "What do you do with the ungodly membership of your church?" I replied, "I do as all the rest of you do—let them alone," and he said, "Well, the Church has changed her mind in reference to the exercise of discipline." How he knew the mind of the Church I do not know, but we have misinterpreted the parable of "The wheat and the tares," till many of us seem to believe that a mixed condition of the good and evil in the church is a necessity.

I repeat, one pastor alone cannot accomplish this much-needed exercise of discipline. What then? I answer, there must be a unanimity of action upon the part of all our pastors. But how is this unanimity to be secured? Let me suggest that we might begin with the district as the unit. The presiding elder could call all the pastors in the district together, or write each one a circular letter pointing out the necessity of the enforcement of law, informing each that he would be held responsible for the exercise of discipline in his charge, and that if he failed in his duty in this particular his character could not pass at Conference. "Stir things" did you say? Of course, it would, but who ever heard of a reformation that did not "stir things?" Did not the apostles "turn the world upside down" wherever they went? The waters have become stagnant and need stirring for their own purification. Let the "stir" begin—the quicker the better for the Church. "But the suggestion is radical." True, but did you ever see a forward movement in the ecclesiastical world that was not radical? Radicalism means progress, conservatism means stagnation. "But such an action would reduce the membership of the Church." Then let the reduction come. "They would go to other churches." Let them go, for without them our Methodism would regain her old-time power with which she sang and shouted herself around the globe till she has planted herself upon every shore and unfurled her banner on the isles of the sea. Once again, as in the old days, her heart would thrill in response to the call of her divine Lord, and there would burst forth from her lips a glad song of victory.

THE SEASHORE ASSEMBLY FOR CHRISTIAN WORKERS.

The tenth session of the above mentioned assembly is now a matter of history. Without doubt this was one of the most helpful and spiritual sessions ever held at the Seashore. But we always say and think that. This year the lecturers and teachers were easily equal to any who have taught heretofore; the accommodations were ample and all that could be desired; the workers were earnest and the weather was fine (no rain like last year). The attendance was about up to the average and the interest was equal to any we have seen. One encouraging sign was the large number of new members who have not come before. Several familiar faces were missed, among them were C. D. Atkinson, S. L. Riggs, Frank Seay and others. If I were called upon to name the most popular and stimulating course of lectures in the assembly I should hesitate to say, for every one seemed to be most inspiring and helpful.

The course of studies in "The Psalms," by Dr. John A. Rice, of New Orleans, was one that stirred the hearts of all. It is needless to repeat here that Dr. Rice is one of the most eminent Hebrew scholars in the country. Like Saul of Tarsus, Dr. Rice has been particularly fortunate in sitting at the feet of that Gamaliel of Hebrew and Old Testament scholars, the late William Raney Harper, of the University of Chicago. Dr. Rice has a method and style unique and all his own. He is crammed full of mature ideas and dares to express the truth as he sees it, no matter what others may think or say. By this I do not mean to say that he is fond of polemics or controversy. No man could be further from that, but he goes deeper into the historical interpretation of the book than the every day thinker or theologian.

In studying the Psalms he suggested that we first get the imagery, then find the poetic forms, next get the political, economic and social background, then think through the course of thought, find what the psalm meant to the writer, and lastly, get what it means to you. Dr. Rice showed that the Book of Psalms means more to us if we consider that they were written by different men at various periods in the national history in Israel. The Psalter represents a growth of about five hundred years of Israel's most superb national life.

The course in the New Testament was taught by Prof. Thomas Carter, of Vanderbilt University. His subject was "The Social Significance of the Public Ministry of Jesus." Prof. Carter is rich and racy, wise and witty. He is sui generis. In this course he showed that Jesus has a message alike for all classes of people. In choosing the original twelve Jesus seemed to get representatives of every class in society—Matthew (the Publican), Peter (the fisherman), Simon (the zealot, or socialist). Prof. Carter showed that Jesus, instead of ignoring the social conditions of his day, was deeply conscious of His mission to all of these classes. That we should have a chronological arrangement of the books of the New Testament is very evident for many reasons. It would help to a better and clearer understanding of many of the vexing problems. Prof. Carter is a trained pedagogue, and one of the most original thinkers and students in our entire church. He seems to have a fondness for early church history, and perhaps some day will give to the church a sane and scholarly history on this much misunderstood question.

The class in Foreign Missions was taught by that ardent mission worker, Miss Daisy Davies, of Atlanta, Ga. She gave us a fine glimpse of the land of "The Southern Cross" and its large mass of unevangelized millions waiting for our gospel. She showed that 37 million people in South America spoke one language, and that the land abounded in rich resources. Her enthusiasm is contagious and no one left her class without feeling that we are debtors to our near neighbors across the isthmus.

Miss Mabel Head, of Nashville, led the class in Home Missions. The many friends of hers who sat under her teaching last year were eager to hear her again this year and none of them were disappointed. Her theme was "The Western Part of America." Miss Head has traveled throughout all this charming country about which she taught, hence she speaks with authority on this thrilling theme.

Miss Estelle Haskin, of the Training School, Nashville, taught one of the most interesting classes in the Assembly, in Miss Helm's new book, "From Darkness to Dawn"—the negro problem. This is one of the burning questions of the hour, and it is needless to say that there was not always an agreement of opinion on the phases of this issue.

Mr. Strout led in the class of Epworth League Methods, and Mrs. Strout led in the Junior League Methods. Both are trained and trusted leaders. The evening addresses were modern and moving. Prof. Thos. Carter, Dr. Fitzgerald S. Parker, Rev. N. E. Joyner, Dr. F. N. Parker, Dr. E. F. Cook and Dr. Patton, all spoke with might and main, to the delight of all who heard. To mention each lecture separately would occupy too much space here.

The singing was stirring and superb, led by that master of song, Prof. T. O. Adams, of New Orleans. The Leaguers were not only taught how to sing correctly and to appreciate good church music, but also given a glimpse of the rich treasure of music and song contained in our new Methodist Hymnal. What a pity it is that every church could not have Prof. Adams, or one just like him, to lead its music! Then we would have no "jigs" and "reels" and such things that we are punished by listening to; but real, genuine, soulful music.

A new constitution was adopted and a new set of officers was elected: Mr. Bruce Airy, of Alabama, president; Rev. C. D. Atkinson, of New Orleans, vice president; Miss Laura Rankin, of Gulfport, secretary; Miss Ellen Jackson, of Alabama, treasurer.

Dr. F. S. Parker refused to allow his friends to nominate him for re-election, as his duties at Nashville are too pressing on his time. One counsellor was elected from each of the states of Mississippi, Alabama and Louisiana. These, with the officers, will compose the executive body, which will govern and control the destinies of the Assembly.

Let every pastor and Leaguer begin to plan now to go and to take some one else with him next year. This is one of the very finest training schools in the entire South, and all our people should know it and take advantage of it.

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A CHURCH DEDICATION AND ELSE.

By Rev. C. W. Carter, D.D.

On the 20th of July I left home to fill an appointment which had been made, a la Lorenzo Dow, eighteen months before. I am not much given to boasting nor do I often meddle with the dangerous language of exaggeration, but after a month's reflection on the incidents of that trip I will say that there came to me experiences which do not come to one man in a thousand, and I am still musing and wondering over those experiences.

At the Conference in Ruston, Col. I. D. Wall, of Clinton, La., told me that the Methodists of that little city were building a new church and when it was finished they wanted me to come and dedicate it. One reason for this rerquest was that I was a native of that Parish and had attended Sunday School in the old church in my boyhood. I was glad to make the promise to go. It took me a day and night to make the trip—stopping over night in a little "way-side-inn," kept by a thrifty German, enjoying the good fare, the clean bed and the absence of mosquitoes. (Having been engaged in a life-long struggle with mosquitoes, a truce in the fight is enjoyed about as much as any thing that comes to me. But on my part it is always "an armed truce.")

When I arrived at Clinton, to my astonishment, I found that the preacher-in-charrge, disregarding all precedents and ignoring all examples and "without regard for race, color, or previous conditions of servitude," had arranged a most strenuous programme for the old superannuate. He had publicly announced that I would preach every night during the week and twice on Sunday! I was in a strait betwixt two; Dextrum Scylla latus; laevum implecatu Charyhdis. Was I up against that programme or was that programme up against me? When I remembered that about forty-five years before I had answered affirmatively this question: "Will you reverently obey your chief ministers unto whom is committed the charge and government over you?" Was not the preacher-in-charge the chief minister there? The presiding elder was off in another part of the district, and of course, the preacher-in-charge was chief. I could not go back on my vow. I was aroused. I attacked that programme with religious vehemence—with a determined fierceness and fought my way through it in a sort of pious whirlwind and when Sunday night came it was not only not "a thing of shreds and patches," but there was not a shred nor a patch left. It had been literally obliterated, and there was left only the memory of a preacher beating his way through a tangled wilderness of "brush." But I really enjoyed that preaching as I have not enjoyed preaching for many a day. As the old preachers used to say: "I had good liberty." The thoughts came freely and the words in which to clothe them came just as freely. The local paper had this to say about that preaching: "During his stay in Clinton, Dr. Carter preached every night, strong, anaytical, practical, spiritual sermons, beautiful for their literary fiinish and lovely for deep spirituality." Now I see the readers countenance taking on the expression of deep disgust at my quotation of that sentence and mentally saying, "Just listen at that old egotist!" Bless your soul, reader, I don't believe the editor of that paper was ever within a half mile of that preaching. The fact that he said such things is proof positive that he was not there. That is what makes it so funny to me. If the reader cannot now see the funniness of it, then let his dull vision abide in darkness.

Sunday was THE day of the meeting. The beautiful church was full. The regular order of service was opened by a duet, "Savior, source of every blessing," sung by Mrs. I. D. Wall and Miss Breitung. After the prayer, Col. and Mrs. I. D. Wall sung as a duet, "In the cross of Christ I glory." Then came the sermon of forty-five minutes length from John 1:14. Then the solemn rite of consecration and the doxology closed the service. The best thing was, there was no collection, the indebtedness having already been cleared away. The church is a beauty—a real gem. I have seen none prettier. The Methodists of Clinton are to be congratulated, and now they have only to go ahead and do the Lord's work and build up a large body of genuine Christians in their town. How glad I was to have the honor of dedicating that beautiful house to God on the spot where I attended Sunday School sixty-five years ago. Very many happy memories came to me that day!

When I was a boy, there was three miles south of Clinton, a church called "Union Church" and near it my father was buried. Expressing a desire to visit the place, Brother Geo. Reily took Col. Wall and myself in his auto to hunt for the site. The old church has long since crumbled to dust and large forest trees occupy the old church yard, but we had not much difficulty in finding the graves—the headstones being intact and easily legible. My father was buried there May 5, 1835. All I know of him is written in the family Bible by my grandfather, Geo. Dougharty. It reads as follows: "Thomas Carter departed this life May 4, 1835. He was the owner of this Bible—believed its doctrines—lived by its precepts and died triumphing in hope of the eternal rewards of its glorious promises." Few men ever have the experience of standing by the grave of a father whose body has been sleeping in the ground for more than seventy-four years and whose soul has been enjoying the fruition of gospel promises for a like period. I cannot write down the thoughts that came into my mind while standing by the grave. Seventy-four years in heaven! Who can compute the growth of mind—the expansion of soul under celestial influences during that length of time?

Having visited my father's grave, the next desire was to see the old homestead. This desire was gratified when Brother Bowman Wall took me out to spend the day with his charming family. They live at my old home. I found very little to remind me of boyhood days. The old mill on the creek had nothing left but a few mud-sills. The creek itself—where I so often caught the pretty perch and in whose clear waters I was wont to "go in a swimming"—has been very nearly filled up by washings from the hill-sides. The only thing left was the house in which I was born and that had been turned around and converted into a dining room and kitchen. And so I had the privilege of eating dinner in the house in which I was born. Is there one man in a thousand who has the opportunity after he has passed his seventy-fifth year of doing such a thing as that?

Now there is one thing which our religion has created, I love to think about, and I speak of it here because I meet with it wherever I go. The New Testament shows that the religion of Jesus created a new kind of hospitality, such hospitality as Greece and Rome—never dreamed of. Paul saw it germinate and grow, and it was one of the very few things which brought solace to his troubled soul when weighed down by heavy responsibilities and beset by outrageous persecutions. As I go around in these 20th century days I find this same beautiful hospitality wherever I go. It is as unassuming as it is sincere. It is as openhanded as it is fervent. It opens all doors and says, "Come in and be at home." Such hospitality, in all its tender grace and beautiful simplicity, charmed me, while ministering to my wants, in the home of Col. and Mrs. I. D. Wall.

Natchitoches, La.

A PROPOSED MERGER.

I have the most profound respect and reverence for the Methodist Book of Discipline. I love its formulas, doctrines, and rules. It has been my light and my guide. I would not add to or take from it anything that would mar its beauty or obscure its meaning. But, like a fond mother who sees and tries to remove the defects of her child, I would eliminate or change in the Discipline that which is obsolete or impractical. I do not want a book of memories, but of utilities. I want no museum or mausoleum, but a book of moving machinery. If an old lady stuffs her attic with worthless trumpery, why should we follow her example by making our Book of Discipline a lumber garret? I hope the next General Conference will gird up its loins and have a regular old-time spring cleaning. Of course the biped fossils will be shocked, as is their habit when any forward movement is proposed.

I have in my mind a number of revisions, but in this communication will propose only one—i. e., a merger of the Church and Quarterly Conferences.

Ninety-nine per cent. of our pastors are anxious to perform the burial service over the defunct Church Conference. Its vitality—if it ever had any—has been absorbed by the District Conference on one side and the Quarterly Conference on four sides. I would take from the Church Conference and transfer to the Quarterly Conference all that is worth preserving. In the contemplated merger I propose that every member of the church in good standing shall be a member of the Quarterly Conference and vote in the election of officers and on all questions that come before the body. I would make the secretary of the Church Conference a secretary of the Church Register, and require of him to make a report to the Conference quarterly, countersigned by the pastor. I would permit a pastor, in addition to the right of nominating officials, the right to call for a committee on nominations if he so desires.

I would magnify the presiding elder's office by bringing him in close official relation with every member of the church.

I would permit the roll call of officials to remain as it is, except that once a year there should be a roll call of all the members at an adjourned session, if so desired.

That which I most earnestly long for is that a Christian oligarchy may be revolutionized into a Christian democracy.

These suggestions, if they meet with favor, will be put into the form of a memorial to the next General Conference of the Methodist Episcopal Church, South.—Dr. W. M. Green, in Christian Advocate, Nashville.

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A BRAVE YOUNG WESTERN HUNTER

A True Story, by Robert F. Gilder in September St. Nicholas.

When John Wesley Wolfe was scarcely ten years of age he was a good shot with his father's Winchester, although it was too big for him to put up to his shoulder in the proper manner. He learned to shoot after a fashion of his own, and could knock the head from a deadly rattlesnake at fifteen to twenty paces five times out of six and he easily acquired skill in roping and cow punching.

He had grown up in the eastern Wyoming plains in sight of the [illegible] mountains. He [illegible] no [illegible] children with whom to play, and it is not surprising that at a very early age he accompanied his father on some of his trips over the range.

Although rattlesnakes and coyotes, gray wolves and wild cats are pretty good game for a boy of 12 or 13 years, this one had never been allowed to accompany the hunters of the ranch on their quest for the annual supply of winter meat into the haunts of big black-tailed deer. However, when John had reached the age of 13 years the opportunity came.

The storms of an unusually early winter had sent the range cattle belonging to his father 50 miles southeast of the ranch, drifting along in front of the cutting northwest wind, and this before the before the winter's supply of beef had been safely housed in the log icehouse. When this predicament faced the family, some of the cowboy hunters decided to inaugurate a hunt and obtain a full quota of the usual supply from the foothills, where a large herd of black-tailed deer had been seen a few days before. This was agreed to, and John was allowed by his parents to accompany the hunters.

It is pretty well established that the boy didn't sleep much the night before the hunt. Before daybreak the hunters were in the saddle, the boy being the first one to get ready. His rifle was slung in a holster at the pony's side, and his belt, loaded with shells, was buckled about his waist. Day had not broken when they left the ranch, and they had been out but a few hours when a fearful blizzard set in. During the storm the hunters were separated, and the boy soon found that he was entirely alone. He was not troubled on that account, however, and he resolved to go to a place where he had often seen deer grazing. The snow had drifted badly all day, and his parents on the ranch were not a little uneasy lest, in the fearful storm, John might become separated from the others and lose himself in the great plains where every hill looks just like its neighbors and where trails are unknown.

The sun finally burst through the clouds, but the boy did not return. Of the four cowboys who had started out, all returned by twilight and reported they had not seen the lad for hours. Although cold and benumbed by their battle with the storm the hunters did not remove their saddles, intending to start out to look for John. Finally, just as a searching party was starting, a telephone message from a neighboring ranch announced that a boy had just passed there on foot leading his pony, upon which were roped the carcasses of two deer.

There was joy at Nice-Bar when the message was made known, and when the lad came into view [illegible] his parents and cowboys [illegible] give. Sure enough, there were two deer roped to the saddle of the little fellow's pony, and they all crowded around as he related the story of the day's adventures.

John said he had [illegible] a canyon [illegible] realized that he was lost [illegible] from [illegible] broke, where he remained under a projecting ledge of rocks awaiting clearer skies. Then he found and followed deer tracks in the snow and had finally come upon a herd of a score of full-grown black-tailed deer. He had succeeded in getting within a hundred and fifty yards of the herd without being seen. Just as he was about to fire the leader of the herd saw him and the deer were off with [illegible]. As quickly as possible he aimed and fired and succeeded in securing two.

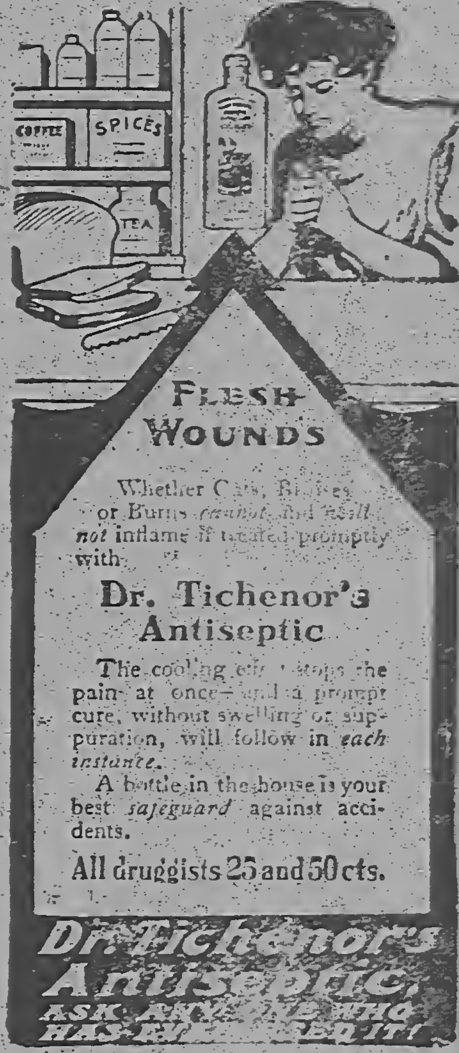
The boy said he found that the deer were too heavy for him to lift to his pony's back, and he was at a loss for a moment as to what he should do. If he left them and went to the ranch for help it would give the big gray wolves a feast. Finally he said he thought of a hunter's trick. He took his rope from the horn of his saddle and fastening one end to the saddle horn, he fastened the other to one of the deer and dragged it over the snow to a pine tree nearby. He then threw one end of the rope over a limb and started the pony so that the rope [illegible] about the tree and the deer was lifted higher than the back of the horse. He then [illegible] to the pony's back and fastened it securely. The same method was followed with the second animal.

When [illegible] under just such conditions [illegible] him.

So, leading his pony, he began the long march home. A score of times [illegible] snow drifts, through which he managed to flounder, finally reaching home [illegible] royal welcome.

The hardship of the [illegible] conditions with which the lad was [illegible] ter, with the mercury in the thermometer hovering about the zero mark, would have caused grown men to hesitate before they made the attempt. But John Wesley Wolfe made nothing of his trip, and it was with difficulty the author could get him to relate it.

The summer of 1907 found John Wesley Wolfe a member of the Harlan J. Smith archeological reconnoitering party in the neighborhood of the Rawhide mountains. Mr. Smith is a well known scientist connected with the American Museum of Natural History, New York City. In the course of this trip the boy, then fourteen years of age, made some important discoveries, and his name figures in the official report of the expedition.



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DR. GREEN'S PROPOSED MERGER.

Our readers will find on page 5 of this issue of the ADVOCATE an article by Dr. W. M. Green, of the Tennessee Conference, copied from the *Christian Advocate* (Nashville), in which he proposes the merging of the Church Conference and the Quarterly Conference into one body. We let all the Doctor says about the Discipline as a "mausoleum," "lumber garret," etc., pass for nothing, as likewise we do his characterization of those who oppose radical changes in our church economy as "biped fossils." Such terms have no place in argument—are worse than worthless in efforts to convince a conservative, and serve only to make the "bourbons" more stubborn in their opposition to "new things."

We would be glad if Dr. Green would argue his proposition on its merits. There appears to be something in it worthy of consideration. The measure will certainly appeal to those who are clamoring to give the local churches more to say in the control of their affairs. We have not sympathized very much with this clamor, believing that, if our people would avail themselves of the advantages of the Church Conference they would have all the democracy necessary to good government. At the same time, we have recognized the disinclination of both preachers and people to engage in a Church Conference. So far as the people are concerned, we cannot well blame them, for after more than forty years of trial, we, as preachers, have not learned how to make a Church Conference successful. More than thirty-five years ago we heard one of our leading pastors say, after listening to a preacher tell in a District Conference his manner of holding a Church Conference, "that method would kill any church in existence." What advance has been made in holding Church Conferences we are not prepared to say. Not much we fear, else 90 per cent of our pastors would not be anxious to bury, and get the Church Conference out of the way.

Will Dr. Green's plan entirely solve the difficulty? It will in stations composed of a single church. It would do fairly well in a charge composed of two churches not very far apart. How it would work in a circuit made up of four, or six, or eight churches, widely separated, is not so clear. Manifestly, in an eight-point circuit, the church favored with the Quarterly Conference would have a preponderating influence, and friction would be created. If Dr. Green will show the way out of this difficulty, he will probable secure a following and go to the General Conference with a strong memorial.

THE HOUSE NOT MADE WITH HANDS.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." No text is more frequently quoted than this to give believers assurance of a home in heaven. That it is an assurance we do not doubt, but like many other passages it is as often misinterpreted as otherwise. Men use it as if St. Paul had in mind the same thing our Lord had when he said: "In my Father's house are many mansions." Such is not the fact. Jesus was comforting his disciples by telling them of heaven and its accommodations, promising them that he would prepare a place for them and come again to receive them unto himself. St. Paul was telling about the tabernacle or body the soul would inhabit in heaven—the Father's house.

St. Paul uses the tabernacle of Moses as an illustration or symbol of the human body. That tabernacle was so designed that it could be erected and used, then taken down or dissolved, transported to another locality and re-edified, or built up again. It was dissolved and carried across the Jordan, and used by Israel for generations. So the human body, the earthly tabernacle of the soul, is likewise designed. It will be dissolved and built up again. That is to say, the body will die, but will be raised from the dead and fitted for inheritance in heaven. It will not be another body, but the same body rebuilt without hands.

In this earthly tabernacle we groan, being burdened with flesh and blood, and the things of this life which intervene between the soul and God, and mar our spiritual intercourse. We rejoice in the prospect of release, "not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." In his epistle to the Romans, viii, 23, the apostle calls this "the redemption of our body."

Does St. Paul teach that the soul on entering heaven shall be given "a body not made with hands," separate and distinct from that which it occupied on earth? We think not. Such teaching would be inconsistent with the doctrine of the resurrection and his own teachings clearly set forth elsewhere. Our Lord declared the resurrection of all men, great and small. So did St. Paul, affirming it along with the fact of the death of Christ as a vital and basic doctrine of the gospel. Those who deny a resurrection, or affirm that which is next to a denial, the existence of a bodily germ out of which God will form a resurrection body, have not as yet succeeded in showing the impossibility of the one, or of demonstrating the other. Until they do we prefer the faith of St. Paul, and to say boldly to gainsayers, "Why should it be thought a thing incredible with you that God should raise the dead."

Of course, the analogy between the tabernacle and the human body does not hold in every particular. The tabernacle was not only of the same material every time it was taken down and rebuilt, but it presented always the same appearance. Not so with the body. Though raised from the dead, it will be changed: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Whatever that change may be, it is certain that a change is necessary to enable human beings to endure the realities of eternity. This they could not do in their present condition. Paul's statement, "an exceeding great and eternal weight of glory," is significant of this. The human eye could no more stand the sight of the glorified form of the Son of God than could Peter, James and John on the mount of transfiguration, or Saul of Tarsus when the Lord met him on the way to Damascus. Human nature must be made like unto the glorified humanity of Jesus. And this is the final purpose of the grace of God.

St. John said: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." It is for God to say just how we are to be made like his Son, but the work itself is no more unreasonable than the work of a chemist, who in his laboratory can so transmute gold as apparently to destroy every semblance of the metal, and then restore it to its original state and purity, or who may so eliminate the foreign particles and dross from the quartz as to present nothing but the unalloyed gold. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." To make the body fit for the kingdom of heaven every particle of gross humanity is to be eliminated. Only by that process can man's nature be made like unto the glorious body of our ascended Lord. The glorified body is a spiritualized body, built after the model of the glorified Son of God. This is the "house not made with hands, eternal in the heavens."

PERSONAL.

Rev. R. S. Isbell asks us to change his address from Grayson, La., to Monticello, Ark., where he will reside in the future.

Rev. J. A. McKee, last year at Denver, has been appointed to Hoehne Colorado, and accordingly his Advocate will be sent to that place. His correspondents are asked to take notice.

Dr. J. A. Parker, who has spent several weeks at Gulfport, will return to his home, Benton, La., much improved in general health. His eyes, he says, "have not shared in this improvement."

In the report of Rev. J. S. Rutledge last week the types made him say "six persons united with the church." The figures should have been "forty-six." We make this correction in justice to Brother Rutledge.

Thanks to Rev. W. L. Hightower, Philadelphia, Miss., for the renewal of fourteen subscriptions, with the money. That is good work for the midsummer, the mercury ranging in the nineties nearly all the time.

Rev. H. M. Honeycutt, Downsville, La., has just closed a fine meeting at Ebenezer, one of his churches. He received fifteen persons into membership, and will soon organize a Sunday school and Epworth League.

Rev. A. I. Townsley, pastor of Second Church, New Orleans, has returned from a pleasant visit to his parents in Kentucky. The visit was not much of a vacation, as he kept all the time in hotter weather than he ever felt in Louisiana.

Mr. R. N. Jeffrey, favorably known among our churches in Louisiana, has associated himself with

Rev. W. H. Layton, of Kansas, as leader of song, and, with him, will hold meetings wherever invited. Brother Jeffreys is a fine leader.

We are under obligation to Rev. W. L. Linfield, Vicksburg, Miss., for much good work in behalf of this Advocate—ten subscriptions, with promise of more to follow soon.

Rev. J. B. Williams gives notice of the death of Robert Hartwell Greer, son of Brother and Sister Hillard Greer, of Lisbon, La. The sorrowing parents have the sympathy and prayers of many friends. This is the first great sorrow of their lives.

As advised by a committee of the Oxford District Conference to inquire into and arrange for a district parsonage, Rev. J. D. Cunningham will move from Oxford to Holly Springs, and occupy the parsonage at that place, which was purchased years ago.

The colporter, Rev. G. W. Bachman, notwithstanding the "excessive heat," keeps in health and spirits, and he informs us that "business is good for the season." He sells good books, and takes subscriptions for our church literature. Winona, Miss.

Dr. John A. Rice, of Rayne Memorial Church, New Orleans, instead of going North to the lakes and mountains for rest, preferred the breezes of the South, and sends us "greetings from over the gulf." His note is post-marked Habana, Republica de Cuba, Aug. 25, 1909.

Rev. L. D. Worsham, Mathiston, Miss., is rejoicing over the great work being done on his charge. His entire charge is blessed with good revivals, he doing all the preaching himself. Since the season opened he has preached forty-eight times. Brother Worsham proposes to carry a fine report to Conference.

Dr. Sawyer returned Monday from a week's meeting at Blackwater, on Rev. E. N. Sweeney's charge. He reports a good meeting with large and interested congregations in attendance. Brother Sweeney is recovering rapidly from his recent sickness and his prospects for a splendid year's work are good. He is greatly loved by his people.

Rev. E. C. Wilson sends us the following sad note: "Dr. and Mrs. J. L. Lenoir, of Amite, La., are greatly bereaved in the death of their bright and promising little daughter, Carrie Lawrence. The sad event occurred Sunday morning, Aug. 15, and the entire community is in deep sympathy with the stricken parents."

Dr. W. T. J. Sullivan sends us an appreciation of one of his dear friends, who was a friend of this editor as well. We had not, until the notice came, known that Captain Edwin S. Walton, of Sardis, Miss., had passed away. Dr. Sullivan tells us that he "mends very slowly." The body may be weak, but the strength of his mind shows no abatement.

Rev. R. P. Neblett has returned to Shelby, Miss., after a pleasant outing at Monteagle, Tenn., and Iuka, Miss., his old home. In a note to this office he says: "I spent the fourth Sunday in August with Rev. J. A. Bowen, at Holmes Street, Huntsville. He has a fine people. They are accomplishing great things. A beautiful church will soon be erected. We held an institute with his Sunday school workers and preached for him at 11 a.m. He sends loving greetings to his brethren and friends in Mississippi."

We present on our first page a well-executed likeness of a Methodist patriarch, James Ray, of Waldo, Miss. He is 84 years of age. He has been a Methodist seventy-two years, having united with the church seven years before the division in 1844. He has served sixty years as a steward, and has been a regular subscriber to the New Orleans Christian Advocate since its first issue. He has been faithful to God and his church all these years, and has never doubted his conversion. May it be light with him in the eventide!

Rev. W. L. Broom, Waterford, Miss., has just closed a fine meeting at old Pleasant Grove. The membership was greatly revived and nine persons added to the church. One of the greatest revivals in which this editor ever assisted was at Pleasant Grove. Rev. T. J. Gooch was the senior preacher and conducted the meeting. Some of the old members of the church there, we dare say, were converted at that meeting. Dr. W. C. Johnson, of precious memory, preached a series of fine sermons that produced lasting good.

Dr. Felix R. Hill was called to Shreveport Aug. 20 to conduct the funeral services of Mrs. Amelia Ford McCutchen, the beloved wife of Mr. S. B. McCutchen. Dr. Hill says: "She entered into rest Friday afternoon, Aug. [illegible], after a long and prostrating illness. Mrs. McCutchen was a life-long Methodist, and one of the oldest and most devoted members of our First Church, Shreveport. She was a lady of rare intellectual gifts, and of the highest Christian character. To no two people in north Louisiana does the cause of Methodism owe more than to this excellent woman and her noble husband, who survives her. For him and for their sons and daughters there are loving sympathies and earnest prayers in this time of their unspeakable bereavement."

DEATH OF MRS. T. S. SLIGH.

Dear Dr. Boswell: This morning at 10:15 o'clock (Aug. 30), Mrs. T. S. Sligh, wife of Prof. T. S. Sligh, died, after a brief illness, of malarial fever, in Baton Rouge. She was attended by local physicians, also her brother, Dr. Calhoun. At 5 o'clock, after a short funeral service conducted by Rev. J. M. Henry, of the First Church, the remains were taken to Mansfield, La., for interment. Brother Sligh has our profound sympathy. Quite a large family of children are left to mourn; fortunately, however, most of them are grown. Sister Sligh was a great woman and has left her impress on every community where she has lived. A large circle of friends here in Baton Rouge are shocked at her untimely end. Fraternally yours in Christ, H. S. JOHNS.

AS TO WHAT BROTHER SHIPMAN SAID.

Mr. Editor: I see your correction in the current number of your paper of what Brother Shipman said regarding W. A. Bowlin's art of beating the devil, etc. The truth of the matter is this, your printer did not make it "beat," or "best," but "bust." Thus: "Bowlin has an art of busting the devil out of a soul." At least that is the way my copy has it. So, I inferred that Brother Shipman had fallen into the strong figure of speech of "the quarters," where we hear daily the irate threat: "You, John Henry, ef yo' don't have yo'self, I'se gwinter bust the devil outin you." Both your correction and Brother Shipman's explanation seem tame when compared to the first print, and I move that the first picturesque language stand. W. P. BARTON.

We accept Dr. Barton's motion. Brother Shipman will, we feel sure.—Editor.

"WORK DAY" FOR THE LOUISIANA METHODIST ORPHANAGE.

In accordance with the custom of the past two years, Saturday before the fourth Sunday in September is "Work Day" for the Orphanage. It is sincerely hoped that every Methodist Sunday School in the State will observe the day. Two years ago but a small number of the Sunday Schools kept "Work Day," and only a small sum was realized. Last year about one-third of the Sunday Schools rallied to this call and the Orphanage realized about $[illegible]. If every Sunday School in the Conference would respond to this appeal it would doubtless mean $5000 for the Orphanage. With this help I am almost confident that we could lift the debt from our Orphanage before Conference. What a God-send this would be to our great work, and the untold good that we could accomplish, is beyond our imagination.

Brother pastor, in the name of the most pitiable aspect of suffering humanity, I appeal to you to urge every Sunday School under your care to observe "Work Day." It cannot but help you and your school. It will certainly stir your younger people to greater activity. It will create in them a kindlier disposition toward the suffering. It will deepen their consecration to God and the Church. It will help the only institution of the kind we have in the Conference. Urge every child, every member of the Sunday School and of the Church to join with the children and make this the greatest feature-day of the Conference year. You will not lose your reward."

It is a peculiar fact that those that have responded hitherto to this great call have been the smaller Sunday Schools. But few of our larger schools and churches have helped. I appeal especially to the larger Sunday Schools. Give the children a chance. They will gladly respond to this appeal. Don't deny them the privilege that must ever give them increasing satisfaction to know that they have had a part in the erection and equipment of our Orphanage—an institution that will for the unnumbered years, in the name of the great Methodist Church, continually contribute to the uplifting and saving force of our great Church. Help us, brother.

This is an emergency call. Our debt now approximate $11,000; $4640 of this debt is due in November, and $[illegible] in January. Our work is hampered as long as we have this debt. We must restrict our operations. Many calls for help must be denied. Our hearts are grieved, deeply grieved, at the bitter, distressed cry of the homeless and destitute child. And God knows there are many, all too many, such appeals. How painful it is to refuse shelter, food and clothing to these "little ones" is hard for those to realize who are not constantly confronted with the problem. Let us be in a position to reach and help all cases possible. Let the great Methodist Church of Louisiana do her part. If the Sunday School superintendents, pastors and Christian people will rally to this call for help, we will not fear the result. OBSERVE "WORK DAY," September 25.

ROBT. W. VAUGHAN.

MISSISSIPPI CONFERENCE TRAINING SCHOOL

On the first of September the regular exercises of the fall session begin, and we are hoping to have a large patronage accorded this junior educational institution, owned by Mississippi Methodist people, and largely dependent upon them for patronage. A well-equipped building and a strong faculty under my direction make it possible for the Training School to render superior service to the boys and girls who shall study with us here. The location is in the healthful hill country. The discipline is kind, but firm. No baseball or football games are allowed, but daily calisthenic exercise is required. As president, I am careful to admit and retain in the school only such pupils as are cheerfully obedient and courteous. We prepare students to enter any college. Our rates are remarkably low. Board, with furnished room and fuel, costs $2.50 a week. Tuition is $30, one-half in advance. All other fees total $5. Books are furnished at cost for cash. We grant testimonials of graduation only to students completing satisfactorily the studies required in the Academic, High School, Piano and Business Courses. Students can enter at any time, but it is best for those who enter early. Let prayer be made for us by the Church. W. A. BETTS, President.

Montrose, Miss.

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FROM SIMMESPORT, LA.

I was appointed by Bishop Ward to the new charge (Bell City) last Conference, and labored with those [illegible] select" folk until in March, when I was taken seriously ill with [illegible] (lock-jaw); but the Lord [illegible] yet for me to do, and graciously [illegible] life. I never will [illegible] kind-hearted and noble people for their unbounded service and sympathy during my ilness.

While in north Louisiana, convalescing (being nervously prostrated) having partially recovered, and on the eve of the resumption of my work at Bell City, news was received that Bishop Ward had changed me to the Simmesport Charge, which had been abandoned by L. F. Grigsby. I deplored very much leaving the good people of Bell City, but a change for my health necessitated my removal. We arrived at Simmesport the 11th of June (the day following my appointment), and preached at Woodside the second Sunday.

The people on the whole charge have received us very kindly and enthusiastically, and were elated over the fact that they were only a week without a pastor. While unwell and very weak since coming to the work, we have succeeded in getting things fairly well reorganized, and the work looks up. This is a fine people, and they been served by some of our best preachers. They have shown every kindness to the present pastor, and seem to be deeply interested in his [illegible] along all lines, and we are delighted with them.

The former pastors may be glad to [illegible] good news of a revival at Bay Hills (one of our appointments). The meeting closed out on Tuesday night after the third Sunday in August. The pastor did the preaching. This is said to have been by the leading folks of the community, the greatest meeting ever held at Bay Hills. The congregations were splendid from the beginning, and at the close the house was filled to overflowing. The interest was excellent and one remarkable feature was the attendance of [illegible] Catholics, numbering at the closing service over fifty. Quite a few came up and expressed themselves as being delighted with the services, and an awakening is apparent among them.

The church was greatly benefited; backsliders reclaimed, and sinners converted; and the old erroneous idea that a pastor cannot hold his own revival meetings was exploded. There were eight additions on profession of faith, two of whom were Catholics. Among those who are prominent in the community, who joined the church were such men as Jim Hardie, Lambert Redman. In this the pastors who have labored here will rejoice with us.

The writer, assisted by Brother Brown, (presiding elder), held a few day's meeting at Jacoby, which was [illegible] successful. Brother Brown came to the assistance of the sick pastor and preached from Friday night until Sunday night, when the meeting closed.

The presiding elder held our third Quarterly Conference on Saturday. The reports showed that the work was progressing. Our "beloved's" stay was helpful and very much appreciated. The Alexandria District has an energetic and consecrated presiding elder, who has the work at heart and well in hand; who does not come and hold Quarterly Conference between trains, and leave, but spends some time with preacher and people.

We are praying and hoping for a continuation of the blessings of the Lord on the Simmesport Charge. Brethren, pray for us.

A. R. HOFFPAUIR.

P. S.—I am working for the dear old Advocate; will send a club of not less than ten subscribers before Conference. A. R. H.

Simmesport, La., Aug. 21, 1909.

MANY, LA.

We closed to-day a good revival at Many. Thirteen were added to the church: twelve on profession of faith and one by certificate. Brother A. C. Holder, our pastor at Leesville, did the preaching and did it well. No better help have I ever had in a meeting than Brother Holder. Brother R. E. Huston, of Windsor, Mo., a consecrated singer, led the singing and we recommend him to any one who may need a singer.

We have had twenty-eight accessions to the church on the work this year. Our work is in good condition. We have a fine people and we are expecting still greater things from the Lord.

I hope to soon send in a club of subscribers to the Advocate.

B. H. SHEPPARD, P. C.

Aug. 19, 1909.

REVIVAL AT FERNWOOD.

On Monday after the third Sunday in June, was the beginning of a great meeting in Fernwood. Rev. W. M. Sullivan, of Centenary Church, McCom[illegible] did the preaching, and to say that was well done, very poorly express[illegible] it.

The first sermon was appropriate and demonstrated beyond a doubt that the right man was at the helm. Every service was powerful and wonderful in first-class results. The [illegible] lasted ten days, and there were [illegible] hundred and sixty public prayers. We had a number of extraordinary answers to prayers. We had more than twenty accessions and a large [illegible] of conversions.

The Fernwood Lumber Company, at this place, is run in Jesus' name. A beautiful church built for the Methodists last year, and one also for the Baptists. The company has put a church on wheels for the benefit of the men and their families in the woods. No man ever had a better appointment than this preacher. I can't move this winter unless I can have good luck in selling my potatoes, cotton, and corn.

Our revival for this place will begin next Sunday. Our presiding elder has filled all of his appointments with us and has been a great blessing to my people.

G. D. ANDERS, P. C.

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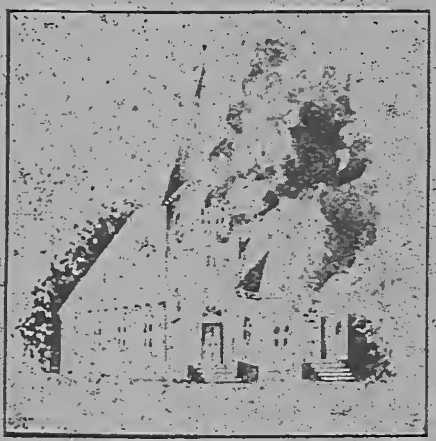

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CARTHAGE, MISS.

Dear Dr. Boswell: [illegible] August [illegible] Wesley [illegible] God [illegible] Satin Weeks [illegible] was [illegible] in full force [illegible] us from [illegible] heavenly [illegible] be unto God, we were [illegible] power [illegible] until his evil influence [illegible] at least, and to show to the world that God is love, and that love is power. Brother Mellard was at his best, and those who [illegible] can truthfully say that he did [illegible] preaching. His sermons, [illegible] from the first, improved [illegible] Thursday night they were [illegible] the best I ever heard. I think [illegible] conviction proved too much for [illegible] until Wednesday night when we [illegible] a very fine altar service, and [illegible] than doubled in numbers [illegible] the following night. We finally [illegible] received eleven accessions, ten by baptism, several family altars [illegible] quite a number of conversions. [illegible] tized five infants and will have more to baptize at our next [illegible] here, and probably receive [illegible] members.

No one but another pastor [illegible] know how I feel over this meeting. [illegible] more prayer and [illegible] than any church I have ever served except one—on account of [illegible] falling in [illegible] less and all pasters know how my heart now rejoices in God [illegible]

A prayer meeting [illegible] the two [illegible] odist and Baptist, and [illegible] [illegible] congregations [illegible] known for a number [illegible] the early part of July [illegible] the latter part of September [illegible] will begin a meeting at [illegible] with Rev. C. N. Guice to do [illegible] preaching, and from there to Carthage. Pray for us, that we have [illegible] meeting at each place, conversions of souls, and [illegible] shouts as we had in Rocky [illegible] May God bless the Advocate and its readers.

B. E. M[illegible]

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A LAYMAN'S REPORT.

The spirit of religious fervor is manifesting itself in the churches of Longtown Charge.

Our beloved pastor, Rev. W. V. Shearer, planned a series of seven protracted meetings for the summer's work. The first occurred at Longtown. Rev. R. H. B. [illegible], of Starkville, preached the glad tidings with power and endeared himself to us for all time. Rev Jesse Earnheart, of N. C., assisted. He is a revelation. The results of the meeting were good. There were twelve conversions, with ten accessions to the church. The church was somewhat stirred. It needed some beating, perhaps.

The good work is still in progress. Rev. W. S. Lagrone, the Conference Evangelist, is now with Brother Shearer. There has been about fifty conversions to date.

The church at Longtown was wrecked by a storm last spring. Thanks to God and the liberal spirits who sent us donations, we have a substantial church, with an indebtedness of only $150, due Dec. 20, 1909. The Lord takes care of his own.

The church is peculiarly remiss in its duty to the church organ, the New Orleans Christian Advocate. "Me too." I send check to cover cost of a year's subscription. Come on, brother, and do likewise.

F. E. P. DANIEL.

HARPERVILLE CHARGE.

Our series of meetings began on Sunday, Aug. 1, at Hillsboro Church, with Rev. W. J. Dawson, of Morton, Miss., doing the preaching. Our meeting was a success, the church greatly revived; much interest manifested in all the services. Seven were added to the church which will greatly strengthen it numerically, as well as financially. All were young people that joined the church, and a long, useful life seems to be promised all of them. The only hope of the world is to save the young people and the children for God and the churches. By so doing, the church and God will get the entire life of the individual and their influence will all be for good and the upbuilding of Christ's kingdom on earth.

Brother Dawson preached with power and effectiveness, the preaching proved to be the savor of life unto life, and not of [illegible] death.

Our Children's Day exercises were held at Harperville Church Aug. 8, and by the way, I might say right here that it was the first observance of Children's Day that the M. E. Church, South people ever had in Harperville. The children all did well—they recited their beautiful and instructive pieces to the approbation of all present. We had a delightful children's service, a splendid audience in attendance to witness one of the best children's services that the writer ever had the pleasure of beholding. The [illegible] of the exercises did their work well in training the children for the occasion. After the noon-day meal, we reconvened in the church and heard a very fine sermon delivered by Rev. H. Millard, of Forest, Miss.

At night Sunday Aug. 8, we preached, or rather we began our annual meeting at Oak Grove Church, Rev. H. Millard did the preaching and he did it well. His efforts were blessed by a goodly number being added to the church and the church was greatly revived, and everyone that attended the services seemed to be benefited by their coming to the Lord's house.

May God bless the Advocate and its many readers; and Doctor, I pray that God may let you live many years yet to serve the church and the good cause that you represent in your present relation to the church.

J. W. PRICE, P. C.
Harperville, Miss.

Wanted to Buy—About 50 second-hand Gospel Hymnbooks (complete, with or without notes) for Wesley Chapel, on the Lower Coast Mission. Address L. E. Wicht, Gretna, La.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Fourth Round.

Chester—Sept. 4-5, Nov. 15.
Black Hawk—Sept. 11, 12, Nov. 11.
Pickens—Sept. 19, 20, Nov. 18.
West—Sept. 25, 26, Nov. 9.
Durant—Sept. 26, 27, Nov. 12.
Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10, Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Pural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

*Prairie	Sept. 5,
*Shannon	Sept. 12,
Palestine, at Palestine	Sept. 18, 19
Buena Vista, at Pleas't Gr.	Sept. 25, 26
Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Bounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

I will spend ten days in the bounds of the Fulton and New Salem charges on this round, and will give much extra time at several other points. Let the trustees of every charge be ready to give an intelligent answer to Question 29. One failure will be disappointing. Brethren, see to it that such an answer is given according to law. Every thing in full, and an excess of not less than $1000 on missions, is the least we can afford to report on our finances. The Annual Conference meets at Okolona, in our bounds, Dec. 1.

JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Natchez District—Fourth Round.

Fayette, at Fayette	Sept. 12, 13
Wilkinson, at Hopewell	Sept. 25, 26
Hamburg, at Roxie	Oct. 2, 3
Woodville	Oct. 9, 10
Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at ———	Oct. 23, 24
Barlow, at ———	Oct. 30, 31
Caseyville, at ———	Nov. 6, 7
[illegible] Pierre, at ———	Nov. 8,
Meadville, at ———	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.
Gloster, Miss.

Brookhaven District—Fourth Round.

Wesson	Sept. 19, 20
La Branch and Fernwood, at Fernwood	Sept. 25, 26
McComb, Centenary	Sept. 26, 27
Topisaw, at Sartins	Oct. 2, 3
Pearlhaven, at Mallilou	Oct. 9, 10
Brookhaven	Oct. 10, 11
N. Wesson, at Beauregard	Oct. 16,
Hazlehurst	Oct. 17, 18
Gallman, at Gallman	Oct. 23, 24
Crystal Springs	Oct. 24, 25
Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Silver City, at S. C.	Sept. 12,
Utica, at Utica	Sept. 25, 26
Hermanville, at Carpenter	Oct. 2, 3
Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

Sunflower Camp Meeting will be held at Richey, Sept. 17-24.

To close the year creditably, a great task is before us. Let's all be diligent.

G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Crowley District—Fourth Round.

Jennings	Sept. 4, 5
Lafayette	Sept. 11, 12
Franklin	Sept. 12, 13
Bell City	Sept. 18, 19
Lake Arthur	Sept. 19, 20
Crowley	Sept. 25, 26
Eunice	Oct. 2, 3
French Mission, at Lydia	Oct. 6,
New Iberia	Oct. 9, 10
Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

Special attention is called to questions 14, 16 and 29.

J. E. DENSON, P. E.

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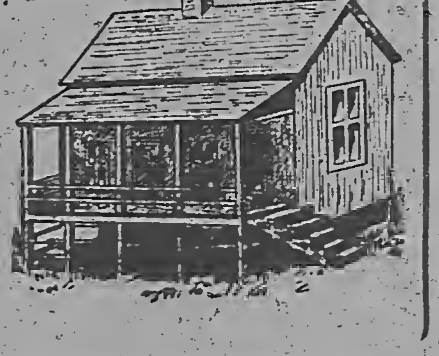

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly---read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months' standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed wrapper and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Epworth League

September 5. Multiplication by Division. Mark vi, 35-44. (Chapter Rally Day and Installation of Officers.)

The throngs had pressed upon the Master and his disciples until they had no time or opportunity to eat. The Christ called his disciples apart into a desert place to rest awhile. The throngs seemed to find out his destination in some way, and they actually outwent them and were awaiting when the little company disembarked from their boat. The Lord had compassion on the multitudes and taught them many things. When the day was far spent the disciples wanted to send the multitudes into the neighboring villages to buy themselves bread, but the Master said: "Give ye them to eat." The best that the disciples could suggest was to buy two hundred pennyworth of bread, which would probably have swamped their scant treasury, and have been an inadequate supply for the multitude.

But a small boy was there with five loaves and two small fishes. These loaves and fishes the Master took, blessed them and brake and gave to the disciples, and the disciples to the people. When all the people had eaten all they wanted from this scant store, there was twelve baskets of fragments left.

Something of this same thing has been true with the Master's disciples ever since. When they have freely used their means with unselfish thought, the power to do and the means to do with has multiplied in the hands of his servants. Men have sometimes tried to make merchandise out of their charities and come to grief; but the heart that gives to its apparent undoing has found that strangely the Lord supplied the means of doing. He has repeated untold times the story of the cruse of oil that failed not, and the barrel of meal that was not emptied.

There is not only for us a lesson of generous giving, but also one of faith in the power of our Lord. When we measure the results we seek, by the means at our command, we often falter, but he who multiplies the loaves and fishes will help his servants when their apparent resources fail. The men and women who have accomplished great things for the Lord will tell you of the hours when faith has been tried to the uttermost, and when it did not seem possible to go forward, but faith removed the mountains of difficulty. A dying child placed in a minister's hands a toy savings bank, and required a pledge from him that he would build a church. He tried to avoid a direct promise, but nothing else would satisfy the dying one. At last he promised, and the little one fell asleep satisfied. The minister told the child's desire, and the story of the savings bank, and men who had taken little thought of the evident need gave freely of their means, and the minister kept to the letter the pledge made to this dying one.

BAKER, LA.

Dear Doctor Boswell: We are making good progress on the Baker Circuit; have held two meetings, one at Baker and Deerford. Rev. Thomas M. Buley, of Plaquemine, assisted me at Baker. This meeting was well attended and resulted in three accessions to the church and the membership greatly strengthened. Brother Buley won the hearts of this people.

The second Sunday we began at Deerford, the writer preaching at 11 a. m., and 8 p. m., and on Monday at 11 a. m., and Tuesday at 11 a. m. On Monday and Tuesday night our presiding elder, Rev. C. C. Miller, was with us and preached two strong sermons, and Rev. J. H. Williams, of Headland, Ala., arrived Wednesday and preached twice a day till Tuesday night. While the weather was unfavorable in the beginning of the meeting the people attended well, and on the windup great crowds—more than could be seated—attended the services. This was considered the best meeting held there in many years. There were fifteen accessions to the church and a large number reclaimed. We baptized five infants.

We begin at Blackwater next Sunday. Rev. Jno. T. Sawyer, D.D., will assist us at that point. The Blackwater congregation, headed by Mrs. Robt. Heausy, pounded the preacher recently, which we appreciated very much. Pray for us.

F. N. SWEENEY.

Aug. 18, 1909.

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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

Marriages.

June 23, 1909, at the residence of the bride's mother, in Verona, Miss., by Rev. D. W. Babb, Mr. P. W. WHORTON, of Noble Lake, Ark., to Miss ADA HONNOLL, a daughter of the late Moses Honnoll, who was a member of the North Mississippi Conference for many years.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches frm heat, cold, grip or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

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Cash Receipts—From Mrs. J. F. Evans, Canton, $2; from Brooksville Sunday school, $4. Total, $6.

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Obi.

Obituaries n[illegible] [illegible]ed words in length [illegible] free of charge. All [illegible]d words will be charged [illegible]l cent a word. Count th[illegible] send the amount necessar[illegible] obituary. That will save troubl[illegible].

Miss WILLIE [illegible] McKEE, daughter of M[illegible] McKee, of Grenada, M[illegible] in Grenada [illegible] been in delicate [illegible] a year, and f[illegible] strength had [illegible] terrible mala[illegible] upon her frail [illegible] medical aid and [illegible] of loved ones. She was an excellent young lady, possessing many splendid traits of character. She was full of hope and promise, having a fixed purpose to live so as to bless the world and glorify God. Her untimely demise illustrates the saying that "Death loves a shining mark." She was a true Christian, a faithful, devoted member of the Methodist Church, ardently attached to all its institutions. Though the end came [illegible] ready. The light of her faith which had burned so brightly in a consistent Christian life, shone [illegible] amidst the gathering gloom of [illegible] dark night. Her faith was unshaken, her fortitude admirable, her resignation beautiful. A few moments before passing over the river she affirmed her belief that Jesus would [illegible] her through the valley of death, and expressed her willingness to go. Her funeral service was conducted by the writer, assisted by W. W. Mitchell. She leaves a father, mother, two brothers, and seven sisters to mourn their loss. Her elder brother is Rev. J. A. McKee, at present pastor of Morrison Memorial Church, Denver, in whom she felt special interest for his work's sake. May all her loved ones emulate her beautiful example, and meet her again where death and parting will be no more.

W. G. BURKS.

Miss MARIE ELLIS. To the person who lacks imagination, or spiritual perception, death is the mere painful, heartrending, dull passing into black night. To that world-old question, "If a man die, shall he live again," faith has given an answer that rings down the ages. These thoughts come to me through my tears. I look towards the blue ether, where my childish faith taught me heaven lies and where good people go when they die. I am looking for the soul of my dear pupil and friend, Marie Ellis. [illegible] many times have I looked into [illegible] her pure soul lookin[illegible] faithful, wholly [illegible] But [illegible] ether shows her [illegible]. She is beyond. She has become one of the host of sweet spirits that minister around the great white throne. A girl graduate. Is there anything God ever made more promising? I am told she was a leader for Christian living among her friends and classmates. No cant, no hypocrisy, not simply words, but deeds. She had the rare grace of Christian living. Why did God take her away? I am not a philosopher, or a theologian; I have seen my own flesh and blood go silently back to that undiscovered country from whose bourne no traveller returns, and thinking now of what I [illegible] on, I believe God let her live and die for the benefit of others. This is God's way. The bloom fades, but the fruit comes therefrom; the seed dies, but the plant grows; animals die, but man lives therefrom; the man dies, but his memory lives. This is a law of nature and being of nature is also of God. Is there one whose life came in contact with hers who was not blessed? Are not our lives, our conceptions, our memories enriched by her sweet living? Surely. The bride of death the sweet girl was. I never see a beautiful young woman die that I do not think she is [illegible] of death. But she is merely passing into a more beautiful, a more eternal, a more spiritual form. Why is it [illegible] [illegible] four [illegible] [illegible] S[illegible] trusted. [illegible] [illegible] of the shad[illegible] [illegible] Her [illegible] [illegible] expressed [illegible] No [illegible] from a [illegible] [illegible] of [illegible] [illegible] in her [illegible] to the [illegible] of her Master, [illegible] the flowers, typical of [illegible] purity of her life, she [illegible] away to stay with the angels. There is so [illegible] in her life as a school girl which may well afford us food for [illegible] young people [illegible] that service to God takes from them all [illegible] happiness, all those [illegible] pleasures which we usually associate with young life. Not so. None was [illegible] a more [illegible] Christian than Marie. [illegible] more [illegible] of us also think that we must wait until we are settled in life to serve God, thinking that our example is not [illegible] Marie's life proves that [illegible] should do the simple service and leave the rest to God. No words of mine [illegible] to [illegible] the dull heartache of the circle of loved ones; no sympathy [illegible] will [illegible] their tears [illegible] love [illegible] will bring [illegible] [illegible] [illegible] light [illegible] and happiness for all [illegible] no flowers kept blooming [illegible] the little mound out in the silent city of the dead will make less [illegible] the anguish of our bereavement; no marble, though of Parian [illegible] will fill an empty chair at the fireside, but [illegible] God, who made and loveth all, has taken her away beyond the [illegible] and he expects us to meet her in the sweet by-and-by."

GEO. G. HURST.

ANTHONY LARKINS HOLT was born March 12, 1836, and passed to the land of peace June [illegible] 1909. This briefly may be indicated the boundary lines of our brother's life on earth, but concerning his character we do not feel competent to pay him the tribute his pure life merits. In early life he gave his heart to God, and so complete was the surrender of himself, so sincere his consecration to the cause of righteousness, so genuine his devotion to duty, so humble his profession of discipleship, that no one could doubt his acceptance with God. He was a Methodist of "the old school." He loved his church and her doctrines; he was loyal to his pastor; he was able in prayer. No sacrifice was too great for him when his church or his fellowman had need of his time or his goods. His life was pure and unselfish, his faith simple and childlike, his ideals high and [illegible] his character spotless. His [illegible] the preacher's home, his time [illegible] He never murmured nor complained; was buoyant in joy and submissive in pain. The eighteen months of suffering and weakness just preceding his departure from earth was endured with a resignation expressed in the words, "Thy will be done." Brother Holt was a patriot as well as a Christian. He gave four years of service to his country, serving in the gallant Third Mississippi Regiment until honorably discharged. He was a faithful lover of wife and children, a true husband, a noble father, a protector and counselor in whom the family trusted—loved in life and lamented in death. A widow, six sons, and four daughters survive our brother, but they do not mourn [illegible] have no hope. May the Spirit of God lead the sorrowing ones so that no clouds may ever obscure their pathway; and may the peace of God be theirs always, is the prayer of their former pastor.

J. W. CAMPBELL.

Sister SARAH ANN VIGOUROUX (nee Merrill) was born in Green[illegible] Miss., Oct. 30, 1843, and died [illegible] Miss., July 30, 1909, in [illegible] of the Christian faith. [illegible] 1870, she was married [illegible] Vigouroux, to this union [illegible] children, four of whom [illegible] [illegible] Clarence, with the devoted [illegible] mourn because of her [illegible] [illegible] the past eighteen years [illegible] consistent member of the [illegible] Church, and more especially [illegible] three years during which the writer was her pastor. For [illegible] two years she was a great [illegible] but notwithstanding [illegible] attend Sunday School and [illegible] and always bore her suffering and affliction with Christian [illegible] resignation. It was the [illegible] with her during [illegible] last hours, and while [illegible] to part with her devoted husband and loving children, who she called about her bedside, one by one, [illegible] expressed a readiness and willingness to go, and said the way was clear. The sorrowing husband said to the writer as she was going down into the valley, "She has always been a good woman and a faithful wife." After the funeral services from the Scranton Methodist Church, we laid her body to rest in the Pascagoula Cemetery, to await the resurrection morn. May the sorrowing ones look to the [illegible] of all comfort in this dark hour, and live so as to be with her [illegible] where parting words shall not be spoken, and where God himself [illegible] wipe away all tears [illegible] eyes.

T. B. COTTRELL.

The subject of this sketch, JOHN WILLIAM MILLER, was born Dec. 22, 1878, in Grenada County, Miss., and died July 26, 1909, in Melrose, N. Mex. He was the son of P. M. and Fannie H. Miller. They were devoted Christians and faithful members of the Methodist Church, consequently their children were brought up in the nurture and admonition of the Lord. Dr. Miller, early in life, professed faith in Christ and joined the Methodist Church, in which he lived a consistent Christian until his death. He chose the medical profession for his life's work. He graduated from a Memphis, Tenn., medical college and went to Oklahoma to practice his profession, where he did about four years of successful practice, when he was stricken with that fatal malady, consumption. He went to New Mexico hoping in that salubrious climate to regain his health, but no power could stay that dread disease, and he had to succumb. Dr. Miller was a man of splendid native intellect, and this, together with a high sense of honor, constituted him a young man of splendid parts. How sad, with such bright prospects of life and usefulness to be cut short by death, but God, our Maker, knows best, and by-and-by we will see that it was best. His disease-stricken body rests now in mother dust, but the soul, which is the real man, has taken flight to that glorious building of God not made with hands, eternal in the heavens, where his pious father and [illegible] mother, together with three angelic sisters, had preceded him. Now they are together never to be separated. It will not be long, if faithful to their Lord, until the rest of the company of his loved ones will arrive and then sad parting will be no more.

E. H. ROOK.

Whereas, God in his infinite wisdom has removed from our midst Mrs. [illegible] Carraway, be it resolved by the ladies of the Home Mission Society of Tchula, Miss.:

First. That while we bow in humble submission to his will, we recognize that our church and our society has lost a zealous and an efficient worker. Her influence will remain long among those who labored with her.

Second. That to her family we extend our heartfelt sympathy, and beg them to look for consolation to him who alone can comfort them in their sorrow.

Third. That copies of these resolutions be sent to the home paper and to the New Orleans Advocate for publication, and that a copy be furnished the daughter of the deceased.

MISS BLANCHE FOOSE,
MRS. T. W. FOSTER,
MRS. T. S. LOVE.

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Shiloh Camp Meeting, near Pelahatchie, Miss., Sept. 3.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

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Sunday School

By W. B. Campbell.

LESSON FOR SEPTEMBER 5, 1909.

PAUL'S THIRD MISSIONARY JOURNEY—FAREWELLS.

Golden Text: "I can do all things through Christ which strengtheneth me."—Phil. iv. 13.

After the riot at Ephesus, Paul thought best to go away, for his presence might bring [illegible] involve his friends, as he had made friends in all classes, even among the chief men of Asia there were those concerned for his welfare. So he took his departure to Macedonia, where he felt he would be received with much courtesy [illegible] and affection. No details are given as to his points of visitation, but going over those parts, as the Scripture saith, he gave much exhortation, and then came down into Greece. Some say the city of Corinth is meant, and there he remained three months.

His plan was [illegible] of Cenchrea, but [illegible] the Jews heard of [illegible] for him to do him [illegible] he retraced his steps [illegible] Macedonia. This far he had been [illegible] by the representatives of [illegible] churches in that [illegible] country where he had [illegible] and established [illegible]. New [illegible] friends, went on before and waited at Troas, while Paul stopped at Philippi to bring Luke with [illegible] all were [illegible] had been revealed to Paul that he would never [illegible] in those parts again.

His stay at the places in the line of his journey was short, for he was in haste to arrive at Jerusalem by Pentecost. On this voyage down the coast of the Aegean Sea two notable incidents occurred that are worthy of study, else they would not have been mentioned so minutely in the Scripture. One was the raising to life again the young man Eutychus at Troas, which would be a lasting impression of the power of Jesus' name over death itself, and would be remembered in connection with Paul's all-night sermon to them. The other incident was his farewell address to the elders of Ephesus, delivered at Miletus, at which place they all met by appointment. It is this discourse that is the subject of our Scripture study in this day's lesson. The words as we read them, and know who spoke them, and to whom they were spoken, seem like a loving reminder that the speaker wished to be always remembered as having done his full duty. He calls them brethren, and is telling them of things they already know, for they always had been fellow-sufferers under all persecution. He shows his strong affection for his own people, the Jews, even when he tells of their cruelty to him, with tears and temptations, but his recourse always was his humility of mind in serving the Lord. Paul was well known among the Jews; they knew of his being reared as a Pharisee, with all the pride of self-righteousness characteristic of that class; yet in all things he followed the meek and lowly Jesus. Then he reminds them, his assembled brethren in Christ, how he had done his duty to them, both as a preacher in teaching them publicly, and as a pastor in the Lord's work from house to house.

The salvation of the Jews was a heavy burden on Paul's soul. He was ever mindful that Israel, as God's chosen, should be preached to first, and he was full of bitterness when, on every occasion, the gospel was to them a stumbling-block, and the Greeks, being led by them, thought it foolishness. He told his friends that notwithstanding this he continued to preach to them repentance toward God and faith toward our Lord Jesus Christ, and because they would not hear, and with this fact ever present with me, "I go bound in the Spirit unto Jerusalem, not knowing the things that await me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." "But," continued the Christian chieftain, "none of these things move me." What could they do to him that they had not done? It is true they could put him to death, and he had often thought of that, else why should he have said at one time, "I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better; or abide in the flesh, which is more needful for you." Thus accustoming himself with the thought, he continues, "Neither count I my life dear unto myself," only that he might be allowed to finish the great commission given unto him with joy, that he might complete the ministry which he received of the Lord Jesus, to testify the gospel of the grace of God. Then, seeing the future with a prophet's vision, he admonishes his hearers of needed watchfulness over the flock over which the Holy Ghost had made them overseers, to feed the church of God, which He has purchased with His own blood. Then, with love and earnestness, he warned them of dangers that might arise in their very midst. It was like the solemn occasion of the last supper, when the Master had gathered about him the twelve, each one of whom was supposed to be loyal and true, as he said: "Verily, verily, I say unto you, one of you shall betray me." What a charge to those who are leaders in the church! Not to pastors only, but to all who by the example of a pious life have been selected to fill various official positions. The only safe course for all is the keeping of Paul's closing words: "I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

How could the Ephesian elders ever forget these loving and earnest words? So to more deeply impress them with his sincerity, Paul knelt down there on the seashore and prayed with them all. After the prayer they all wept, and fell upon Paul's neck and kissed him, "sorrowing most of all for the words which he spake, that they should see his face no more."

SUNDAY SCHOOL INSTITUTE.

The joint committee announces that the Sunday School Superintendents Institute, to be held under the auspices of the Sunday School Board of the North Mississippi and the Mississippi Conferences of the M. E. Church, South, will be held at Meridian, Miss., beginning Wednesday night, Sept. 22, and closing Friday noon, Sept. 24.

Dr. and Mrs. Hamill, of Nashville, Tenn., will have charge of the Institute, which of itself is a guarantee that it will be of the very highest order. Dr. Hamill is a superintendent of the Training Department of the Methodist Church, South, and Dean of the Monteagle Training School, while his wife is one of the best primary workers in the country.

Mr. E. N. French, superintendent of the Supply Department of the M. E. Church, South, will also be on the program. He is one of the most successful Sunday School superintendents in the South, and is unexcelled as a leader of congregational singing. Mr. French will have on exhibit samples of his Sunday School supplies of all kinds, which alone is worth a trip to Meridian to see.

Rev. W. Fred Long, [illegible] Mississippi Sunday School [illegible] will also be on the program [illegible] successful Sunday School [illegible] All [illegible] Sunday School [illegible] Methodist [illegible] cured [illegible] Send [illegible] P. O. Box [illegible] Meridian, Miss., and free entertainment [illegible] be provided.

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IMPORTANCE OF FOREIGN MISSIONS.

By Miss Della Pittman.

Foreign missions is the most important subject we could undertake to discuss. Just think of the importance of one soul, and then think of the many, many souls that are perishing in the foreign field for the want or need of the gospel. God is working for the salvation of the world, and if we are like him we will work for the salvation of the world also. The first petition is the missionary's prayer. It looks to the reign of Christ in all the earth, when the hoary customs of superstition and the hell-empowered hosts of sin shall be crushed beneath the chariot wheels of the conquering Christ. It has been promised him that he shall have dominion from sea to sea, and from the rivers unto the ends of the earth. Again, it is said, "The earth shall be be full of the knowledge of the Lord, as the waters cover the sea." The promise is made to him: (Christ) "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now, how shall this be done? How shall Jesus have the uttermost parts for his possession, that he may reign from the rivers unto the ends of the earth? What power will he use to save men and bring in his triumphant reign of peace? The gospel is the power of God unto salvation, that is, it is the power that God uses to save. Hence, when Jesus said, "all power is given unto me in heaven and in earth," he immediately added, "Go ye therefore and teach all nations," yea, "go into all the world, and preach the gospel to every creature, and lo I am with you always, even unto the end of the world." These show us that God is aiming to cast out sin, drive back the devil's dark legions, and subdue the world under Jesus by the gospel. The work to be done is great, hence we hear the Master say, "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers unto the harvest." If the harvest be reaped the laborers must go forth. If we have the spirit of Christ, we have the missionary fire in our hearts, for Jesus was the first and greatest missionary; he has undertaken the subjugation and salvation of the world, and the gospel is his chosen agency. All who receive its benefits owe it to the balance of the world, therefore, we must Christianize that is, we must put forth every effort to send the gospel to every soul, or we must perish by our own prosperity. If we do not, short will be our race from the cradle to the grave. If in our haste to be rich and mighty we outrun our literary and religious institutions, they will never overtake us, or only come up after the battle of liberty is fought and lost, as spoils to grace and victory and as resources of inexorable despotism for the perpetuity of our bondage. But what will become of the world if her prosperity rushes up to such a majesty of power, while those great institutions linger which are necessary to form the mind and the conscience of the vast world. It must not be permitted and yet what is done must be done quickly, for population will not wait. Our alliance of blood and political institution and common interest is such that we cannot stand aloof in the hour of her calamity. Her destiny is our destiny! And the day her gallant ship goes down our little boat will sink in the vortex. We know the work is a vast one, and of great difficulty, yet, it must be done.

We did not in the darkest hours believe that God had brought our fathers to this goodly land to lay the foundation of religiousu liberty, and wrought, such wonders in their preservation and raised their descendants to such heights of civil and religious liberty, only to reverse the analogy of his providence and abandon his work and though there now be clouds and the sea roaring, and men's hearts failing, we know there is light behind the cloud, and that the imminence of our danger is intended, under the guidance of heaven, to call forth and apply a holy fraternal fellowship between the East and the West, which shall secure our preservation and make the prosperity of our nation durable as time, and abundant as the waters of the sea. Heathen are coming to our shores by the thousands every year. The Panama canal now being cut will bring the Far East right to our doors, and millions of heathen people will come to our country and we must Christianize them before they come or they will heathenize us; therefore, if we fail in this great work, our destruction will be as signal as the birthright abandoned, the mercies abused and the provocations offered to beneficent heaven. The descent to desolation will correspond with the past elevation, no punishments of heaven are so severe as those for mercies abused; and no instrumentality employed in their inflictions is so dreadful as the wrath of God. No spasms are like the spasms of expiring duties, and no wailing such as her convulsions extort. It took Rome three hundred years to die, and our death if we perish, will be as much more terrific as our intelligence and free institutions have given us more bone, sinew, and vitality. May God hide from me the day when the dying agonies of my country shall begin. O, thou beloved land, bound together by the ties of brotherhood and common interest and perils, live forever, one and undivided. "There is no difference between the Jew and the Greek for the same Lord over all, is rich unto all that call upon him. Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Christ bids his disciples his followers in all ages to preach his gospel to every creature. They cannot hear of him in all the world, so as to believe in him unto salvation without the preaching of his word. They cannot hear without a preacher. Now hear the final question, which drives the truth home to all of our hearts who do not go abroad unto the nations that are dying withut the knowledge of Jesus. How shall they preach except they be sent? Sin costs more than religion. Bad habits cost far more than the most liberal giving to God's cause, if we count money, and what is more than money. Robbery of God is a horrible and undoing sin. Giving to God has a wonderful power to bind the life to him. Your salvation is a call. You were saved to serve. The expecting, unsatisfied Christ is a call of pathos, and sweetness. The billion Christless ones are a call—a call from a thousand million throats. Do you not hear them? The open door, the divine opportunity is a call and Christ bids us go. Should we refuse his biddings we might wake some day and find ourselves as Jonah did, swallowed up by a whale.

Shintoism, which has become the state religion in Japan, is not a religion at all, but a reverence for ancesters; Japan must have a religion, for no nation is likely to avoid decay unless its morals are reinforced by religion. If I had the authority to decide the question, I should send some of the leading men of each denomination to Japan to present Christianity to the uneducated Japanese. English is taught in the schools of Japan, and one can speak to the Japanese without aid of an interpreter. This proposition has been tested several times. While it would be an advantage to have a preacher who could speak the Japanese language, still it is more important that we should send our ablest divines there—men who can meet the most intelligent of the Japanese upon an equal footing, and defend before them the Christian philosophy of life. Japan is the gate-way of the Orient and to-day is exerting an influence upon China greater than the combined influence of all the European nations. Western civilization is likely to enter China through Japan: in fact, I believe that the Christian religion presented to the Chinese by the Japanese would spread more rapidly than if presented in any other way, for China has come to regard Japan as a leader of thought. More than 5000 Chinese students are now at school in Japan, and Japanese teachers are being more and more employed in China.

The Christian ideal of life is the highest ideal. There is no more beautiful conception of life than that it is an overflowing spring. There is no true measure of greatness except the Christian measure—namely, service. If this ideal is good enough for America it is good enough for all the world. If truth must, according to eternal laws, triumph then this ideal must triumph over all lower ones; and how can it triumph over lower ideals unless it is brought into contact with them. If we see a man following a low ideal and making but little of life, is it not a kindness to offer him a higher one which will not only multiply his usefulness, but his happiness as well. If the Christian ideal is worthy to be followed in America, it should be presented in every land, and experience has shown that it is an ideal capable of being made universal; for it has commended itself to people in every nation. But it is said we must not neglect home missions in our zeal to carry the gospel and its attendant blessings to foreign shores. This is a familiar objection, but as a rule, it is urged by those who do the least for home missions. I think in the efforts to help others one finds more improvement than could come from selfish contemplation of one's self alone. So, if we refuse to extend a helping hand to other lands until all its people have passed beyond the need of improvement, we'll do nothing for the world. An army equal to one-half the population of the United States of America waits for us. They came from the East and the West, all open and friendly to us, vexed with vague unrest and full of unvoiced questionings. We are their hope. We hold their destiny in our hands. We have the message to still their unrest, and answer their questionings. Shall we fail them? never! Let it not be said that a generation of Southern Methodists in the face of such a duty, grudged to these other sheep, astray in the wilderness, the poor boon of a street car fare a week, or withheld from them one out of each thousand of our membership to guide them to the fold. Then the joy of the Lord will be our strength and the angels of God will kiss away the cares and sorrows of time, and Jesus himself will make soft the bed of our death with the fulfilled promise of his presence, and the smiles of his love will lighten our pathway through the valley of death to the golden paved city, where those saved from many nations by our prayers and offerings will shout our welcome.

TO OUR AGENTS AND ABOUT CLUBS.

Every preacher in charge of a church in the bounds of the patronizing Conferences is recognized as an agent of the Advocate. We are willing for any one, on his own responsibility, to raise a club and send it in where it does not conflict with the work of the pastor, but the preacher in charge is our authorized agent.

The rate of the regular subscription has been fixed at $1.50, as you have seen in the many notices we have given. The rate of commission on either new subscribers or renewals, will be 10 per cent of the amount collected. For a subscription at the rate of $1.50 the agent who collects is authorized to retain 15 cents.

The club rate will remain from now until the sessions of the Annual Conferences—$1.25 on clubs of ten or more subscribers. The commission on the clubs will remain unchanged at 25 cents until Conference. These clubs do not have to be sent in all at one time, and the number may be added to indefinitely until your Annual Conference meets. We make no distinction between new and old subscribers in the clubs. The only conditions are that you secure enough subscribers to be entitled to the club rate, and that arrearages be paid.

Any preacher who so desires may give his subscribers in the club Go Forward, instead of retaining his commission. To make it more plain, if you send ten or more subscribers and $1.25 with each name we will send Go Forward if you make especial request for it.

When personal checks are sent or cashier's checks, add 10 cents to cover exchange. The banks charge 10 cents for collecting either the personal check or the cashier's check. Almost any bank where you have an account will give exchange on New Orleans or New York for the asking. If you will notice the receipts we are now sending out, we give receipt for the amount actually realized on the check in this office. In the case of small checks we will give credit on the subscription only as far as the amount actually realized will pay.

The reason that we have reduced the former commissions paid and the reason that we are watching so closely even the exchange that we have to pay on checks is that we have reduced the price of the Advocate, and there is no margin for unnecessary expense. Ten cents in one instance does not amount to much, but it may be the whole of the profit to us. When you multiply it by thousands, it becomes a serious matter, and we are cutting off all the margins in order to give all our subscribers the benefit.

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, SEPT. [illegible]

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VOL. 56—No. 34.

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.

[illegible]

REV. R. A. MEEK.

Of the North Mississippi Conference, Now Closing His Fourth Year of Successful Work as Presiding Elder of the Greenville District.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

Before the expiration of President Roosevelt's term, and with his consent, Chief Forester Gifford Pinchot, of the Department of the Interior, withdrew from entry about a million acres of land, possessing valuable water-power sites, located, if we are not mistaken, in the far West. He did this in the interest of the people. But Mr. Ballinger, who succeeded to the Secretaryship of the Interior, countermanded the order. A storm of protest, such as he did not anticipate, immediately followed. It was too strong to resist, and Mr. Taft ordered Mr. Ballinger to withdraw the lands again, but too late, for within two weeks after Mr. Ballinger's countermanding order nearly all the water-power sites had been grabbed up by private interests. Mr. Ballinger's act did not allay the friction that for some reason had generated between himself and Mr. Pinchot. It doubtless strained the relations between them more than ever. The people's sympathy is with Mr. Pinchot. One of the great papers of the Northwest says: "The Secretary will find it difficult to make the public believe he was not actuated either by a too great friendliness for land speculators, or was hostile to Mr. Pinchot, either of which explanation ought to cause his retirement."

* * *

Nothing is unfairer than the practice of some secular papers in setting before their readers the statistics of the churches. Invariably when they publish the figures they make it appear that the Roman Catholic Church is the strongest Church in point of numbers in the United States. They never take time to say that the Roman Catholic Church counts every man, woman and child as a member, while Protestants count only those who are enrolled as communicants. The last United States census (1906) returns the Roman Catholics at 12,079,142. It gives the Methodists 5,749,838 members or communicants. That looks like the Roman Catholics outnumbered the Methodists more than two to one. It only seems so, for if the Methodists counted as do the Romanists, they would report more than 15,000,000 members, men, women and children. The communicants in all Protestant Churches in 1906 numbered 20,857,303. Counting like Roman Catholics, the Protestants numbered a little over sixty millions, or more than four times as many as Roman Catholics. But the Roman Catholics are increasing at more than double the rate of Protestants. This is owing entirely to the vast number of immigrants from Europe, nine-tenths of whom and more are Romanists.

* * *

The cost of maintaining the army and navy of the country is enormous, and constantly growing. The cost is on an average of $17 to every family of five in the United States. Nobody, we suppose, will deny the necessity for keeping up the army and navy, and other means of self-protection, but that a degree of extravagance is indulged in such matters few will dispute. And there are not a few who believe that armies and navies do not constitute a nation's strongest defense. In an address delivered to the farmer's union in Oklahoma by a leading railroad man, the speaker said. "It is better to build homes than it is to build battleships. The extension of the grain and the cotton fields in the Mississippi valley and in the west are stronger military defenses than are ships. We should spend more of the money we burn up in powder in making new farms. A forty-acre farm irrigated will comfortably support a family of five. It costs $55,000 to make a twelve-inch gun. This money would reclaim 1571 acres of land, providing homes for 196 people. When all the guns on all the battleships are shot one time the government blows off in noise and smoke the sum of $150,000. This would reclaim 4000 acres of land, giving homes to more than 500 farmers and their families. The money consumed in powder is lost for all future time." There is much good sense in these words.

* * *

Some years ago the United States purchased from Russia a vast territory called Alaska, at a nominal price, $7,000,000, we believe. This was regarded as extravagant for mountains of ice. But the Russians did not know what they were selling, nor did our authorities know what they were buying. Judge Wickersham the delegate from Alaska to Congress, in his plea for legislation in behalf of the territory, speaking of its resources, says: "We have more coal than Pennsylvania, West Virginia and Ohio; more gold than California and Colorado put together; more copper than Montana and Michigan. Alaska is a most healthful place. The sick and the halt are not to be found there. Only vigorous, sturdy, progressive men have established themselves there and according to the census taken in 1900 we had a population of 63,592. Alaska covers an area of 600,000 square miles, every mile containing valuable mineral deposits. Alaska virtually feeds herself. When we get more people and more capital there and the immense territory is opened and properly worked, she will not only feed herself, but millions of other persons. We have discovered the quartz from which the placer gold comes. This means that the gold industry will be worked indefinitely in Alaska. A railroad is being built up Copper River. This will enable us to get our coal, copper and other minerals and agricultural products out to the Pacific. Alaska does not ask for money or appropriations. It has been a paying proposition from the start, and yet its profitable development is only beginning. The gold, of course, came first in process of exploration, but this is only a small part of its wealth. The copper, the coal, the lucrative fisheries and other forms of wealth are virtually inexhaustible."

* * *

"The prudent man foreseeth the evil and hideth himself." This saying of the wise man brings to mind the thoughtful act of a gentleman in Arkansas, who loaned a large sum of money to a firm just set up in business. About a year or more after starting, he discovered that the firm had introduced a line of liquors into their trade, and immediately he demanded the return of his money. He said the firm was "on the eve of breaking," and, besides, his money "should not go to help the liquor business." He was right. The firm soon failed. This was long before the agitation of state-wide prohibition. This text has been forced upon our attention within the past few days. A preacher was in our office last week, who had just ended a long journey over the railroad. On the route he fell into conversation with a gentleman who had been largely interested in a brewery. They naturally talked of prohibition and kindred subjects. The gentleman did not hesitate to express his opinion, or tell his business. He has not learned yet that the man he was talking with was a preacher, though he learned his position on the liquor question. The gentleman was frank to say that he was opposed to prohibition, and though his means had been invested in a brewery, he had withdrawn every dollar from the business, believing that the trade was doomed." "The fanatics, the preachers, and the church people, would prove too much for it." He expressed the opinion that "prohibition would carry in Louisiana in less than ten years." He is doubtless a true prophet, only he has given the liquor trade four years more of life than it will be permitted to enjoy. Other brewers would be wise to recognize the coming event which already casts its shadow, and provide against the evil day. If it finds them unprepared, they will have only themselves to blame.

* * *

Housekeeping may not only be reduced to an exact system, but in these latter days may be largely carried on by machinery. Even the sweeping may be done by electricity without stirring up any dust; Appleton's Monthly tells of a family of small means that conducts household affairs after the following fashion, the wife of course, being her own cook, maid and laundress: "On Monday the family wash, which has been soaking in soapy water all night, is put into a tub. She turns a switch; then cuddling baby in her lap she opens the morning paper and rocks and reads while the electric motor is swishing the soiled clothes back and forth in the washing machine. The first step of the laundering process finished, she rinses the automatically cleansed clothing in clear water, turns another switch, and feeds the moist cloth through the rubber rolls of the wringer, which is operated by the same motor that ran the washing machine. After the clothes are dried she irons them with electrical flatirons, and what was once a back-breaking, health-destroying form of drudgery has become almost a positive pleasure. The kitchen of this home has in it a gas stove, but it also has an electrical cabinet on which a goodly part of the meals are cooked. The cabinet is homemade, of dark stained wood, and on its broad shelf are several electrical "stoves," plates of iron in which are resistence coils that warm up to a cooking heat when the current is turned on. The electric oven stands on the floor when not in use, for it takes but an instant to screw the plug at the business end of its wire into the socket, and be ready to roast the Sunday leg of mutton. And all this in the house of a man who earns but $18 a week."

* * *

For the fiscal year ending June 30 last, the Government's expenses went $96,000,000 beyond its receipts. In commenting on this fact Leslie's Weekly says: "It was due solely and entirely to excessive expenditures in the operations of the government, and not to any falling off in the revenues. The government's income in 1908-09 was over $601,000,000, or more than $3,000,000 larger than in 1907-08, and with the exception of that of 1906-07, it was the largest on record. But there has been an addition of $112,000,000 in the past two years to the annual expenses of the government, so that the government is spending more annually than it did during the war with Spain. In 1896-97, the fiscal year before the Spanish-American War, the government expenditures amounted to only $365,774,159; but in 1907-08 they had increased to $659,196,320, while in 1908-09 they amounted to $690,892,976; the total addition in the twelve years having thus been the enormous sum of $325,000,000. This tremendous increase is due to the fact that we are spending vastly more every year in every department of the government, there having been a rise in aggregate payments in every direction except that of the interest on the public debt." Legitimate expenses of the government naturally increase as the government expands its operations, but there can be no doubt that millions are paid out for which the government gets no adequate return. There is too much extravagance. The appropriation of $25,000 to purchase automobiles for the vice-president and the Speaker of the House was a piece of extravagance for which there is no justification whatever. Why not authorize an automobile for each Senator and Congressman? It would have been quite as appropriate, and just as legitimate.

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213 BARONNE STREET.

OUR EDUCATIONAL SITUATION.

By Dr. J. A. Rice.

IV.

Perhaps I can bring together what I have said by elaborating one aspect of the subject that has been referred to in various ways during the discussion—education as the direction and development of interest. The things that we live by are the things that we are vitally interested in. The world has just heard of the discovery of the north pole by Dr. Cook, who sold his home and gave up everything else under the overwhelming passion for the privilege of standing first where one side of the planet is night and the other day, where every direction on the globe is south. This passion made him master all the truth in reach bearing on the subject. Not the tiniest bit of information available could escape his alert mind in search of help to reach his goal. All the rivers and rivulets of his life ran into that one central stream. To most men these things were of no moment; to him it was all in all. This all-conquering interest is education. The primary institutions of society—the home, the church and the school—have as their business making people care for things, for right things, and teaching them to care intelligently. The college curriculum is so arranged to the end that students may care for a sufficient number of things and care enough to seek the mastery of these things through life. Herein is the difference among men—the difference in the things they care for.

There are in us all innate tendencies—dispositions with which we are born. Our natures lean in this direction and that. And there are those who tell us that we must be educated along the line of our preferences. Find out the leaning of the child's mind, and specialize along that line. This is to move in the direction of least resistence and confine life to narrow limits. There are others who say that we must be trained across our preferences, that we must be made to care for things beyond the bent of our natures. If, for example, a girl imagines that she cannot work mathematics, it is all the greater reason for her being held to it till she does master it, rather than let it master her. We must learn to do the things we cannot do. We must practice the impossible. I have seen this doctrine tested in many cases. The interests of most of us can be stirred by tact and persistence in almost any subject.

The range of our interests determines the area of our lives. Holmes' beetle man, who talked every morning about nothing but bugs, is a very narrow fellow. A farmer was once asked—often asked, no doubt—why he was going to send his boy to college, as the boy was to be a farmer. "To put as great a distance as possible between the boy and the mule he plows," was the admirable answer. The mule is interested in food, physical comforts and pleasures. The boy should reach out to the heavens above, the earth beneath, to measureless worlds of fact and truth all around him. Only the man that has a wide range of interests will use all of himself in the business of living. I have before me the catalogue of a university. There are the following departments of instruction: Ancient Languages, Modern Languages, English, History and Political Economy, Philosophy, Physics and Engineering, Mathematics and Astronomy, Chemistry, Biology, Geology and Mineralogy, Education, Law. This means that this university is trying to interest its students in these various subjects, and that it thinks one must be interested intelligently in these various kinds of things, except the subjects leading to professional life, to be a well-rounded man. The food that is to nourish the soul lies in these various fields. The university proposes so to present this food to the boys as to create in them an appetite for it, an appetite so strong that they will be compelled to go after more and more through the years. If that appetite be there already it is only to be stimulated and directed. In order to do this, the teacher must live the things he teaches. He must live mathematics, if the students are to be stirred. They must actually eat his flesh and drink his blood, if he is to get the best results. His subject must be so vital to him that in absorbing the subject they absorb him. There must be also an atmosphere congenial to hard work and the inquiring spirit. There is a certain something that pervades the classroom of a great teacher and a great school like the air we breathe. This is the most powerful factor in school life. You feel it everywhere, though there is no one thing that you can designate as being the determining force. It is the product of traditions. It is the spirit that dominates everything, that pervades everywhere, that cannot be escaped. Like the spirit of a man, it is the institution. Breathing this spirit begets a certain attitude toward the universe. That attitude is the education given by that institution, no matter what may be taught there, and that will last when all the teaching is forgotten. That attitude is the expression of the interests there generated. A year or two ago a Chicago professor gave out a list of questions that he thought ought to be asked all applicants for the B.A. degree. I have mislaid the list, but the orthodox ten questions covering things not in the course would not be bad. The following, for example:

1. Do you see anything beyond the stars?
2. Will a lone dog follow you?
3. Do you see anything to love in a little child?
4. Are you on good terms with yourself?
5. Do you love the great outdoors?
6. Can you find as true music in daily duty and drudgery, such as washing the dishes and scrubbing the floors, as in playing the piano?
7. Could you sit on a drygoods box on Canal street, New Orleans, at noon and write an editorial?
8. Do you know how to start over when you have failed?
9. Can you get on well with people you don't like?
10. Is the old home as interesting as it used to be?

It would be hard for a boy to pass this test that had been four years in a superficial, godless, pleasure-doting community. It is quite possible to have fine equipment, fine faculties, a fine body of students, and still have an atmosphere that chills reverence and the finer things of the soul. I was four years in a college community where there were all the necessary adjuncts to morals and religion—a chaplain, a Y. M. C. A., regular religious exercises, and the official endorsement of the administration upon all good works. Yet there was in the atmosphere something that chilled every religious instinct. Nobody could locate it; yet none could fail to feel it. I remember that once I invited one of Moody's helpers to hold chapel. He kept us a little over-time, and I almost trembled. Nobody objected; yet there was a certain attitude toward the meeting that said very plainly that valuable time had been taken for an exercise that had no relation to the work of the college.

Education by Christian men may be very far from Christian education. In spite of a noble body of devout men, there may be an invisible, yet all-pervasive influence at work that chills the holiest things. Having spent some fifteen years in colleges, seminaries and universities, observing the trend of influences in such communities, I cannot but say that the most powerful factor in it all for weal or woe is the atmosphere. And that atmosphere is not determined by the outward platform upon which the institution stands. Even denominational colleges may be positively inimical to real religion. Where the shibboleth of a sect counts for more than adherence to the truth, and where the railings of ignorant apologists settle great questions out of hand, the Spirit of the Master is a stranger and the heart of helpless youth is perverted. Young men and women demand that things religious shall be real and vital, shall go deeper than mere opinion and reach farther than words. Even religion may be made a farce. The mere presence of a creed does not settle the religious value of an institution. Nor are we ready to say that the absence of a formal creed proves irreligion. What are the deep, abiding, vital interests that by the atmosphere, all-pervasive and all-powerful, are held to be paramount?

In the curriculum to which I referred a moment ago, there is no suggestion of religion except the name of a chaplain who has nothing to do and the offering of a course in the philosophy of religion. Nor is there anything in the atmosphere of the school that emphasizes it. By all tokens religion is no part of life as set forth by this university. Shall the atmosphere in which our youth are trained dwarf their interests in the most vital and important aspect of their lives? Is not education outside religious influences and interests—education away from religion? If the things for which the church stands are finally ruled out of the hearts of our young during the years of college life, who shall say how we may ever bring them back?

(To be continued.)

The Centenary College of Louisiana,
SHREVEPORT, LA.

FOR CATALOGUE OR OTHER INFORMATION, ADDRESS
President W. L. WEBER,
Shreveport, La.

NEXT SESSION OPENS SEPT. 15.

AN EVIL TO BE CORRECTED.

By Geo. D. Sanders.

For some time I have pondered over a matter which I believe to be of much concern to our preachers, to our church, and to the cause of Christianity in general in the years to come. I have now fully made up my mind to ask space in the Advocate to call attention to this ever-growing and increasing error, and the serious results that are sure to follow, if persisted in.

I refer to the tendency of to-day on the part of parents and guardians to allow their children and their wards to return to their homes or go visiting, or, in some instances, to play upon the streets and highways, after Sunday School and during the preaching services instead of, as in former years taking them into the regular church services.

Having been for many years a father, a Sunday School superintendent and a close and interested observer, I must say that to me the condition is is alarming, and the inevitable results will be more so. Go almost anywhere you will throughout our church domain, either in hamlet, village or city, on a Sunday morning, and you will *see*, as soon as Sunday school is dismissed, streams of children and young people passing out and wending their way homeward, instead of (as in the early years) taking their rightful places beside their parents for the regular church service.

We know (because the Bible tells us so) that the human family is sinful by nature, and consequently we are more prone to wrong than right, to evil than good. This being so from nature, how can we expect the right, the good that is in us, or of which we are capable, to dominate unless we are duly trained and educated to love the good over the evil, the right over the wrong?

My long experience and observation, and now, thorough conviction is, that in order to have men and women who are really loyal to the church and its ordinances, it is absolutely necessary to train and educate them from infancy to love the sanctuary of the Lord. It devolves alone upon the parent and guardian to do this, and he or she who occupies such a relation cannot shirk this responsibility, and God, in His justness, will reward us in his own way.

In conclusion, I suggest an earnest, prayerful campaign on the part of the church in general and the ministry in particular in this very important matter, never stopping [illegible] back until every child and ward of every Methodist parent and guardian will be seen in his or her proper place in all the services of the church. Otherwise, hear this note of warning: **Our preachers will have to face empty pews in the years to come.**

Farmerville, La.

LETTER FROM REV. R. A. CLARK.

If I had time, and if you had space in the Advocate, I would give an account of my trip to Seattle to the International Epworth League Conference, and my ramblings through the great West. I had aboard my special car, the Liszt, twenty-three ladies and six gentlemen. We left West Point the 24th of June and returned the 24th of July. We made stopovers at Denver, Colorado Springs, Salt Lake City, Los Angeles, San Francisco, Portland, Seattle and Yellowstone National Park. Among the side trips we took were the famous Moffatt Road from Denver, Cripple Creek, Pike's Peak, Garden of the Gods and the Canyons from Colorado Springs. While in Salt Lake City we went in bathing two afternoons in the great Salt Lake, visited the Mormon grounds, etc. From Los Angeles we visited the Beach, Pasedena, Ostrich Farm, Sunken Garden, Catalina Island, where we viewed the bottom of the ocean through the glass-bottom boats, and we had the pleasure of worshiping with our good friend, Dr. Shoaff, both morning and evening, on Sunday, July 4. At 11 o'clock he preached a fine sermon in keeping with the occasion, and at night a special service was held by the Leagues in honor of my party, at which service I was called upon to give the principal address, which was in the nature of greetings from the League work and church work in general from North Mississippi. Dr. Shoaff and daughter met our party on arrival, and showed us many courtesies while in the city.

National Guard Armory, Seattle, Wash., Where the Great League Conference was Held.

In San Francisco we visited the army post—the Presidio, Chinatown, The Cliff House and Sandy Beach, and got a birdseye view of the city, which has rebuilt to a great extent all houses demolished and burned three years ago by earthquake and fire. However, there is considerable sign yet of the disaster.

While in Portland for a part of a day we took in the old Clark Lewis Exposition Grounds, got a birdseye view of that beautiful city of roses and visited some of the leading department stores and hotels.

While in Seattle we took in a part of the great International Epworth League Conference, where there were 3,000 delegates from all Methodism, North, South and Canadian. This was an inspiring occasion. We also took in the Alaska-Yukon Exposition, and went to Victoria, B. C., one day. Our last stop was at Yellowstone Park, where we spent six days, and from the time we entered until we came out it appeared as a perfect wonderland. I will not attempt to describe it in the space and time I have. It is well worth the time and money one spends to see it.

From beginning to end of our trip, there was nothing to mar the pleasure of the party; no sickness to amount to anything more than sea sickness while on ship going to and from Catilina Island. We ran on schedule time almost all the way, not missing a single connection, and had a very congenial party. We kept our Pullman and porter from starting point, and only took baggage out of the car while in Yellowstone Park.

This is an ideal way to travel. We used our car to sleep in while stopping over. Many people had to sit up at night because no berth could be secured since travel was so heavy, but we avoided all of that by having our own car.

My good friend, Rev. J. W. McKee, met us at Denver, and showed us courtesies. I feel the better qualified for my work as a result of the trip.

We begin our union meeting in Okolona to-night (Aug. 27), with Rev. E. B. Ramsey, of Memphis, at the helm. Let prayer be made by all who read this that God will give us a great victory.

Now, a word about the Annual Conference. We are looking forward to the coming of the brethren in December. We hope to make the Conference as pleasant a session as they have ever attended, as far as entertainment is concerned. In due time homes will be provided, and everything fixed in good order. Our church has recently been beautified by a handsome carpet, and installing the new pews. We will not have a pipe organ by the time Conference meets. Of course, requests of different kinds will be made, and already chairmen of the different boards are asking for certain nights, and as far as we are able we will comply with everybody's request. We trust that the brethren will be glad that the Conference came to Okolona after it has adjourned. Possibly I will have more to say about the Conference later.

Okolona, Miss.

THE HELPING HAND MISSION.

Dear Dr. Boswell: I beg you to let me have the space necessary in your valuable paper for the following statements concerning the Helping Hand Mission, which entered upon the tenth year of its strenuous work August 24, 1909.

From a very small beginning the Helping Hand Mission has grown to be a mighty power for good to many thousands of citizens and strangers. The steady growth of the institution may be seen from the steady growth in the amount of monthly rent paid —growing from $10 at the beginning to $50 at present, the size of the premises of course corresponding to the amount of rent.

Pastor Hoffman gives his services to the Mission without salary. The general assistant, Mrs. Hoffman, has kindly condescended to accept $5 per month as a small semblance of a salary.

Whoever is engaged with his hands to work for the Mission gets for his services whatever his contract calls for—the Helping Hand generally giving, in many ways, beyond such agreement. Persons in our employ are mostly such as fail of being employed by any one else and consequently their breaking in and teaching them their work is a hard task; but no sooner has one of them been tolerably well broken in, clothed and well fed, and secured a few dollars, off he goes "to make money," and another green hand gets the same benefit of training and fitting out for good paying positions. These hundreds who have been transformed into independent laborers whose services are well paid for by sensible persons who can afford it.

The work done by the Helping Hand would in the ordinary way cost the community from five to ten thousand dollars annually. We do the work with about eleven hundred dollars, cash at our command, per year, 25 per cent of which is given by Mr. and Mrs. Hoffman from the proceeds of their Bible House. The beginning and steady growth of the Mission is wonderful. God furnished the preacher and the efficient and untiring general assistant. God furnished the pastor and his wife a separate income through the Bible House, so that these two not only gave themselves to the work, but also about one-fourth of the means. The balance, three-fourths of the eleven hundred dollars absolutely needed and used per year, was given by Jew and Gentile and Christian who have and support religious institutions of their own; but freely did they give of their substance to enable an independent Lutheran pastor to keep up the Helping Hand Mission. That has been done by the Lord, and it is wonderful in our eyes. The Lutheran church declares that nothing is needed for the unity of the church but that the Word of God be preached in its purity, and that the Sacraments, viz.: Holy Baptism and the Lord's Supper be administered according to God's ordinance, and this we claim is done at the Helping Hand Mission. There are some people all over the city who consider the Helping Hand Mission as their church and Pastor Hoffman they hold to be their pastor. These communicants are considered as a nucleus of the Mission. Around such nucleus have clustered from time to time the more than forty thousand different individuals who during these ten years of the strenuous work of the Mission have often been preached to and received spiritual and bodily aid—supported, as stated above, by Jew and Gentile and Christian. God bless them all.

We cannot close without making particular mention of the part which the St. Charles Hotel has played in the keeping up of the Mission. The hotel has during all these years freely given to it such things as keep body and soul together. The greatest praise and sincerest thanks of the Mission are hereby expressed to all the people of the St. Charles Hotel for their uniform kindness to the poor in thus strengthening the over-worked Helping Hand.

Words will scarcely express the feeling of gratitude which the Mission feels toward the Press of our city. Even the best of enterprises in these our times can scarcely exist if the newspapers are against them. The daily papers of the city have our sincere thanks for all the courtesy shown the Helping Hand.

We ask all good people to believe us to be ever gratefully and truly, J. J. HOFFMAN, Manager.

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PORT GIBSON FEMALE COLLEGE.

Wednesday, Sept. 22 will be opening day at Port Gibson Female College, which will then enter upon the 71st session of its honored history. The coming session bids fair to be the most prosperous this splendid educational institution has ever had. Already the applications received very nearly equal the total attendance of last year, which was larger than during any previous year, and President Hawkins is greatly encouraged over the outlook.

All the departments of instruction will be in charge of finely-trained and experienced teachers, and thorough, satisfactory work may be counted on. The department of music is under the direction of one of the best-equipped and most gifted vocalists of the South, and I feel sure that her superior is not to be found in any school in the State. The concerts given by her pupils are always a delight to the citizens of our town. Two years ago the curriculum was raised a year higher, and as a result of this change the standard of scholarship for graduation places this school on a par with any college for girls in the Southwest. Several of the recent graduates have already obtained fine positions as teachers and are making a name for themselves and for the college.

The moral and religious influences at Port Gibson Female College are of the very best, the building up of noble character, the making and development of refined, cultured Christian womanhood being the ideal constantly kept before the students. Worldliness finds little congenial soil at this institution of learning.

Located in a town noted for its healthfulness, Port Gibson Female College has a very enviable record as to health of its pupils. It is worthy of note that not a single case of serious illness occurred among the students during the past session. It is an admitted fact that President Hawkins feeds well, and most of the students improve noticeably in health after coming here. Parents who are looking for a school of high grade to which to send their daughters, where the most wholesome influences prevail, and where they will be as carefully looked after as if they were at home, cannot make a mistake in sending them to Port Gibson. Furthermore, it would be exceedingly difficult to find such excellent advantages elsewhere at such reasonable rates.

M. M. BLACK, Pastor.

Port Gibson, Miss.

"PAYING THE PREACHER"—AGAIN.

By Hon. W. A. Belk.

I have just received the following letter, which I give verbatim, except I omit the name and address of the writer:

> "Hon. W. A. Belk, Holly Springs, Miss.:
>
> "Dear Sir—I read your article, 'Paying the Preacher,' in the last Advocate with more than kindly interest. There are two or three things I would like to submit to your good judgment. Why are some preachers better paid than others? The average salary is only about $250. Our presiding elders get from $1,500 to $2,000. One told me that on a large district his traveling expenses for the year were not more than $250. Three-fourths of the preachers in his district did not receive more than $500 each. It is not that preachers are complaining of their salaries, but why make this difference?
>
> "Do you not know that the Bishops do make a difference, and favor certain men, to the exclusion of others? How is it when a Bishop can leave a number of men without appointments, and make no effort to repair the injury, as I learn, actually happened in Texas? What redress has a Methodist preacher when he is discriminated against by those in power? No, it is not the matter of salary, but the desire to have a 'fair deal.' The present polity of the Methodist Church must and will be modified to meet changing conditions, or else it will soon be a back number. I wish you would give some light and suggestions along these lines in the Advocate. We wish the laymen to see and assist in correcting existing abuses. Cordially yours."

To the first question I answer: "Some preachers are better paid than others," because they are worth more. Somehow, the rest of the world has got each one of us sized up at about what we are worth. Preachers are no exception to that rule. The Bishop and his cabinet generally know the value of each preacher—and so do the people. His second complaint is that the presiding elders get too much pay. My idea about that is that the presiding elder ought to be one of the very strongest preachers of the Conference. To discharge his duties so as to command respect he ought to be specially able. He should be to each pastor and to the Quarterly Conference what a Bishop should be to an Annual and General Conference. As a rule, I think this is true. Then, if I am correct, he does not get any more salary as a presiding elder than he could command in a station. Besides this, his expenses are naturally more because he is on the go all the time. To prove my position as to the ability of the presiding elders, I beg to cite the eight now filling those places in the North Mississippi Conference, and I cite them (with apologies to them) because I am better acquainted with them than I am with those in other Conferences. They are Augustus, Lewis, Jaco, Lipscomb, Young, Meek, Cunningham and Felts. Which one of those could not command as a pastor the salary he is getting as an elder?

He further complains that the Bishops "discriminate" against certain preachers. About that I am ignorant, but I have been a Methodist for a long time and with my knowledge of our Bishops it occurs to me that if any man, as a rule, is "discriminated against," then something is wrong with the man. He as a rule is generally valued at his real worth. I know nothing about the Texas matter to which he refers, but I will venture that the Bishop had a good reason for what he did. I am decidedly of the opinion that as a general rule every preacher gets a "fair deal." He may not think so, but there comes his trouble. Whenever you hear a man begin to complain that he is not "fully appreciated," then it is time for him to begin to "take his inventory." I am glad that this good preacher has written me the above letter. It only proves to me that he has one eye on the presiding elder and the salary, and the other on the Bishop and the appointment. My dear brother, if you will quit that and just get busy at saving souls and nothing else, then perhaps you will not see any "discrimination." God will bless you, and your "stock in trade" will soon be above par. God needs you and has called you—not to make money, but to save the lost. His contract with you calls for souls—not dollars. Quit complaining, and seek only "that which is lost," and see if you will not be happier. Very sincerely,

Holly Springs, Miss.

[Note by the Editor: Like Brother Belk, we "knew nothing about the Texas matter," but venture to say: If the Bishop purposely left "a number of men without appointments," and they had passed in character, he transcended authority, and could easily have been reached by law. Bishops of the Methodist Episcopal Church, South, are not autocrats. They are charged with the appointment of the preachers, nobody else is, and from our long acquaintance with them in the cabinet, we should hesitate long before charging any one of them with a desire to inflict personal injury on any preacher. Sometimes the Bishops have poor advisers in the shape of prejudiced presiding elders—we are sorry to say. And we may add, that what appears to be discrimination against a man by the Bishop is almost invariably the result of bad advice. The bad advice is sometimes innocently given—sometimes on purpose. The Bishop is misled, and innocently afflicts his brethren. And sometimes we have known brethren to be moved for cause. They felt injured—may be got mad, but had nobody but themselves to blame. This question is by no means one-sided.]

"PAYING THE PREACHER."

Under date of August 12, our good friend, the Hon. W. A. Belk, of Holly Springs, presents the readers of the Advocate with some timely suggestions upon the subject indicated by the caption at the head of his article "Paying the Preacher."

It is not the purpose of this writer to attempt a criticism of the paper under consideration, but the rather to enlarge upon it, developing certain lines of thought suggested by it.

We quote from the article as follows. Speaking of the divinely called man of God, he says: "Will God let him suffer further than he ought to suffer?" May we ask if it is not an accepted fact that man has it in his power to confuse God's plans by a failure to comply with the divine will? Surely so. Is it not a conceded fact that men often bring themselves and their friends as well, into trouble, and even into death by utterly disregarding well known laws and wholesome regulations? This will not be questioned.

Again our friend inquires: "Does not God know what is best for that man in order that he may accomplish the greatest good?" Will not God know best where this man or that one should be sent in order to do the greatest good? "It seems to me that he (the preacher) should swing absolutely out upon God and leave all questions of detail to him." "If left to decide the matter, will God make a mistake?" All this sounds well, but to be consistent would it not be in order for laymen of means and influence to stand aside and let God and the cabinet make the appointments? It would seem so; but do they do it? Do not some of our most influential laymen sometimes attend upon the sessions of the Annual Conferences with an eye to securing a "choice man," or to work off a less choice one? Do they not frequently correspond in advance with the "powers that be" giving out information to the effect that certain things must or must not come to pass?

Once more we quote: "I am firm in my conviction that when a man is truly called of God to preach the gospel that he ought, if he undertake to answer the call, just to turn himself with all he has over to God, and ought not to figure on appointments or salaries, but leave that part to God, and put in all his time and talent to save souls." Good. Then let outsiders—politicians and wire-pullers keep hands off, and let all preachers faithfully observe these wholesome instructions and act the part of loyal itinerants and we shall have much less dissatisfaction and consequent complaint."

It makes a conscientious man tired to hear some men tell what happened at Conference, and all to their certain knowledge at the time.

"This man was informed, that man was slated, and this step was taken, and this letter was read and that fact was known and a general go round within certain circles." The nauseating element lies not so much in the know-all man, as it does in the sad fact that there is too much of this sort of practice. Shame on all concerned in this unmethodistic drift from the real spirit and practice of the true itinerant.

It would be a God-send if all men would deal openly, fairly and impartially as touching these things. You will hear a brother say: "I knew long before Conference where I was going, and again: "I will not do so and so." As long as men meddle with their own appointments, or those of their friends there will not cease to be dissatisfaction and "disgruntled men, if you like the term."

We do not mean to say that it is not some times fair and even necessary for well informed men to give needed information under trying conditions—such a course does not come under the head of "meddling." May the time hasten when wicked prejudices and selfish ends shall cease to figure in high places, and where laymen and preachers alike shall find it in their heart of hearts to look upon one another as brethren equally united in love, and equally entitled to brotherly consideration in all matters pertaining to the common good. Whatever may or may not have been the writer's experience or practice, one thing is certain, he would gladly sign a solemn pledge to firmly abide the decision of the cabinet without a word or a murmur, if only his brethren to a man would sweetly submit and gladly obey the powers that be.

With much love, COURTLAND.

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"THE GATES OF HELL."

By a Circuit Rider.

The above is the title of a pamphlet of 63 pages by B. F. Vance, of Bristol, Tenn., mailed to my address [illegible] by the author (or somebody else), presumably for review. The author contends that the Baptist church is the only church in the world, and that all other denominations are "the gates of hell," and he gives them the appellation, "Gateites."

Nothing in print will surpass it for ignorance, bigotry, arrogance, pharisaism, narrow mindedness, intolerance and all the rest. It severs diplomatic relations with all churches of Christendom except the Baptist. Out of the profundity of his ignorance the author damnifies every church on the face of the earth except the matchless one he represents. The pamphlet is cartooned: one of which represents a Methodidst preacher in the pulpit with a miniature devil on his shoulder preaching the precepts of men for the commandments of God. On the opposite page, and by way of contrast, a cartoon represents a Baptist preacher in the pulpit with the Holy Spirit on his shoulder, who alone preaches all truth. The cartoon says that "one who is spirit-guided is a Baptist." There are other cartoons, but these are samples.

The author claims many endorsements, among the number, Elder T. T. Eaton, editor of the Western Recorder, and Elder J. B. Stillman, treasurer Baptist General Association of America. The pamphlet is unworthy of serious notice except as it represents the opinions of many Baptists, a few of whom ought to have more sense than to endorse such maniacal and unchristian utterances. Strange to say the hook has already had a circulatiou of many thousands. Perhaps some have read it from curiosity or for the amusement its pages afford.

An intelligent man with a spark of the old-time religion will not endorse such stuff. The book falls as far short of literature as asafetida falls short of the rose. The author knows about things in general what a Hottentot knows about Pleiades. He spells words according to a dictionary of his own manufacture, and constructs sentences which no grammarian, either ancient or modern endorses. The book is largely the product of "main strength and awkwardness." The Bible says a good deal about "a fool," and we read: "He that sendeth a message by the hand of a fool cutteth off the feet and drinketh damage."

If the Baptist church is endorsing this book, it is disabling its own feet and obstructing its own affairs. It deserves the contempt of all pious people, and much damage will come as a recompense for its folly. While the book without doubt has the endorsement of many Baptists, this scribe does not believe that the rank and file of them do so. For their own good they ought to put a stop to its circulation.

The following quotations are made merely as samples of the contents: "When Jesus commissioned the Baptists to go into all the world and preach the gospel, that very specific statement forbade others doing so, and put everything into the hands of the Baptists, as Daniel said, 'And the kingdom shall not be left to other people.'" "The Spirit in the form of a dove came down upon Jesus when he was baptized by the Baptist preacher. How fitly these doves represent the Baptists, they go in a gang to themselves, who ever saw doves flying around or in a tree with other birds." "John the apostle, an inspired Baptist preacher, says, 'we are of God, he that knoweth God heareth us, he who is not of God heareth us not.'" "Jesus belonged to a missionary Baptist church, and said his sheep would follow him." "Who ever heard of any king being a baptist except Jesus, 'King of the Jews.'" "Jesus took up this missionary Baptist material that John had prepared, and set up a missionary Baptist church. See? Well, if you don't see, perhaps it is because you are blind and there is no light in you."

He says that the Baptist church "was a widow for a small moment—three days and nights—while the man part of Christ, her husband, was dead. See? My, what a knock out this is to all Pedoism and Campbellites who are over fifteen hundred years too late to be this widow that Isaiah is prophesying of." "We only on this account could possibly be the widow, Farewell to all ye 'gates' that are trying to prevail against her." "Why do they (other churches) prosper, if they are not of God? They flourish that they may be taken and destroyed in a day." "The Baptist churches are the only heaven ordained custodians." "The first missionary Baptist church in the world was set up, or established on the mountain, and called a church by inspiration long before pentecost." "The true Baptists being all of the same consistent Bible creed, constitute one kingdom—narrow gate. False churches having different heads, viz.: Luther, King Henry, Calvin, and others with different creeds, of necessity constitute plural kingdoms—the 'gates of hell.' All this agrees with Daniel's prophecy." "That John was a baptist because he baptized, is God's premise, and conclusion, as dictated to Matthew by the Holy Ghost. To deny one is to deny the other, for both cases are alike, and he that denies either, as applied to John or the church, makes the Holy Spirit out a liar, and surely thereby sins against the Holy Ghost, for which there is no forgiveness." "You may ask why it is not called Baptist church in the Bible; simply because it was all the church there was for hundreds of years, and needed no such distinguishing prefix; but since there are over six hundred false churches now in existence we have to say landmark missionary Baptist churches so as to make ourselves understood, and then we can hardly do so .... Please do not sin against the Holy Ghost." "How can they preach except they be sent? It has pleased God to send them through the Baptist churches." "Baptists have charge of this whole supper (Luke 14, 24) and everything else belonging to the kingdom. For nearly 2000 years God's Baptists servants have been out in the highways and hedges inviting people." "The Baptist church institution is is the only heaven ordained custodian of the ordinances, baptism and communion, on earth to-day .... she is the only church that can set a true Lord's table. All so-called churches being false, their communion and baptisms are also false ... Wolves and Hill Billies cannot see this truth for it is spiritually discerned." "Gateites ... your doom is irretrievably fixed." "To-day is Sunday, and thousands, yea millions are on their knees in false churches, praying in all good conscience, and Jesus looks down on them as says, 'and why call ye me, Lord, Lord, and do not the things which I say.'" "If the 640 odd different denominations in Christendom to-day were called on for 'clear titles' to their claims, all the lawyers in the universe could not produce a legal abstract from the 'old grant.' The Bishops won't let the Methodist preachers stay in one place long enough (seven years) to even hold a squatter's claim. All the right and title was vested in the Baptists and registered in heaven (Heb. 12, 23) over fifteen hundred years before any of these Harlot Squatters ever began to 'steal' and rob' from Baptists these God-given names and rights." "God, Jesus, the Holy Ghost, and all the apostles were Baptists. The Bible is a Baptist Book. The first church a Baptist church." "It must be remembered that the New Tesatment is all the while talking about Baptist affairs."

The above statements are only samples. The author not only says that no Baptist has the right to call a Methodist, or any other "brother," but he even affirms that all Baptists will lose their souls who marry outside of their creed. Enough said.

"SERMONS BY THE DEVIL."

Some time ago the prospectus of a book with the above title was sent to me from a certain publishing house. It was a book of sermons purported to have been preached by the devil. Of course, it was an imaginary thing, but was designed to bring before the mind of the reader the kind of stuff that is really being delivered from some pulpits under the guise of a Christian sermon, when, in fact, the doctrine is contrary to the spirit of Christianity.

Below I am giving a sketch of a sermon, not, indeed, from the book I have referred to above, but from a minister of the gospel: I heard it and know what I am saying is true.

Folowing is the substance of what I heard:

"God does not expect you to keep the Ten Commandments. He knows you cannot keep them. He knows you are weak. I know I do not keep the Ten Commandments. I could not if I were to try. Brother, it is no use for you to try to keep them for you cannot. You are foolish for trying. God has sent his Son into the world to keep them for us. Hence we have nothing to do with trying to keep the law. When Christ said, 'if ye love me keep my commandments,' he did not mean the law of Moses, but the command of Christ. When Christ came he gave us a 'new commandment,' one that we could keep. All before Christ the people were trying to keep the law (for this was their righteousness) and they failed and God saw it was time to make a change and hence he gave us a new and a better way.

"Now, faith in Christ is our righteousness and not the keeping of the Ten Commandments. All can have faith in Christ, but none can keep the commandments. Christ is our Elder Brother. He is able to keep the law and does for us that which we are not able to do, viz.: keeping the commandments. Brother you need not try to keep them. The more you try the more you will violate them. You are free from the law and from bondage. All this Christ has blotted out and nailed to the cross. The fact is we are not under law, but under grace. The law has no dominion over us now since Christ came and assumed this responsibility for us. I have nothing to do with the law. I have turned all that over to Christ who is my burden bearer. He carries all my sins. I know I sin every day of my life in deed and in word and in thought. I sin all the time. Every breath I draw is a sin! I am sinning right now while I am preaching to you (here I thought 'Amen'). But while I sin, Christ is made sin for me and takes it to himself and imputes his righteousness to me."

As I heard this sermon, I wondered what was his idea of Christ. He seemed to look upon Christ as the dumping-ground for all the filth and immoral putrefaction of human life. Instead of looking to Christ as his Great High Priest, he seemed to regard him as his criminal lawyer, at bar of justice, to get him out of any and all the devilment he might feel like doing while on earth.

Another minister of the "same faith and order" told me that God proposed to save men if he would believe on his Son. Now, said he, I have believed on him and therefore, God is under obligations to save me now, no matter what I may do.

Doctor, this is the kind of preaching we hear all over this country. I think it is time for the ministers of the Arminian faith to speak out against such rank Antinomianism. J. M. ALFORD.

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ON KEEPING YOUNG.

A German woman, the mother of a large family, was once asked how she managed to keep so fresh and young-looking. Her answer was prompt: "Because I never allow anything to interfere with my little naps."

"Oh," replied her American questioner with conscious virtue, "it would be impossible for me to rest in the afternoon knowing that a basketful of mending or some other duty remained undone."

The German woman smiled. "Then you do not consider that you are the most necessary thing on earth to your children?" she asked.

There is a vast lesson in this. A tired, nervous mother is a poor pivot for the home life to turn upon. She is the hub of the wheel, from which the young lives start and run, like spokes, out to the encircling rim of the father's care. Yet how often it is that these same little "spokes" are the medium through which the irritability of a weary mother is communicated to an equally weary father, with disastrous results. And all because the woman was just "jaded to death."

It is not actual work which wears out the mother of a family so much as the constant dragging of every member of the household upon her. "Mother, where's my cap?" "O mother, did you see my hair ribbon?" "Is my report for school signed, mother?"—until she may well feel as though she were being torn in a dozen different directions at once.

There is no remedy for all this like the "quiet hour" each day. The best time is from two to three in the afternoon. If there are young children, they are probably having their "little naps" at this time. The older ones are still at school, and it is too early for callers. Do not scruple to tell the neighbors who know you well enough to "run in" that this is your time for rest. Go to your own room. Lie down on a couch, or, preferably, your bed. Relax every muscle, but, above all, relax your mind. Many women get up from an hour's so-called rest wondering why they do not feel more refreshed, when every moment their minds have been on a strain, planning some duty which cannot possibly be performed until the next day. This is a terrible waste of nervous force. You can do a thing only in its appointed time and place. Nothing is gained by doing it ninety-nine times in imagination beforehand.

Fifteen minutes sleep in the afternoon will make you feel like a new woman. All the little irritations of the forenoon will seem to have smoothed themselves out as if magic, and you will look at life with widely different eyes from those over which your weary lids closed only a little while before. If you are one of the unfortunate ones who cannot sleep in the daytime, take your hour of absolute relaxation just the same. Remember that the mother makes the atmosphere of the home. She cannot afford to slight herself.

Above all, during your quiet hour realize the all-embracing care of your heavenly Father. Though this time should be quite separate and distinct from the devotional part of your day, you can still let everything go, resting in the thought that your home life is in wiser and even more loving keeping than your own.

"Thou liest an ocean round my every world of care,
My petty every day; and fresh and fair
Pour thy strong tides through all my crevices,
Until the silence ripples into prayer."

A SCENE FROM LIFE.

He was a cold, selfish man. There was sarcasm in his voice and a sneer upon his lips. He was called a skeptic. Most of his neighbors belonged to the church. He was hard and grasping in his dealings.

"The most overbearing man I have ever seen," said one neighbor.

"He'd skin a flea for its hide," said number two.

"A feller might freeze on his door-step and he'd never open the door," added number three.

For twenty years he had lived among them, growing richer all the time. Farm after farm had been added to his estate, until his acres stretched away for two miles in every direction from his large house.

Perhaps it was part envy, perhaps part fear, for his tongue was sharp and his eye was keen, but whatever the cause, he was cordially disliked by all his neighbors. They called him "Old Skinflint" or "Pinchbeck," and shunned him whenever possible.

"He won't even go to a funeral," said one. "He wouldn't let you have a piece of ice if your child was dying with the fever," said another. "He was never seen in church," remarked the deacon.

"He oughter to be rode out of the country on a rail," put in the horse jockey—"or rotten-egged," added the local politician.

And this was the public opinion of Harrington. If he cared, none ever knew, for he certainly made no effort to win the good opinion of his neighbors.

A new pastor came to the country church, and he was very much in earnest about saving souls. As he went about in his quiet, unobtrusive way doing good, he never lost an opportunity of persuading some to turn from his way.

One evening, as he stood talking with some of the brethren about the work, he remarked: "I am going over and talk with Mr. Harrington to-morrow." "No, no! it will never do," they protested in one voice. "He's sure to insult you," said the deacon. "He'll kick you out of the house," remarked another, "if you say anything about religion." "It will do no good. He's a hardened infidel," said another brother.

"I wouldn't go, Brother Simpson," persuaded one of the leading men of the church; "it will be wasted time, and you'll have your feelings hurt."

"I thank you all, brethren, for your advice," said the pastor; "but, nevertheless, I'm going."

He went. Harrington was sitting on the south porch reading as the minister came up. The pastor introduced himself, and offered his hand. The other shook hands with him and offered a chair.

"As I told you, I am a minister," began the pastor at once, "and my work, you know, is trying to save souls. I came to talk with you about yours, if you have no objection."

Harrington looked at him strangely for a moment. There was simplicity and candor in his face, as well as in his words. There was no arrogance visible there—only brotherly love.

"Very well, sir; I have no objection," Harrington said frankly.

For hours they talked as man to man on the highest of all themes, the welfare of a man's soul. At last they went in, and bowed together while the minister prayed. When they arose, Harrington held out his hand; the minister put his arm about his shoulders. The tears were running down both faces, as Harrington said, in a broken voice: "For twenty years I have longed to talk with somebody about religion and my soul, but they all shunned me, and I was too foolishly proud to go to them. You can hardly know how I have longed for human fellowship and sympathy, but my selfishness has kept me and my fellowman apart. I never knew how it was until now, but the message you have brought makes it clear. I must love my neighbor as myself—and I will."—Rev. Wm. H. Hainby, in *Western Christian Advocate.*

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A SERIOUS SITUATION.

Some years ago it was rumored that the church had no title to Vanderbilt University. It was so persistent that the General Conference of 1906 appointed a commission, consisting of three learned and eminent jurists, to investigate the matter. This the Commission did in due time, and reported in favor of the ownership of the church. Some of us fondly hoped that the question was settled. But it seems that such is not the case, some holding that the report of the Commission is not final, and that it is "not worth the paper on which it was written."

In view of the present state of the matter, Dr. H. M. DuBose, who is thoroughly informed, and keeps his eyes on every movement, gave out the following statement a few weeks ago:

"The Church—the Southern Methodist Church—is just now confronting a serious situation. *Efforts have been made to cast a cloud upon the Church's title to great educational properties which it has created or which have been created in its name and right.* In at least one important instance *an effort has been made to secure legal power to alienate from the Church's hands and use a large trust fund or parts thereof. Now it is being publicly advocated hereabouts that the Church's largest institution of learning be amalgamated with two secular institutions, so as to create a great civic university with 'ample endowments, etc.'* The talk in this last case is more or less irresponsible, but it emanates from a territory from which serious efforts at 'secularization' have come before. In addition to all this, *it is being boldly affirmed by some that the Church is not capable of running a great university or maintaining a competing standard in its schools, and, therefore, should give way and also give its properties to those who have both the wisdom and the financial ability to do so.* That the Church will be able to meet all these machinations and cryptic devices and also demonstrate its right and its ability to educate, we do not doubt. It is to express no fear on either of these points that we write these lines, but rather to express surprise and distress that there should be found amongst us those who seek to excuse the men whose plain purpose it is to embarrass and even to dispossess the Church; who, instead of setting the Church's case out in those plain, strong terms of which it is susceptible, not only weaken its cause by confused reasoning and involved statements, but make plausible arguments on behalf of the 'benevolence' of those who are seeking to discomfit and swallow us up.

"If any loyal man in the Church doubts that there is an urgent necessity for the General Conference to act and set us straight as to our rights and duty with reference to our great educational causes and trusts, he is surely uninformed *concerning things going on 'at Jerusalem.'*"

The reader is requested to give special attention to the words which we have italicised in the above statement. 1. "Efforts have been made to cast a cloud upon the Church's title to great educational properties, which it has created, or which have been created in its name and right." This refers to the efforts certain parties have been making to show that the Church has no legal ownership in Vanderbilt University. The statement is equally applicable to the trustees of Randolph-Macon College, who, since the Carnegie pension fund was provided, have claimed to be the legal owners of that great institution.

2. "An effort has been made to secure legal power to alienate from the Church's hands and use a large trust fund or parts thereof." This refers to an effort made at the last session of the Tennessee Legislature to pass a bill which, though general in its character, would have allowed the trustees of any chartered institution, including Vanderbilt University, larger liberty than they now exercise in the use of certain funds. This bill was presented, if not prepared, at the instance of a member of the Vanderbilt faculty, and would have passed but for the timely intervention of Dr. Du Bose and one of the editors of the *Baptist and Reflector,* whose name we do not now recall, who opposed it before the Legislative Committee.

3. "It is being publicly advocated hereabouts that the Church's largest institution of learning be amalgamated with two secular institutions, so as to create a great civic university, with ample endowments, etc." Dr. Du Bose says "the talk is more or less irresponsible," but since his statement was given out it has been made known that a great "civic," or secular, institution, through the Peabody legacy, is to add to its properties a great building adjacent to the Vanderbilt grounds, so that students of the respective institutions may have the benefit of both schools. This may be a good thing. But why should the Peabody trustees leave their own ample grounds, and go to the expense of thousands of dollars in purchasing costly real estate adjacent to Vanderbilt? That amalgamation may be ultimately effected? We undertake not to say.

4. "It is being boldly affirmed by some that the Church is not capable of running a great university or maintaining a competing standard in its schools, and therefore, should give way and also give its properties to those who have both the wisdom and the financial ability to do so." That has been the position for a good while of Dr. Pritchett, the chief manager of the Carnegie foundation. But we were not aware, until we read Dr. DuBose's statement, that any leader in Southern Methodism entertained the idea. We do not know to whom reference is made. Certainly no man connected with Vanderbilt University, whether a member of the faculty or Board of Trust maintains such a position. It would be utterly inconsistent. If there be such he must feel persuaded that his presence and influence is necessary to give the university respectability, and to keep it from going to destruction. Except with a conceit of that kind and degree we do not see how a thoroughly consistent man can hold a position of honor or profit in a church institution of university grade, if he believed the Church incapable of maintaining it.

The Church at large, we imagine, will waste but little time arguing with men who tell us that the Church should turn over its schools, great and small, to those who are competent to control them, but it will be compelled to wrestle with those who deny its title to our great university. Every member of the Methodist Episcopal Church, South, is interested in the settlement of the question, for every one who knows of its existence and its work, has justly taken pride in the institution in the belief that it belonged legally and morally to the Church. If it does not, then thousands of Methodists have been deluded for more than a quarter of a century.

If Dr. DuBose is correct the "storm-center" is "Jerusalem," that is, Nashville.

Verily, the church is confronting a serious situation.

AN EMERGENCY—AN OPPORTUNITY.

When the "Layman's Movement" was planned and organized something like two years ago, it gave the whole Church a pleasant surprise. There was enthusiasm throughout the connection. One purpose, it was distinctly stated, was to organize for emergencies, that is, to bring the laymen into such complete harmony and co-operation that, in case of disaster, a large relief fund would be ready to meet it.

An emergency is upon us. It is of such character and magnitude as to cause Dr. McMurry, Church Extension Secretary, to turn his assistant, Dr. Geo. Sexton, from his special work, and send him down to the Texas coast to look after the distressed churches. The coast storm two weeks ago destroyed many homes, and many houses of worship—literally wiping some of them from the face of the earth. The churches are wholly unable to rebuild. They must have help or suffer.

The emergency fund is so greatly needed. It should be forthcoming. To put into Dr. McMurry's hands twenty-five thousand dollars within the next thirty days will greatly strengthen faith in the Layman's Movement. This is the first opportunity our brethren have had since "launching out into the deep." They ought to take advantage of it right away. It would prove a double blessing—a blessing to those in need, and a blessing to those who give.

THE NORTH POLE.

At a time when nobody was looking for it or expecting it, the news dashed all over the world last week that Dr. Frederick Cook, of Brooklyn, N. Y., had reached the North Pole. This is considered a great achievement especially in view of the fact that at intervals, for the past 750 years men have been trying to find it, and hundreds of lives have been sacrificed in the effort; and Americans are justly proud that an American citizen made the discovery. Dr. Cook, according to the report, reached the spot the 21st of April, 1908. He left the United States on the search about three years ago. The long time getting there and the equally long time in getting back is suggestive, not so much of the distance from New York, as of the difficulties of the journey in the frozen regions. What those difficulties were can never be known except by one who has felt a touch of the cold. Notwithstanding an American discovered the pole and land adjacent thereto, the discovery will never be any practical benefit to us, or to any other people. Dr. Cook's observations of a scientific character may prove of great value to the scientific world. We have read of but one man who doubts the truth of Dr. Cook's report. Scientific men generally credit it. As we see it, there is no more reason to doubt Dr. Cook, than there was to doubt the statement of the explorer who less than a year ago said he went within a hundred miles of the place. That man's achievement was greater than anyone who had gone before him. Time will tell, for other men will be stimulated and they will reach the pole, or show that it is impossible.

Since the above was put in type news comes to the effect that Commander Robert E. Peary had also discovered the north pole. He reached the goal one year after Dr. Cook, lacking thirteen days. Thus two Americans have the distinguished honor of first reaching the top of the world. Dr. Cook generously says: "The honor is big enough for two."

PERSONAL.

We have received word that Bishop Ward is critically ill in Yokohama, Japan. He was taken sick on board ship while journeying to his conferences in the mission field.

Rev. R. S. Walton, of Hammond, assisted Rev. Wm. Schuhle in a meeting last week at Wesley Chapel, near Ponchatoula. The meeting was one of great interest and success.

We had the pleasure on Monday last of a visit from Rev. N. E. Alford, a faithful local preacher, living near Magnolia, Miss. He preached for the Mary Werlein Mission congregation last Sunday night.

A pleasant message comes to us from Rev. Paul D. Hardin, San Antonio, Tex. He says: "We enjoy the weekly visits of the Advocate as never before; it comes to us as a message from home and friends beloved."

Rev. H. E. Carter, who holds forth at Sharon, says: "My work is scattered somewhat, but we are progressing very nicely." The list of subscribers—a short one, with the hope of sending more later on—indicates progress.

Rev. B. W. Lewis, Scooba, Miss., is doing well and his work prospering, though somewhat hindered just now by the illness of his wife and baby. The sickness is not serious and Brother Lewis hopes it will soon pass away.

Prof. G. L. Harrell, secretary, in furnishing a report of the Shreveport District Conference, apologizes for the delay. Ever since the Conference he has been "on the go," working in the interest of Mansfield College, and could not give the matter attention.

The friends of Rev. R. A. Meek, of the Greenville District, will be pleased to see his kindly face on our first page. Possibly many of them will be surprised, but nobody will be more surprised than Brother Meek. We received a good photograph without his knowledge. We "didn't steal it, but we got it from the man who did."

Rev. O. P. Armour, of Buena Vista, Miss., has just been blessed with two good revivals—one at Pleasant Grove, which resulted in an addition of thirteen members; the other at Ebenezer. He was assisted at one meeting by Rev. W. E. M. Brogan, of Aberdeen, and at the other by Rev. J. J. Garner, of Corinth. "Everything goes well."

Rev. W. J. Newsom, of the Mount Hermon Circuit, informs us that his father, who was long a great sufferer, passed away on May 21, and that on account of the protracted illness he lost much time from his work. He is now getting along very well. His address is Tangipahoa, La., not Mount Hermon, as stated in the Conference minutes.

We had the pleasure on Monday last of a visit from Dr. A. F. Watkins, of Hattiesburg. The Doctor was in fine spirits, and rejoicing over the completion of his new and handsome house of worship. In a little while it will be ready to open. The cost will be about $50,000, and Dr. Watkins says "it is the handsomest church in the State." Hattiesburg greatly prospers.

President W. W. Smith, of Randolph-Macon Woman's College, Lynchburg, Va., informs us that the College "has attained national influence and standing." The "education department" of the State of New York sent President Smith a letter telling him that "the highest registration of any of the women's colleges by the department has been accorded Randolph-Macon." Up to Aug. 20 the registration for 1909-10 reached 505, "from thirty-seven states and countries."

Under date of Aug. 31 last, Rev. T. V. Peters, of Slidell, La., penned us the following note: "On the 22d of this month, after four weeks' illness of typhoid fever, the grim monster, death, came into the home of my father-in-law, J. B. Talley, of Sun, La., and claimed as its victim his life companion, Mrs. Talley. She leaves eight children, the youngest only 8 months old. It was a great shock to the entire family. We worked hard to keep her with us, but the Lord knew best. His will be done."

Rev. Geo. H. Cornelson, D.D., who has been serving the Moore Memorial Presbyterian Church, at Nashville, Tenn., having accepted the call to the First Presbyterian Church of New Orleans, entered upon his pastorate last Sunday. This church is famous by reason of the fact that it was presided over for more than forty years by Dr. B. M. Palmer, in his day the leading preacher in the Southern Presbyterian Church. Dr. Cornelson will serve an intelligent and appreciative congregation. No preacher in the city has a better field for usefulness. He will be heartily welcomed by the brethren of all denominations.

Dr. Geo. S. Sexton, of the Church Extension Board, has sent out a beautifully printed booklet on "that Washington City Church"—the church Southern Methodists are expected to build at the nation's capital. The little book is adorned with the pictures of magnificent buildings of other denominations. They show what others have done, and what Southern Methodists ought to do at Washington. Our people contemplated a representative church in the city as far back as 1858, but the great war put an end to all their plans. The General Conference of 1906 thought it time to begin again, and so advised and exhorted. Dr. Sexton is specially charged with the work by the Church Extension Board. The whole Church is called to help.

GALLOWAY MEMORIAL CHURCH.

More than twenty years ago the Methodist children of Carrollton organized a Juvenile Missionary Society and named it "The Galloway Gleaners." Each year they have made liberal contributions to the Missionary treasury. To-day they have paid to me $25 for the Memorial Church.

J. R. BINGHAM, Treasurer.

Carrollton, Miss.

CALL FOR A MISSIONARY WORK DAY.

To the Preachers and Members in the Newton District, Mississippi Annual Conference, Methodist Episcopal Church, South:

Dear Brethren: Wishing to advance the cause of Missions, and to enlist every member of our church in this great work, we suggest that Friday, Oct. 15, 1909, be observed throughout the bounds of our district as Missionary Work Day, and that all the members of our church in the district give the proceeds of their labors on that day to the Missionary cause. Let all of our pastors announce the day thoroughly and plan for Missionary Rally Day the Third Sunday in October, or as near thereto as practicable, and let us co-operate to promote the Missionary interest in our district.

T. J. O'NEIL, P. E.
W. L. WEEMS, Dist. Lay Leader.

JOINT BOARD OF FINANCE.

Report of the Treasurer of the Joint Board of Finance of the Mississippi Conference, from last Conference to Aug. 1, 1909:

Dear Brethren—You will note that your treasury is now overdrawn, and we are within a month of our next remittance period. Unless you come to our assistance, there will be no payment this quarter. Please do not think that the "other brother will heed this call, and that there is no use of my responding at this time." Let every charge send something, if it only be a small amount. Our worthy claimants are in need. Many of them have nothing to look to but the small amount that they receive from the Board. Will you not, as a whole, come to our relief? We report as follows:

Hattiesburg District—	
Heidelberg and Vossburg	$33.00
New Augusta	40.00
Ellisville	61.00
Sanford	5.00
Estabutchie	25.00
Taylorsville	48.00
Sumrall	35.00
Main Street, Hattiesburg	50.00
Mount Olive	35.00
Lucedale	25.00
Pachuta	25.00
Broad Street, Hattiesburg	39.50
Magee	30.00
Collins	40.00
Leakesville	10.00
Seminary	15.00
Total	$516.50
Meridian District—	
East End, Meridian	$55.00
Fifth Street, Meridian	49.50
Shubuta	99.00
South Side, Meridian	18.00
Bucatunna	46.00
Total	$267.50
Newton District—	
Main Street, Laurel	$133.00
Rose Hill	40.00
Trenton	30.00
Morton and Pelahatchie	66.00
Kingston	8.00
Walnut Grove	6.00
Decatur	20.00
Fifth Street, Laurel	25.00
Forest	20.00
Raleigh	3.75
Harperville	8.00
Philadelphia	80.00
Chunkey	11.00
Total	$450.00
Jackson District—	
Flora	$13.00
Jackson Circuit	4.00
Pluola	21.00
Brandon	50.00
Yazoo City	87.50
Terry	35.00
Madison	20.00
Fannin	5.00
Total	$235.50
Natchez District—	
Meadville	$10.00
Fayette	20.00
Bayou Pierre	15.00
Pearl Street, Natchez	10.00
Liberty	10.00
Washington	8.00
Hamburg	25.00
Total	$98.00
Brookhaven District—	
Magnolia	$110.00
Hazlehurst	111.00
Summit	8.00
McComb	40.00
Osyka	19.00
Wesson	42.00
Silver Creek	20.00
Prentiss	15.00
Monticello	20.00
Total	$385.00
Vicksburg District—	
Washington Street, Vicksburg	$11.25
Silver City	38.00
Rocky Springs	10.00
Crawford Street, Vicksburg	50.00
Satartia	5.75
Anguilla	15.00
Oak Ridge	15.00
Port Gibson	52.50
Edwards	20.00
Bolton	25.00
Total	$242.50
Seashore District—	
Logtown	$70.00
Main Street, Biloxi	40.00
Moss Point	125.00
Columbia	60.00
Ocean Springs	25.00
Carriere	16.00
Pass Christian	8.00
Poplarville	25.00
Escatawpa	18.00
Coalville	21.00
McHenry and Wiggins	15.00
Vancleave	5.00
Twenty-fifth Avenue, Gulfport	160.00
Saucier and Howison	66.00
Scranton	15.00
Total	$669.00
Total received to date for Conference claimants	$2,814.50
Total paid claimants to date	3,033.35

W. L. HIGHTOWER, Treas.

Epworth League

TOPIC FOR SEPT. 12, 1909.

CONNEC[illegible] WITH THE SOURCE OF POWER.

Matt. ix:20-22; Mark, v:25-34; Luke, viii:43-48.

A poor woman, with a long-standing hemorrhage, came into the crowd as Jesus passes through the street and touched the hem of his coat. She was healed. He said, "Daughter, thy faith hath made thee whole."

Many were touching him incidentally and accidently; but only she with her burden of want and her desperate faith elicited healing power from him; hence he said: "Thy faith hath made thee whole." As a matter of course, all understand that it was his divine power that wrought the miracle of healing; but his strong way of putting it, stressed the all-important fact that human faith is the one point of contact between human need and divine help. It is true in the realm above the physical also, as Paul said to the jailer at Philippi. "Believe on the Lord Jesus Christ, and thou shalt be saved." Here is the picture thus presented: Christ is the source of infinite power—man is in extreme need—by faith man touches this source and receives all the power needed.

This grand truth here illustrated by the miracle was restated with peculiar emphasis by our Lord in the upper-room, the night before Calvary: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also: and greater works than these shall he do." Human frailty by faith touches the divine, and at once becomes in its sphere, omnipotent.

Another fact is stressed by the miracle: Only frailty is ready or at all liable to make the touch of faith. Many strong and self-reliant ones in that crowded street were pressing against the Christ. The disciples called attention to that fact (Luke viii:45). Only this frail, disease-weakened, timid one; made the faith-touch, the only real touch, and felt in her [illegible] the thrill of omnipotence. It was Paul who, out of a wealth of experience and thoughtfulness and under inspiration said: "My power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong." II. Cor. xii:9-10.

Our Lord, under the shadow of Calvary, said: "Be of good cheer, I have overcome the world." John, in his First Epistle adds this explanation. "This is the victory that overcometh the world, even our faith." The great Dr. Cuyler further explains: "Admit Christ into your soul, and with him comes power. You admit that you have been wretchedly weak on a thousand critical occasions in your past life. You promised yourself that you would never yield to certain temptations and commit certain sins and follies; but you did, and your life is strewed with broken resolutions. Be done with this, and be done with leaning on a brittle reed. Jesus Christ offers to strengthen you with might in the inner-man by his Spirit dwelling in you. Ah! you say, that is something supernatural. So it is; for Christianity is based on the truth that the Son of God does enter into the human heart, and just as really affects that heart as the bread you eat affects your body. The whole difference between Saul, the bloody bigot, and Paul, the beneficent, unselfish, heroic apostle of benevolence to his fellowmen was that Jesus Christ had entered into him and transformed him and endowed him with a tremendous power to fight the devil, and do mighty deeds of love. This power will come into your soul through the channel of prayer. Try it and see.'"

H. W. FEATHERSTUN.

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REPORT OF OXFORD DISTRICT PARSONAGE COMMITTEE.

To the Oxford District Conference—

Brethren: We, the committee appointed to provide a home for the presiding elder, submit the following, to-wit.:

We believe we have gone over the ground fully, impartially and as rapidly as conditions would justify. We trust that our action will be accepted as an honest effort to settle, in the best possible way, this delicate question.

There were placed in the hands of your committee the Holly Springs District Parsonage property and a fund of some twelve hundred dollars, resulting from the sale of the parsonage of the old Grenada District, with instructions that the proceeds of these two sources be used as, in the judgment of the committee would best subserve the interests of the Oxford District.

The committee was practically unanimous in consenting that Oxford would be the proper place for the location of the property, but could not find a suitable proposition that was within reach. We were unwilling to involve the district in a debt of from fifteen hundred to two thousand dollars without first knowing the sentiment of those who are most concerned.

As far as could be ascertained, not a pastor or other official of the district, either privately or as an officer of the Quarterly Conference, would agree that it would be advisable to contract a debt, under the circumstances.

Finding that we have a desirable property in Holly Springs, which could not be sold except at a sacrifice, and believing that because of railroad connections, social and school advantages, etc., it could still be used to good advantage as a residence for the presiding elder, we therefore agreed upon the following resolutions, to-wit:

First, That the presiding elder be requested to move to Holly Springs and occupy the District Parsonage.

Second, That a sub-committee, to be composed of M. A. Green, L. G. Fant, —. Bradberry and the presiding elder, be appointed to inquire into the condition of the property and to make such expenditures in the way of repairs, furnishings, insurance, etc., as appear to be necessary to the preservation of the property and to the comfort of the presiding elder's family. And that such funds as remain in the hands of the committee, after said bills shall have been paid, shall be placed with the trustees of said property as an emergency fund, to be used at such time and in such manner as said trustees may deem advisable.

Third, That the aforesaid sub-committee be required to report the disposition of all funds, condition of property, etc., to the next District Conference, as a part of this report.

Fourth, That in order to obviate the confusion that will result from having the district take its name from a place other than the official residence of the presiding elder, we respectfully petition the Bishop and his cabinet to change the name from the Oxford, to that of the Holly Springs District.

J. G. McGOWEN,
L. G. FANT,
J. E. DE LOACH,
A. R. BOGARD,
Committee.

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 255 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

EFFECT OF THE SPOKEN WORD.

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REV. H. G. HAWKINS, A.B., Pres.

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COLDWATER AND LOVE.

Dear Dr. Boswell: We are now far advanced in the fourth quarter, our third Quarterly Conference being held July 12. The charge is in a prosperous condition as far as I am able to judge. Advances have been made along all lines. We have a larger attendance in Sunday School, and are doing more efficient work than ever before. Three missionary societies are active, and an Epworth League is living.

The recent District Conference was a great blessing to the town. From the first to the last of the five days, there was not a dull service. The preaching was of high order, convincing in logic and deeply spiritual. It was a Conference with all the features of a genuine revival.

On Wednesday before the second Sunday in July, Brother W. M. Young came to assist us in a revival meeting. He was already in high favor with the people, as the charge never had a more popular presiding elder than he. For seven days he preached the gospel in that way that edified the active Christian, stimulated the backslider, and stirred the conscience of the ungodly. While he was tender and sympathetic in dealing with the sinner, he was uncompromising and fearless in his condemnation of sin. With his qualifications of presiding elder, he has united the elements of the true evangelist. Another appointment called him away Wednesday, and Brother S. L. Pope, Senatobia's popular pastor, came and remained two days. The change of preachers caused no break in the interest of the meeting. Brother Pope's sermons were strong presentations of gospel truth, directed to the heart of the sinner. His sermon on "The Sin Against the Holy Ghost," made a profound impression.

While there were but three accessions to the church on profession of faith, in some respects, it was the greatest meeting that has been held here in many years.

On Wednesday before the first Sunday in August, Brother L. P. Wasson, of Arcola, came to assist us at Love. During the course of the meeting he preached a series of strong revival sermons that resulted in strengthening the faith of the Christians, reclaiming backsliders and adding three to the church on profession of faith. He is deeply spiritual, yet bold and fearless in dealing with sin. While he is a young man he easily takes his place among the best preachers of the Conference.

We give God the praise for all that has been accomplished.

V. C. CURTIS, P. C.

Coldwater, Miss.

We desire to state to the readers of the New Orleans Christian Advocate that after having made a very careful investigation of COCA-COLA, we have concluded to accept its advertising.

We find by consulting the most eminent authorities that COCA-COLA does not contain in the minutest proportions either cocaine, morphine, or any other narcotics, that it is not injurious to health, but is refreshing and invigorating in its physiological effects.

COCA-COLA contains about the same amount of alcohol as is found in a vanilla ice cream soda, or in a glass of ordinary soda water. The infinitesimal amount of alcohol in COCA-COLA is derived from the flavorings used.

It contains caffeine in less quantity than is found in a cup of strong coffee and about the same quantity as is usually found in tea, but it is absolutely free from the tannic acid found both in coffee and tea.

Notwithstanding the absolutely innocent character of COCA-COLA, competitors have encouraged and paid for circulations of false and injurious statements concerning the article, thereby leading many sincere persons to a false impression of the component parts of this really meritorious beverage.

In the interest of truth and of justice, complete information will be supplied either by The COCA-COLA Company, Atlanta, Ga., or by ourselves, giving analysis of the article by leading chemists of the United States and statements from prominent physiologists as to the physiological action of COCA-COLA. The COCA-COLA Company are willing, if so desired, to pay the expense of scientific investigation of the effects of COCA-COLA, by any church, body, or temperance organization, or by any combination of religious publications, which desire to know the truth and to publish it.

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Its boys enter the leading Colleges and Universities on our certificate. Ideal location in the mountains. Instruction thorough. Discipline careful. All the comforts of life. Send for catalogue. W. D. Mooney, Harriman, Tenn.

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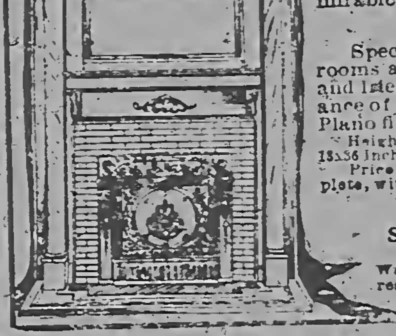

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Height, 7 feet 2 inches. Tile opening, 42x39 inches. Mirror, 18x36 inches, beveled. Profile, 4 inches. Columns, 4 inches.

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Biliousness.	Biliousness.	Biliousness.
Constipation.	Constipation.	Constipation.
Ayer's Pills.	Ayer's Pills.	Ayer's Pills.
Sugar-coated.	Sugar-coated.	Sugar-coated.
Easy to take.	Easy to take.	Easy to take.
Don't forget.	Don't forget.	Don't forget.

If your doctor says this is all right, then say it over and over again. J. C. Ayer Co., Lowell, Mass.

SCHOOLS FOR CHINA.

The new age that is fast coming in China is threatening the very life of the old moral system of this land. The preservation of all that is good and true in Confucianism and in China's past is bound up with the success of Christian education. It is this influence only that can save China's past and that can make sure her future. The school works so silently, invisibly, that we often fail to appreciate its real value. But it is in the schools to-day that the men are being molded who will mold the future of China. The educated men, in the long run, dominate a land—hence the importance of the character of the education. To live in China, as elsewhere, the school must be endowed. We must equip our schools for the work the Lord calls them to do.—D. L. Anderson.

We are made or marred by education. If the gospel is to be accepted, then it is incumbent upon us to make the spiritual welfare of our children, paramount to all other considerations. If the gospel is true, it is hazardous to suffer our children to be educated under influences that are not clearly and emphatically Christian.—President Daniel, Columbia Female College, South Carolina.

There are many "goodly pearls" among the country homes of Mississippi Methodists requiring only a little persistent faithfulness on the part of preachers to put them upon the world's market of appreciation where such values are current. The nation and the church will be greatly profited thereby.—President Betts, Mississippi Conference Training School, Montrose, Miss.

It is better for a child to grow up comparatively ignorant of letters than to have his mind brilliantly cultivated to the injury or ruin of his moral nature. And if one's financial ability is limited to a certain amount, it is better to put the child in a safe school as long as the money lasts than to keep him in an unsafe one for twice as long a time. Indeed, the longer he remains there the worse it is for him, no matter what intellectual cultivation he may receive.—President Lander, Williamston Female College, South Sarolina.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Fourth Round.

Chester—Sept. 4-5, Nov. 15.
Black Hawk—Sept. 11, 12, Nov. 11.
Pickens—Sept. 19, 20, Nov. 18.
West—Sept. 25, 26, Nov. 9.
Durant—Sept. 26, 27, Nov. 12.
Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10, Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

*Prairie	Sept. 5,
*Shannon	Sept. 12,
Palestine, at Palestine	Sept. 18, 19
Buena Vista, at Pleas't Gr.	Sept. 25, 26
Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Bounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

I will spend ten days in the bonnds of the Fulton and New Salem charges on this round, and will give much extra time at several other points. Let the trnstees of every charge be ready to give an intelligent answer to Question 29. One failure will be disappointing. Brethren, see to it that such an answer is given according to law. Every thing in full, and an excess of not less than $1000 on missions, is the least we can afford to report on our finances. The Annual Conference meets at Okolona, in our bounds, Dec. 1.

JAMES H. FELTS, P. E.

MISSISSIPPI CONFERENCE.

Natchez District—Fourth Round.

Fayette, at Fayette	Sept. 12, 13
Wilkinson, at Hopewell	Sept. 25, 26
Hamburg, at Roxie	Oct. 2, 3
Woodville	Oct. 9, 10
Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at ——	Oct. 23, 24
Barlow, at ——	Oct. 30, 31
Caseyville, at ———	Nov. 6, 7
Bayou Pierre, at ——	Nov. 8,
Meadville, at ——	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W FEATHERSTUN, P. E.
Gloster, Miss.

Brookhaven District—Fourth Round.

Wesson	Sept. 19, 20
La Branch and Fernwood, at Fernwood	Sept. 25, 26
McComb, Centenary	Sept. 26, 27
Tonisaw, at Sartins	Oct. 2, 3
Pearlhaven, at Mallilou	Oct. 9, 10
Brookhaven	Oct. 10, 11
N. Wesson, at Beauregard	Oct. 16,
Hazlehurst	Oct. 17, 18
Gallman, at Gallman	Oct. 23, 24
Crystal Springs	Oct. 24, 25
Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Silver City, at S. C.	Sept. 12,
Utica, at Utica	Sept. 25, 26
Hermanville, at Carpenter	Oct. 2, 3
Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

Sunflower Camp Meeting will be held at Richey, Sept. 17-24.

To close the year creditably, a great task is before us. Let's all be diligent.

G. H. GALLOWAY, P. E.

LOUISIANA CONFERENCE.

Crowley District—Fourth Round.

Jennings	Sept. 4, 5
Lafayette	Sept. 11, 12
Franklin	Sept. 12, 13
Bell City	Sept. 18, 19
Lake Arthur	Sept. 19, 20
Crowley	Sept. 25, 26
Eunice	Oct. 2, 3
French Mission, at Lydia	Oct. 6,
New Iberia	Oct. 9, 10
Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

Special attention is called to questions 14, 16 and 29.

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UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of $10. The monthly payment is $6. This is for a $400 piano. Write for particulars—how to save $108 on your purchase.

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INCORPORATED.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obsth ate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johns on's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle a a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

JEWEL BARBER SHOP
JOHN SCHNEIDER, Prop.

Hair Cutting, Twenty-five Cents.
604 Gravier Street, New Orleans,
Opposite Canal-Louisiana Bank.

THE PASSING OF ALCOHOL IN MEDICINE.

Prof. Wientrand, M. D., of Wiesbaden, in a recent statement concerning the employment of alcohol in the treatment of the sick, quoted by the news sheet of the German Abstaining Physicians' Society, March, 1909, said that in accordance with the results of the present scientific investigations of alcohol, he had reduced the dietetic use of alcoholic drinks in his department of the city hospital and only prescribed it as a medicine in certain individual cases. Even cases of delirium tremens, which were once thought to require alcohol, were given none. Pneumonia, in which the use of alcohol was once thought to be indispensible, was now treated without it except in occasional instances. Of thirteen pneumonia patients recently treated, twelve recovered completely without alcohol.

Fever patients, who often tolerate alcohol exceptionally well without being intoxicated, are often only put by it in a cheerful mood which deceives the physician in regard to the seriousness of their condition. So also with tuberculosis. Formerly, in certain sanatoria for consumptives a half-pint of brandy a day was prescribed in order to increase the weight. But this increase is now secured by systematic feeding, without the regular use of alcohol. Such use of alcohol is also an unwise practice for other reasons. The patient, after his discharge, carries his good or bad hygienic practices to the family. Hence many patients who are cured in the hospital after a long stay during which they receive no alcohol, will go away with the belief that one can live and be well without alcoholic drinks. — *Scientific Temperance Federation.*

PALMER CAMP MEETING.

The Palmer Camp Meeting will be held Sept. 29 to Oct. 2, five days. Some of the best preachers have promised to help in the meeting. All preachers will be welcomed and boarded free of charge. Come to Wortham on the G. & S. I. railroad, and there take hack for camp ground, three and a half miles away.

J. R. SELLS, P. C.

SOUTH MISSISSIPPI COLLEGE.

South Mississippi College, at Hattiesburg, opened Sept. 7th with the largest attendance in its history. Considerable improvement has been made since the close of last session and three members of the faculty have been actively at work in the field all the summer and the prospects of the school are the brighest in its history. The institution offers industrial work by which a large number of young men and women are able to pay about one-half of their expenses. By this means liberal aid is extended to a most worthy class of young people.

THE WOFUL POVERTY IN INDIA.

Except to those who have been in India it is difficult for one to realize the exceeding poverty of the average village Christian. There are thousands of them who, if they are unable to obtain a daily wage of from two to four annas (an anna is equal to two cents), will, with their families, have to forego their evening meal. For many it is a steady fight against starvation for nearly twelve months in the year. At transplanting time and at the reaping there is usually a sufficiency, but for the rest of the year it is a steady contest, not with want, but with actual starvation. The problem of self-support under such circumstances becomes well-nigh insoluble.—The Missionary Review of the World.

For HEADACHE—Hicks' CAPUDINE.
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it 10c., 25c. and 50c. at drug stores.

There are some presiding elders and preachers who have a genius for sending boys and girls to church colleges from their fields of labor. There are some who have a genius for not doing so.—President Kilgo, Trinity College, N. C.

SUPERIOR TO ALL OTHERS FOR STOCK.
Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The death angel visited the home of Mr. and Mrs. R. W. Pepper, June 10, and took from them their precious little jewel, ALICE ELENOR, aged ten months and twenty-four days. Elenor was such a bright, affectionate child—was loved by all who knew her, she caused sunshine wherever she went. Little Elenor, how we miss your smiling face! When we think of the empty chair, our hearts are made to ache, but then we think of the One who doeth all things well, and say, "Thy will be done." Weep not, mother, father, and little brother, and a host of sorrowing relatives, but say, "our loss is heaven's gain, and to-day she stands at the pearly gate waiting for us to come.

ONE WHO LOVED HER.

AUGUST HATTERY CALLIHAM, was born Dec. 1, 1880, and died at the home of his parents, Mr. and Mrs. T. O. Calliham, at Woodside, La., Aug. 9, 1909. He was taken very suddenly and seriously ill about three days before his death; which, while a great shock and loss to his loved ones, came to release him of his suffering. He was the eldest son of his parents and their main assistance and comfort in their declining years. He was affectionate and obedient to parents, kind and friendly to all with whom he came in contact. The writer officiated at his funeral at Woodside Methodist Church, in the presence of the sorrowing loved ones, and a host of friends, and we laid his remains to rest in the Woodside Cemetery. May the God of consolation and grace sustain the sorrowing ones.

A. R. HOFFPAUIR.

MRS. VETTIE LEE, wife of D. E. Evans, and daughter of W. G. and Margaret Rigby, was born April 3rd, 1882, and departed this life July 16, 1909. She joined the M. E. Church, South when she was 10 years of age. Her life on earth was short and beautiful. A visit to the parental home, and one is not surprised at the beautiful life. She was trained up in the way she should go. She and her husband and their three little children had started to her father's. The children went with their father around the field as he had the horse, and she went through because it was not so far, but instead of meeting them at the home of her father and mother here, our Heavenly Father called her to the beautiful home on high, and she disappointed the loved ones here, but has gone to meet their two little children who preceded her to the better home above. We hope there will be no disappointment in the meeting at our Father's home above, but that father, mother and children will all meet there. She was killed by lightning. Dear ones, weep not as those who have no hope, but be ready for that meeting.

M. R. JONES.

De Soto, Miss.

Mrs. LULIE ALEXANDER INGRAM, wife of T. C. Ingram, died at her home in Byhalia, Miss., June 4, 1909, having almost rounded out her three-score and ten years. To many who had known and loved her in the days of Lang Syne, the sad tidings of her death came like a cold pressure upon the heart, bringing with it a realizing sense of personal sorrow and loss. Although Mrs. Ingram had been an invalid for several years and her death might have been expected at any time, still, it came as a surprise to her family and friends. In spite of her feeble health and low nervous state, she was, at all times, cheerful and uncomplaining, poor in spirit, rich in love toward Christ. Adorned with this meek and lowly spirit, she wore in her bosom the "pearl of great price," and rested all her hopes in the promises of God. Refined and chastened by suffering, her daily walk with the Master, permeated and sweetened her life, shedding its divine radiance not only in her home, but in the more extended circle of her outside friends; and she looked forward, not with slavish fear, but with cheerful resignation, to the time when the silver cord should be loosed and the golden bowl broken. She has entered into the Father's house of many mansions, where she waits to welcome her dearest loved one "when life's fitful fever is o'er." Mrs. Ingram was born at the country seat of her father, Robt. B. Alexander, near Holly Springs, Miss., Oct. 7, 1840; was graduated with honor from the Female College, Huntsville, Ala., in 1859. When quite young she joined the M. E. Church, South, of which she was a consistent member to the time of her death. In 1870 she was married to T. C. Ingram, of Byhalia, Miss., where her home was established and her children, Dora, S. E., Tommie, Joe L. and Bessie were born and reared. Mrs. Ingram was a woman of high mental endowments, she had a broad comprehensive mind and might have been conspicuous in literary or professional life, had not circumstances compelled her to other and possibly higher lines of work. For what work is higher or fraught with graver responsibilities than the rearing and training of children? She has given to the world four noble women and one man who survive to mourn her death. We can only say to them, "Children, cherish the example of your sainted mother, and follow her, as she followed the Master."

MRS. A. M. MOORE.

Memphis, Tenn.

SPECIAL NOTICE.

To the Preachers of the North Mississippi Conference—

Dear Brethren: You will note in the proceedings of the Mississippi Methodist Historical Society, held June 7, and published in the New Orleans Christian Advocate, Aug. 12, the following action: "That every pastor in the two Conferences be and is hereby requested to prepare or have prepared for the Society a historical sketch of every church on his work."

"On motion, G. W. Bachman and T. B. Holloman were elected Historical secretaries for the North Mississippi and Mississippi Conferences respectively, and instructed to undertake to carry out the provisions of the foregoing action."

I therefore respectfully request that you, i.e., each pastor, give attention to this at your earliest convenience, and prepare or have prepared by a competent person the desired sketch of each church in your charge. Let this include, according to the best information obtainable from records, tradition or otherwise, locality, date of organization, by whom organized, number and names of charter members, present number of members, value of house of worship, with other items or incidents worthy of record.

This may be done without much trouble or time if properly taken in hand.

Have it typewritten if practicable, otherwise in a neat, legible hand and on one side of the sheet only, ready for filing without transcribing.

Please do this as early as practicable and send to me or hand to me at Conference at the farthest.

The same request is made in reference to District, Quarterly and Church Conference Records for preservation in the archives of the Society. Gather up those that are being thrown aside and lost—even the oldest you can find, and send to me prepaid or hand to me at Conference, that nothing be lost."

I hope each one of you will preserve the Advocate of date above given for future reference.

Let us co-operate in this matter of getting and preserving the history of our great Church in our Conference.

G. W. BACHMAN,
Historical Secretary.

Winona, Miss., Aug. 26, 1909.

EXPERT TESTIMONY ON COCO-COLA.

The readers of this paper will be interested in the following letters from expert chemists who have made careful analyses of COCA-COLA syrup from which the popular temperance drink is prepared. Our object in publishing these letters is to correct an erroneous impression which has been fostered by some of our unscrupulous competitors to the effect that COCA-COLA contains injurious material. We believe that intelligent, fair-minded Christian people everywhere are interested in knowing the truth about COCA-COLA and we feel sure that when they know the truth thew will silence the muck-rakers and scandalmongers. We have numerous letters from professional chemists, but space limits us to giving only a few samples below. If you would like to see others, write for a free copy of a booklet entitled "Government and State Officials' Report on COCA-COLA." Address The Coca-Cola Company, Atlanta, Ga.

University of Texas,
Austin, Texas, January 16th, 1905.

Mr. J. S. Newcomb, Manager, Coca-Cola Bottling Co., San Antonio, Tex.:

Dear Sir: In accordance with your request of the 12th instant, I secured in the open market a quart of COCA-COLA syrup and carefully analyzed same for the presence of cocaine. The sample contained no cocaine.

Yours truly,
O. H. PALM,
Asst. Chemist to the University of Texas.

REPORT OF GEORGIA CHEMIST.

I have purchased in the open market, a sample of COCA-COLA syrup, and submitted same to chemical analysis. I find therein no trace of the alkaloid cocaine, for which I made special search, and nothing of a nature any more injurous than would be derived from drinking an ordinary cup of tea or coffee.

Yours truly,
JNO. M. McCANDLESS,
State Chemist of Georgia.

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Sunflower Camp Meeting, Richey, Miss., Sept. 17-21.

Palmer Creek Meeting, near Wortham, Miss., Sept. 26-Oct. 2.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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A woman's beauty is dependent on her health. To keep her beauty, she must keep her health. Sickness and suffering leave their trace, pain leaves its marring imprint. Ladies have come to realize that to be beautiful and attractive they must give attention to physical fitness and health.

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This is a mistaken belief. Nature invariably has a cure for her children's ills. Thousands of women have found permanent relief for their sufferings by using that natural, herbal medicine,—Wine of Cardui. Cardui is a pure, non-intoxicating remedy, specifically for women, which has grown steadily in favor during the past fifty years. Letters pour in every day, expressing the gratitude of the writers, who have been relieved of their misery and restored to health.

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Sunday School

By W. B. Campbell.

LESSON FOR SEPT. 12, 1909.

CLOSE OF PAUL'S THIRD MISSIONARY JOURNEY.

Acts xxi:3-14.

Golden Text: "The will of the Lord be done." Acts xxi:14.

Many writers have pictured the beautiful waters of the Levant, through which St. Paul is now sailing toward the shores of Palestine. Doubtless his thoughts were far away from his surroundings—looking backward in the wake of the vessel, he went over again all the years of toil and cruel persecution, that the gospel had met at the hands of its enemies, and now he was going to face fierce opposition, for nowhere was he, or his past history, better known than in Jerusalem, where at the feet of the famous Gamaliel, he learned the law. No warning of coming danger was needed from loving friends. The Holy Ghost testified to him that everywhere bonds and afflictions awaited him, and while he reflected on the suffering that was sure to attend him, he was not left comfortless, for he that showeth us the things of Christ, was continually showing Paul "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Then he knew of another time when he, that he loved so well, "had steadfastly set his face to go to Jerusalem," where cruel mockings, scourging and even crucifixion awaited him. His ever calm reply to all warnings was, "none of these things move me." Such godly fortitude was not only needed in ancient times, but a like spirit of the love of Christ and trust in God, is needed to-day, at times and places where the minister of Christ is battling against fearful odds, and no murmur is heard. Our heart goes out to the young preacher, who is serving his first charge, at some isolated city mission; doing a work that should not be beneath the strength and power of some doctor of divinity. A general sends his strongest force to protect a point that is threatened by the enemy because of its weakness.

Before a favorable wind, Paul's ship soon came to Tyre, where he found friends that were of comfort to him after the long sojourn among people of other lands. These disciples were ready with their warning that the apostle should not go up to Jerusalem. If we wonder at the repetition of these warnings, and Paul's determination in spite of them, let us remember that when the Lord gave Paul a command, there was no misunderstanding it, for the Lord spoke to his servant face to face in the clearest of visions. Paul knew of the will of God concerning him, he knew there yet remained a great work to be done. "Far hence to the Gentiles." The apostle's life was like the journey of a traveler, who at every rough and seeming impossible place in the road, receives proper direction.

Seven days were pleasantly spent with the Christians at Tyre, then the journey was resumed; Paul was accompanied by the whole company of disciples to a place outside of the city where a formal and solemn leave was taken, as they all knelt down by the seashore and offered up a prayer to God. Stopping one day at Ptolemais, Paul and his company came on to Caesarea, where, when they disembarked, they went at once to the house of Philip the evangelist, to whom the Bible student needs no introduction. Philip had four daughters which did prophesy, in this instance, not necessarily meaning foretelling of events, but rather of comfort through the spirit that abided within them. A climax in the warning to Paul came in the person of Agabus, the same that came to Antioch from Jerusalem, and prophesied of future dearth in the land; he, it was, that came to show Paul, that at Jerusalem, he would be imprisoned and bound, showing him by binding himself with Paul's girdle. Then all the assembled company began to persuade and beseech Paul not to go into certain danger.

Such affection and consideration was too much for Paul's loving spirit; in the anguish of his soul he cried out: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus." We know he was speaking the truth, and they that were with him, knew it, for they ceased persuading, saying: "The will of the Lord be done."

Not long after that, the journey by land to the City of David began. The Holy Ghost was leading Paul, and Agabus was not sent to tell Paul not to go, but to tell him what awaited him there, in that he might be prepared. Paul was prepared, he was always so, for Jesus kept him so. Jesus even came to him there when he was in deepest trouble; when Paul most needed Jesus, he was there.

All that will live godly in Christ Jesus must suffer persecution, it will come in some form, but come it will. We love Paul the more we know of what he suffered for Jesus's sake, for we know how he loved his Lord, and we love him for that too. The life of Christ is reflected in Paul, and we can have the same reflection in us. The time may come when the same loyalty to Christ must be in us; at the same time let our endeavor be as was Paul's, "The will of the Lord be done."

FROM DR. J. A. PARKER.

Mr. Editor: Since arriving here, at the home of my son, July 14, I have been as busy as possible trying to build up for the final work of the Conference year. While not much given to boasting, I do sometimes compare myself with "Simon, the son of Jonas," who had a great turn for the art piscatorial. However, with this great fondness for the rod and line, not a volt of energy has been wasted on that sport, but all has been used for recuperating purposes. This care and good living have had a very good effect, and I expect to leave the coast about Sept. 1 in a much-improved condition.

My eyes, though somewhat improved, still have that dark spot in the center of the line of vision, shutting out the word while trying to read. In that regard there has been no appreciable improvement. During my sojourn here, it is said the weather has been hotter than ever before known on this coast. At this writing the weather has cleared up—after twenty hours of storm—and a stiff breeze is blowing in from the sea, making ideal weather. One more week in such weather, will, I hope, count for much, to me at least.

This is the second time in fifty-two years that two months have gone by without preaching. It has been several months since I have read a verse in my Bible—or any other book, and the hope of ever again being able to read is most feeble.

The cherished aspirations of the last few years seem now blighted, and I may fail to fill out my longed for half-century in the regular itinerant work.

Forty-nine times I have been ordered out by our Bishops to different places and duties, and still pray for at least one more assignment.

I thank the brethren for many expressions of sympathy.

J. A. PARKER.

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METHODISM AND THE UNFORTUNATE.

Our Savior's interpretation of the religious life was in terms of love expressed in deeds of mercy to the unfortunate. Much of his time was employed in healing the sick, restoring sight to the blind; making the lame to walk, the dumb to speak and the deaf to hear. To the rich young ruler who sought eternal life, he said, "Sell all thou hast, give to the poor, and come follow me," and that, after the ruler had met the full requirement of the moral law. The reply to the lawyer's question: "Who is my neighbor?" is the parable of the good Samaritan. "This do and thou shalt live." Lazarus, the sore afflicted beggar, is pictured "in Abraham's bosom," while the rich man, who ignored his appeals for help while on earth, is found "in torments." "He that loseth his life," in deeds of mercy and kindness, "will find it." "Give, and it shall be given unto you." "Whosoever shall give even a cup of cold water in my name shall not lose his reward." By these and many other deeds and words of Our Lord we see the great emphasis he laid on the benevolent, humanitarian side of the religious life.

Considering how the unfortunate man or woman appealed to our Lord, we can but feel the destitute, homeless and unprotected child must have had large claims upon his sympathy and affection. A man were in better condition "drowned in the depth of the sea" than "to offend against one of these little ones." "Their angel faces do always behold the face of your Father, who is in heaven." "It is the will of your Father who is in heaven that not one of these little ones should perish." "Of such is the kingdom of heaven." Then surely no cause can be closer to the heart of the Master than the care of the homeless "little ones" of our country. Yet the great, wealthy Southern Methodist Church has made but a poor showing in this noble work. We have left it to unsanctified hands to perform. People of no denomination, and of the great Roman Catholic Church, and even of the Jewish religion, have been doing the greater part of this work.

The Southern Methodist Church, with 1,700,000 members, are operating thirteen orphanages, with 1,300 inmates, requiring 1,300 members of our church to care for one homeless child. In Louisiana we have but one orphanage, struggling with a crushing debt of $14,000, now caring for thirty-five children. In the city of New Orleans, alone, the Roman Catholic Church housed, fed and clothed 1580 orphans last year, 280 more than the entire Southern Methodist Church altogether, and 1,560 more than we in the entire State did the same year. Besides this, the Catholics cared for over 1,000 aged and infirm, while we have done nothing in that direction, and gave very inadequate support to the worn-out soldiers of the cross, and their widows and orphans.

James' conception of religion, "to visit the fatherless and widows in their affliction," is at least an important side of Christianity. And the church that does this kind of work is building her temples upon an indestructible foundation.

We appeal to Methodists to care for their orphans, and feel that the present time calls for their largest gifts.

ROBT. W. VAUGHAN.

Ruston, La.

A FAREWELL RECEPTION.

Miss Hallie Buie, who will soon go as a missionary to Korea, was tendered a most cordial greeting and delightful reception at the Methodist Church Wednesday afternoon by the members of the Ladies' Memorial Society of the church. One feature of the occasion took the form of a novelty shower, many appropriate gifts consisting of snowy linen, beautiful toilet articles, silverware and liberal contributions of cash, being showered upon the guest of honor at the prompting of loving, sympathetic hearts.

At the weekly prayer-meeting service Wednesday night Miss Bule delivered a short address, during which she recited with touching faith and sincerity of manner the call to duty by her Heavenly Master, which had led her to consecrate herself to the mission work in foreign fields.

Miss Buie will leave for California in a few days and after spending a short time with her brother, who is a Methodist minister in that State, expects to sail from San Francisco about Sept. 8 for Korea. As is known to many, She is a daughter of Mr. Prentiss Buie, of Caseyville, and a sister of Dr. E. H. Buie, of Brookhaven. She is an alumna of Whitworth College, and has spent the past two years in the Scarritt Bible and Training School at Kansas City, making special preparation for her chosen work. The good wishes and godspeeds of many friends and Christian hearts will follow her as she goes a stranger to a strange, far-away land for her Master's sake.

The above is clipped from the Brookhaven Leader and will be of interest to the Mississippi Conference, whose heartfelt prayers follow this dear young daughter as she takes her journey to her far-away field of labor. Korea will be nearer and dearer because of this living link.

Many other auxiliaries besides the one at Brookhaven have given substantial proof of their affectionate interest in Miss Buie. Her own home church has been deeply stirred by her going, and is planning large things for her support.

During a recent visit to Hattiesburg Miss Buie was the recipient of many love tokens, and Vicksburg, Natchez, Meridian, Shubuta and other places have supplied something for her future comfort and happiness.

God has greatly honored us in setting apart this young woman from our midst for his service, and we must put back of her our loving interest and hearty support. May her going be a call to each woman of the Mississippi Conference to more consecrated zeal for his service.

MRS. BESSIE W. LIPSCOMB.

THE MISSISSIPPI DELTA.

By Rev. R. A. Meek.

The Yazoo basin of the Mississippi River, commonly called the Mississippi Delta, is one of the most inviting and promising fields of labor open to Southern Methodism. As a place for aggressive mission work, it justly claims attention and challenges the evangelical enterprise of the Church.

This great valley has perhaps an average width of fifty miles east and west, and beginning at Vicksburg, extends northward a distance of 225 miles to the Tennessee line. It embraces in whole or in part eighteen of the western counties of Mississippi, and has an area of 6,600 square miles. The fertility of its soil compares favorably with the richest agricultural sections of the globe, not even being surpassed by the famous valley of the Nile.

Twenty-five years ago this territory was largely a wilderness. The settlements were scattered, there were no railroads, and the percentage of land in cultivation was very small. But the progress made within the past two and a half decades has been phenomenal. There are now more than 1,000 miles of railroad in operation, and in 1902 the assessment rolls showed taxable property (not including the railway assessments) aggregating $42,000,000, an increase of sixty per cent in less than twenty years. During the same period the banking capital of the Delta increased from $350,000 to $2,300,000, and the population from 95,000 in 1880 to 196,000 in 1900.

Here are located some of the largest cotton plantations in the world, many of them having in one tract several thousand acres in cultivation. The exact figures are not at hand, but it is probable that the Delta produces annually not less than 500,000 bales of cotton. Nor is the productiveness of the soil limited to the fleecy staple, but it grows with equal responsiveness corn, vegetables, and almost every other variety of farm product.

The population is unusually cosmopolitan for a section of the South east of the Mississippi River. In many places the Italians are sufficiently numerous to have separate public schools, and are likely to be more plentiful in the near future. There are many Jews, a sprinkling of Greeks, Syrians and Germans, and a good many Chinamen. Of the last named I am told there are 200 engaged in the mercantile business in and around Greenville alone.

But the negroes constitute by far the largest part of our citizenship. Indeed, the Mississippi Delta may be said to be the black man's paradise. He is highly appreciated as a laborer, and here he thrives, accumulates, and enjoys the fruits of his toil to an extent almost unparalleled. In the town of Greenville, where there are 6,000 of them, they have their own doctors, lawyers, stores, banks and newspapers. Hundreds of them own their homes, and some of them possess considerable means.

The white Americans inhabiting this territory are in the main an unusually high class, socially and intellectually. They read, travel and keep well informed. Those in the country are not less refined and intelligent than those in the towns, and the smaller places require as high an order of ministerial service as the larger ones. This makes the matter of pulpit supply a somewhat perplexing problem.

As a field for religious work, the Delta presents many grave difficulties. A few of them may be mentioned:

1. The tides of worldliness are unusually strong. As in most places where money is easily made, the people are disposed to luxurious living. The mania for speculation, various forms of Sabbath desecration, and all of the questionable amusements are widely prevalent.

2. Immigration also operates strongly against the development of the work. The population is shifting, and in many places a strong Church is scarcely built up before the people begin to move away and disintegration sets in. The material coming in to take the place of this outflow has to be worked up and interested before it can be utilized. This presents a laborious and never-ceasing task.

3. Another serious hindrance to success is what may be termed an absentee landlordism. Many families owning thousands of acres of land here live in Memphis, New Orleans and the North. This weakens us much in numbers and more in the matter of ministerial support.

The religious history of this section is chiefly the history of the operations of the Methodist Church. Here, as nearly everywhere else in the South, the followers of Wesley were the pioneers. And for many years, when the field was largely an unattractive wilderness, when there were no facilities for transportation, when the mud and deadly malaria everywhere held sway, there were none to share their toils, and the fellowship of their sufferings. Here they wrought with apostolic spirit, and here a number of them fell at duty's post with a note of triumph upon their lips.

Nor was their sacrifice in vain. The splendid service which they rendered has strongly entrenched Methodism in this field. A considerable portion of the Delta is within the bounds of the Mississippi Conference, but in our part of it lies the whole of the Greenville District and three-fourths of the Winona District. We have in this territory thirty-two pastoral charges, nearly a quarter of a million dollars worth of church property, and a membership approximating 5000.

The present situation may be briefly summarized as follows: The Methodist Church is largely in the ascendancy and in the main holds the field, but the other churches are putting forth vigorous efforts to secure a foothold. The era of unchallenged supremacy has passed, and one of fierce denominational competition is now on. The Baptists are spending missionary money freely to establish themselves here, the Episcopalians, Presbyterians and Campbellites are active, and even the Roman Catholic Church is conducting missions and exhibiting an earnest spirit of propagandism. Henceforth we must be wide awake and aggressively evangelical if we are to preserve in this field what has been bequeathed to us by our heroic predecessors, and build worthily upon the broad foundation which they laid.

Of a splendid future for the Mississippi Delta there can be no doubt. If the invasion of the Mexican boll weevil, now beginning, shall result in breaking up the large plantations which exist here and in cheapening the price of lands, this territory will no doubt rapidly become the home of a large and thrifty white population. Such an incoming tide of immigration will bring to our Delta Methodism a great responsibility and an inspiring opportunity. If, on the other hand, the present plantation system of agriculture should continue, the development of the country will doubtless, notwithstanding, go steadily on. As yet perhaps not more than 50 per cent of it is in a state of cultivation. New railroads will be constructed, new settlements will be made, and new villages spring up. Into these new fields Methodism must be swift to enter. It is in reaching and planting the church in such localities that we so urgently need the assistance of our Mission and Church Extension Boards. There are at present in the Greenville District alone fifteen preaching places without a house of worship, to say nothing of other parts of the Delta. The denomination which first reaches a new community and builds a church secures a position of vantage from which it is well nigh impossible to dislodge it.

It is never altogether safe to essay the role of a prophet, but I venture to predict that if Methodism succeeds in measuring fully up to the magnificent opportunity which here lies out before her, and keeps pace with the development of this marvelous valley, forty or fifty years hence she will have here a domain which will pay more into the treasury of the church than any other of equal area in the entire connection. Shall we prove equal to the task, or let others take from us our patrimony and crown? The future soon will tell.—Board of Church Extension, Annual Report.

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, SEPT. 16, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 35

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2797.

Glances at the World.

What are we coming to? Away up in Minnesota, where morals and good order are supposed to rule, a Sunday base ball game (professional) was preceded by a sermon, the preacher being, according to the press dispatch, Rev. G. L. Morrill, denomination not named. This was in Minneapolis. The following sentence in the sermon was reported: "The West," said Mr. Morrill, "is never content to be behind the East in any progressive movement and will not take a back seat when base ball religious services be considered. For myself, I do not usually attend Sunday games, because I go every other day in the week, but there is no reason why others than myself should not enjoy the sport. 'Live and let live' is a pretty good motto, and I believe that this crowd is largely made up of men who have but this one weekly chance to see the Minneapolis club fight for the pennant. I believe the only sin of Sunday base ball is for the home team to lose, so I say to the Minneapolis boys, 'Go in and climb a notch toward the flag.'" That preacher has a strange conception of the holy Sabbath and his obligation to wayward men. We have not language strong enough to express our condemnation of the preacher, evangelical or other, who thus puts himself in opposition to God's law of the Holy Sabbath. Such a preacher is obliged to break down his influence as a winner of souls.

* * *

Can anybody tell why it is that Roman Catholic Archbishops, Bishops and often the lower order of the clergy, are met on their visits, official and otherwise, with such demonstrations as are wholly inconsistent with the spirit of the mission of a gospel minister? Why are they met, as is sometimes the case, with the paraphernalia of war, drums, musical instruments and guns? That the faithful should not only respect, but honor and obey their spiritual guides, is all right. They are entitled to it by virtue of their office, but to hail them as heroes, or princes of the world, is not according to the gospel. Last week, at Estherwood, La., three priests were met at the depot on their arrival by six hundred people, and received "a salute of twenty-one guns." This is honor such as is paid in American life only to soldiers of distinction—generals, or some hero. As far as we know, Roman Catholics are the only Christians in the world that meet and greet their spiritual advisers with the weapons of carnal warfare. We see in this a recognition of the temporal power of the Pope as well as his spiritual leadership of the Church. Else why pay civic, or military honors to the Pope's representatives? Do the priests drill their men and boys in military tactics? Is that question out of place?

* * *

A short time since it was reported that Mr. Taft, president of the United States, visited a barber shop on the Sabbath, and "had his hair cut," in a State where such secular work is in violation of the Sabbath law. Of course, the "Puritans" were greatly shocked. Mr. Taft should not have done it. If he has no scruples, or convictions in regard to the sanctity of the day, he should have respected public sentiment and obeyed the law. Rather, he should not have forced the barber to violate the law. Secular editors who "fear not God nor regard man," though not openly approving Mr. Taft's conduct, are swift to ridicule the people who condemn him. Some may say: this was Mr. Taft's private business—"to his own Master he stands or falls." So be it. But what about gathering around him his ministers of state, and holding an all-day cabinet meeting on the Sabbath? That was public business, and Mr. Taft cannot plead an emergency. There is no emergency. Congress is not in session, and the whole country is at rest. We were not among those who condemned Mr. Taft because of his Unitarian principles, but when we see the principles of our Christian civilization set aside and despised by the President of the United States, we feel bound to lift our voice, though ever so feeble, in protest. President Taft's disregard of the Sabbath will go far towards demoralizing the people.

* * *

Governor Haskell, of Oklahoma, is sincerely desirous of enforcing the prohibition law of the State, but, like other officers, he meets with difficulties. He charges what everybody knows to be true, that one of the greatest hindrances to the execution of the law is the aid which the United States government gives to the violation of the law—the law enacted, not by the State, but by the Congress of the United States. The Governor has addressed a letter on the subject to President Taft, which letter is accompanied by a petition signed by 2,000 citizens. In his letter to Mr. Taft, the Goverenor charges the Federal Government "with giving aid to violators of the prohibition law in Oklahoma, first by allowing liquor advertisements to be sent through the mails; second, by not conforming to the law in issuing liquor licenses, and, third, through the abuse of the protection of interstate commerce." The citizens, in their petition, say: "We appeal to you on all three questions above stated for such favorable consideration as you may deem to be within your lawful power at this time; and in case your authority be not now legally complete, we appeal to you to recommend at the coming session of Congress the enactment of such additional legislation as may be necessary to give complete relief on all three propositions to the end that the United States Government may at least cease to give aid and assistance to those who would violate the laws of this or any other prohibition State or district." The next Congress will evidently have to answer to the people if it fails to give relief from interstate exactions, and the issuance of Federal tax receipts in prohibition territory.

* * *

We cannot imagine how we would feel sitting down to a $25 dinner. As we expect no such fortune to come to us, we shall spend no time in getting ready for it. But what of our friends, the Jeffersonian Democrats of Mississippi, headed by Governor Noel, who has all along led "the simple life?" It is given out that a banquet will be provided on the occasion of Mr. Taft's visit to Jackson on Nov. 1, and that applications are now being received by the secretary of the entertainment committee for seats at the table, the price demanded being $25 per plate. That is a steep figure for oyster soup, or the regulation "consomme," with a few other things, the liquid refreshments, save cold water and buttermilk, being left out (Mississippi being a prohibition State, and the Governor, who, we presume, will be master of ceremonies, being a stanch prohibitionist). Of course, the raising of revenue is not the object of the heavy charge, but to keep away a crowd—especially the crowd that usually fills space—and their mouths, when refreshments are free. But we dare say the table will be filled. Some will sit down to that banquet, after producing the $25, who will not have paid the last month's grocery bill. Such is human nature! Let those who will, pay the price. They will never have another opportunity to sit down to dinner with the President of the United States.

* * *

Ex-Governor Folk, of Missouri, one of the great men of the country, always on the right side of moral questions, standing with such men as Senator Dolliver, Governor Comer of Alabama, and others that might be named, recently delivered an address to 3,000 persons at Bristol, Tenn.-Va. The dispatch does not state the title of his speech. The extracts given indicate that good citizenship was the burden of his theme. He laid the blame for misgovernment, or bad government, at the door of "honest voters," charging them with "inactivity." In the course of his remarks he said: "If the honest voters in the badly-governed cities would assert themselves they could have a local government of which they could justly be proud. In the worst governed cities the good citizens are deplorably passive. In such cases the vicious are always active, and in this way run things as they please." What Mr. Folk says is largely true. But before every honest man can take part in the preliminary work, some things in the primary law must be eliminated. Everyone taking part in a primary election virtually promises, and in some cases is formally made to declare his purpose to "vote for the nominee." It requires an extreme partisan to do that. We do not see how a good man can vote for a man known to be corrupt. This he is obliged to do if he goes into the primary, and a corrupt man secures the nomination. In some instances none but bad men either come forward, or are put forward, and the good citizens can do nothing. The bad elements hold the machine and manage it to suit themselves. And, as a rule, when an independent candidate comes out, there are enough "bosses" and "machine" men to beat him. In a non-partisan election the good elements combine—as in a prohibition contest—but in party elections too many good men think more of the party than they do of putting clean men in office. Maybe, the tide will turn some of these days. We hope so.

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OUR EDUCATIONAL SITUATION.

By Dr. J. A. Rice.

V.

We have seen that any adequate conception of education makes an imperative call for religion as an indispensable factor in the educational process.

This call is reinforced by the fact that the dominant educational ideals of peoples have determined their places in history and that the dominant religious faith has largely determined their educational ideals. A glance at China will remind us that her religion is essentially ancestor worship, which glorifies the past, teaching that whatever has been is right. All her education, therefore, is an effort to master the past by developing memory, and the result is universal stagnation. Meanwhile, in Japan, this same ancestor-worship, touched by the modern spirit, has taken the form of aggressive patriotism, and to be a soldier and die for his country is therefore the goal of every youthful ambition and training, with the well known result of making her master of the Orient. In India absorption into Nirvana is the end of all religious aspirations, and the young are trained to a dreamy ease in their several castes. Hence, a stratified people given over to a negative subjectivity. Persia's dualism sought to line up every man on the side of light against darkness, and therefore to develop only moral judgments for sharp discrimination and physical strength for war, to the neglect of all else. The result was a race of high moral ideals, strong martial spirit, but without sufficient moral and intellectual force to endure. The caste spirit in ancient Egypt produced a priest-craft that made large contributions to civilization, but planted seed of disintegration and decay that finally blighted all her educational work, and wiped her off the face of the earth. In Sparta the God of War ruled supreme, fighting was the religion of the people, and the making of soldiers was their chief effort and achievement. Athens worshiped the beautiful and set the standard in certain forms of art for all time, but training that is only aesthetic cannot produce either intellectual or moral power sufficient to guarantee survival in the bitter struggle for existence, and she went to pieces on the moral side. In Rome, the glory of the state was the religion of all, and practical training for service to the state was their only national purpose. But mere practical training does not reach the lower deeps of life, does not even seek to make more than good machines for immediate use, and cannot, therefore, liberate the latent energies of the soul and bring them to the highest manhood. The secular makes no appeal to the infinite in man. National disaster was, therefore, inevitable. In Mohammedan lands, the religion of the will produces a discipline which organized heterogeneous tribes into a powerful people, making them the impersonation of force, but lacking the ethical and spiritual, their end is even now in sight.

Coming to later times, education in France had so suffered from effete religion that in 1600 Henry IV. reorganized the University of Paris, and so, first in modern times, brought the state into the field of higher education. This was the beginning of a formal protest against ecclesiasticism which, later, helped on the horrors of the Revolution, and later still led the world in throwing the Bible out of the schools. The same trend of things in England, which promised like results, was thwarted by the Wesleyan revival. Had Voltaire been a Wesley, there might have been no French Revolution—no Napoleon—no Louisiana Purchase, and a far different history of Europe and America during the last century and a half.

During all these ancient and modern revolutions and evolutions there has been a despised people wandering over the face of the earth—homeless, friendless, holding themselves holy, worshiping one holy and righteous God, basing all the education of their children upon his revelations recorded in a Holy Book, making religion the center of all their society. What but this religious training preserves the Jews alone, of all the nations they touched, to tell the story, and gives them an abiding place among men.

Even the modern conceptions of education and the most approved pedagogical principles are but the working out of the spirit and methods of Jesus and the legitimate expression of Christianity.

So that the relation of education and religion in America is of tremendous moment to every American. It is not education that is to solve our complex problems, but the right kind of education. With all our boastings, our only progress since Pericles has been on the religious rather than on the culture side, for the masses of to-day are even below those of his day in intelligence. If we are so unwise as to shift the emphasis from the religious to the intellectual, none can be so bold as to guess what a thousand years may bring forth. If history teaches anything, it establishes the primacy of religion not only in education, but in social, economic and industrial life as well. Even the present reign of homicide is traceable to the religious unrest abroad in the land. For back of all our homes—back of all our institutions, laws and customs—back of all our reasoning—back of all our strenuous oral endeavors—back of all our earnest social service—back of everything that is worth knowing—of everything that, in the long run is worth doing, is this universal, all-powerful religious instinct. Not more education, therefore, but more religious education, and education that is more religious, is the pressing need of the hour.

Nor is it enough to claim that the home and the church provide the religious training, while the mission of the school is to the intellect, and, in a measure, to the morals. For the soul cannot be thus cut up and dealt with in sections. It is one, and whatever affects a part of its life, affects all. Besides, the student is largely away from these influences in a separate community with distinct traditions and customs, and if reached at all, must be reached by the college.

Since the most fundamental phase of education is religion, the church cannot escape responsibility for the kind of education given, insofar as she is able to influence prevailing types. This is all the more important in view of the fact that the storm and stress period comes during college years. We are only now beginning to feel the momentous importance of this era in the life of our young. Tremendous physical changes are taking place in adolescence, changes in muscular tension, in the temperature of the blood, in all the organs of the body. Along with these physical upheavals there are mental and moral of far-reaching significance. The soul seems then to awaken to a sense of a larger world, of the whole universe indeed. Sex is fully developed, complete selfhood is born. We are hurled helplessly across abysmal chasms and dragged up rugged mountain-slopes to far summits where infinite vistas stretch out in every direction. The whole self is re-selfed, and hence it is a time of intellectual reconstruction. We pass out of the fancies of childhood and a rapid process of disillusionment goes on. It is therefore not uncommon for youth to go to pieces in the terrible struggle of re-adjustment. There is no period in life when a wholesome atmosphere and wise friends are so greatly needed.

This also is the period of conversion. "There is a normal period, somewhere between the innocence of childhood and the fixed habits of maturity, while the person is yet impressionable and has already capacity for spiritual insight, when conversions most frequently occur." "We may safely lay it down as a law, then, that amongst the females there are two tidal waves of religious awakening, at about thirteen and sixteen, followed by a less significant period at eighteen; while among the males the great wave is at about sixteen, preceded by a wavelet at twelve, and followed by a surging up at eighteen or nineteen." (Starbuck.) There is then a rapid drop of the curve down to twenty-five and the per cent. after that is very small. This makes it all the more important that the dominant note in our atmosphere in adolescence be strongly, but wisely, religious.

The church can, therefore, never escape responsibility for the education of the youth of the land. She is the only institution whose peculiar and exclusive business is with religion, and she cannot sever herself from that phase, not only of individual, but of social life. Back of all of our society, back of our commerce and industry, back of all our institutions and enterprises there is somewhere a religious interest, and wherever that interest is to be found the Church must go also.

There are two possible methods of discharging her obligation; one by erecting church halls in conjunction with State and independent colleges and universities, creating and maintaining in them a strongly religious atmosphere, raising the standard of morals and religion so high there as not only to control her own people but to force like ideals upon the whole community. More and more freedom in the classrooms of universities is likely to prevail in America. Indeed there can be no real university without freedom of inquiry, and to this freedom of inquiry Protestantism is irrevocably committed. The only offset to the peril incident to this freedom is in the atmosphere, which is the most powerful factor in university life. The Church is hardly ready yet to venture upon this solution of the problem. Her only other recourse, therefore, is to maintain a sufficient number of strong institutions to do her share of the work and to hold up adequate ideals for all the people.

To be continued.)

A FIELD OR A FORCE—WHICH?

By Rev. T. B. Holloman.

Recently, in conversation with the pastor (not Methodist) of a large congregation, he said: "I wish that my church was a force with which I might work, rather than a field in which I have to dig."

Here is, indeed, a fine discrimination as to the pastor's place in the church, and the breathing of a spirit that every man truly called of God to preach can fully appreciate. While he is willing to spend and to be spent in the interest of the Master, he longs for that co-operation of the church which he realizes is so essential to the greatest success of his work. While leadership is his from the very position which he occupies—he must be instant in season, out of season, and ready for every good word and work—there are many details which require attention beyond his strength, or his wisdom. That graphic picture drawn by the lamented Sam Jones of the pastor in the shafts pulling the membership, while the lash is being vigorously applied, is, alas, too true, often in the history of our churches.

When one takes the Discipline of our own church and notes the many requirements at the hands of the pastor (and too often left for him to struggle with single and alone), he is ready to join with the inspired penman in his query: "Who is sufficient for these things?" This was the question which presented itself to the church in the days of the apostles, and which brought forth Stephen and his six associates.

At a conference not a decade back the presiding Bishop exhorted the pastors to attend upon all the societies within their congregations, from the Junior League and Sunday School up to missionary meetings, great and small; adding that in this way only could he keep in touch with his work. In the course of the same address much stress was laid upon "visiting from house to house," and then some most excellent advice (only such as a wise Bishop could give) on diligence in study, that the young man should show himself a workman that needeth not to be ashamed, rightly dividing the Word. A fine lecture, but who could meet its multitude of suggestions without help at some points?

As I looked upon that class of young ministers as they stood before the chancel and heard them answer affirmatively the questions propounded, I was deeply impressed with the candor with which they replied and the honest purpose within them to meet those obligations. I could but breathe a prayer to the great Head of the Church that he would provide laborers in the various fields to which they might be assigned, to be unto them as Priscilla and Aquilla were unto the great apostle. A Zenas here, and a John Mark there, in all the churches.

"A field to dig in!" What a sense of burden is here expressed! What a cry for relief! "A force with which to work!" What a stirring within him of every power and offering of every energy to the magnifying of the Master, but he was bound with the grave-clothes, which needed to be loosed that he might go.

In this day of multiplication of organizations within the church, this pastor found only a multiplication of duties and no corresponding relief; therefore, he cries out: "O for a force, and not a field!" He must encourage the Sunday school, nurse the young people's society, attend upon "those women" and look after the sick; prepare food convenient for the morning, and for the evening hours, and, most of all, must not forget the collections lest he be counted a laggard in his work.

If it be true that "he is a benefactor who makes two blades of grass to grow were hitherto has grown but one," what an opportunity there is in the church for the developing of benefactors and heroes.

Brethren of the pews, again I call, in the interest of the pulpit, and of the great church to which we belong! Again I appeal that you let not the pastors struggle under the loads which so sorely burden! If the great laymen's movement means anything, it is that this be done.

Edwards, Miss.

KNOWLEDGE OF SELF.

By Rev. Robt. B. Downer.

What a sublime picture of man Psalm 8 reveals: "Created a little lower than the angels, yet crowned with glory and honor, given dominion over the works of God's hands," yet required at the Day of Judgment to give a personal account of words spoken, deeds performed, it becomes him to keep correctly informed of the life lived as the days glide by. Man's influence and responsibilities are rarely ever comprehended by himself. We can revel with the multitude without being able to lose our identity. The megaphone message of God's authority, "Where art thou," is continually heard, even amidst the blasphemies and revilings of sinful life.

There is no escape from God. See 9th chapter of Amos. In 2d Corinthians, chapter 13, verse 5, we are admonished of the wisdom of self-examination, as to the status of Christian faith. Possibly there has never been a time in the history of Christ's earthly kingdom more needful for personal knowledge of divine acceptance than that of the present century. Upon material lines the progress of the Methodist division of Christ's kingdom is marvelous—more educated ministers, more costly church buildings erected, more money given for mission and church work, more laymen interested on all lines; it seems not far from the millenium. Yet there are some indices of abnormal heart action, an indefinite something, seems lacking.

Some of us Methodist ministers have stood before those who had authority to inquire, and we were asked: "Are you going on to perfection?" "Are you groaning after it?" "Do you expect to be made perfect in love in this life?" God's angel has a record of answers given, if our memories are obscured. Will you take offense if I inquire: Have you attained? If not, why not? If not, has not your failure proved a serious loss to you personally and to God's people, as the ambassador of Christ—seeing that it is exceeding difficult to lead others over a route of which you have no personal knowledge?

Is Christian Perfection a superfluity? Is there any substitute for it acceptable to God? Will an average Christian life suffice? Will extra devotion of time, money and talents, exploiting education, missions, church building, works of philanthropy, etc., justify our negligence in being panoplied with all the armor of God, and being filled with all the fullness of God? What is the status of those who, when honest, say without emotion or contrition, "I know that I am not wholly given up to God; I know that there are things in my heart that are contrary to his will," and live this sinful double life for years, not seeking or finding deliverance.

Have this half-hearted class the commendation of even ungodly sinners? Have you never heard of the question: "What are these wounds in thy hands?" Answer: "These with which I was wounded in the house of my friends?"

How many lost souls have stumbled into hell because of your lack of heart-consecration? Why do you do not enter into the joy of full salvation? Do you say, "I have longed for it and am willing to make any sacrifice, and yet I do not know of any reason unless it is my unbelief." Is unbelief a small matter? What caused the bleaching of Israel's bones upon the desert sands? Does not unbelief challenge the rectitude of God?

Is "holding the fort" in contentment the acme of the possibilities of divine grace and power? If in any special attack upon the kingdom of Satan we capture no prisoners, and we stand repulsed, is it wise to be content, saying, "Anyhow, we fired some big guns, made glorious music, had a lively time, gave Satan a frightful scare, and we still hold the fort." What we need is more polish of gun barrels, greater skill in musical harmony; we need more choir practice, possibly some moving pictures, a lot of canary birds, a few extra fiddles and a bass drum—with these we hope for victory at the next camp meeting.

Every lost battle has a cause. Israel's host can be made invincible. All failures can be traced if we will ask the aid of God's search light—the Holy Spirit—and if it is revealed that man is at fault, will it not be wise to get right with God at any cost? Did not Joshua set a noble example—"As for me and my house, we will serve the Lord." Time moves on, opportunities approach and pass, you are hindering or helping. For some of us the judgment bar of God is near—"that which thou doest must be done quickly." "Dare to be a Daniel, dare to stand alone." Suffer not the blood of souls to lie at your door.

Long Beach, Miss.

AN IDEAL QUARTERLY CONFERENCE.

By Rev. Paul M. Brown.

In these days, when the Quarterly Conference is held to be a decadent institution, and when we are told that "Ichabad" has been written upon the office of the presiding elder, it might be that the readers of the New Orleans Christian Advocate would like to hear how one pastor made his Quarterly Conference a notable occasion.

When Rev. Wilson Moore became homesick in Arkansas last fall, and transferred to his old Conference, he found himself pastor of Eden Circuit. Few men in Southern Methodism faced, at the beginning of the Conference year, a work that bristled more with difficulties and discouragements than did Brother Moore. Nine weak, demoralized churches, scattered over a territory of more than 500 square miles, which had been devastated materially by flood and weevil, and, morally, by sin of every kind, composed the Eden Circuit, as mapped out by the Cabinet at Leesville. Fortunately for Brother Moore, he had served the people of this charge in former years, and had won their affections and confidence.

A much stronger man, physically, than Moore might well have been dismayed at the prospect of the long ride over rough roads necessary to fill the appointments of their circuit of old-time proportions; but those who know Wilson Moore know that he is not easily daunted. With indomitable will and the pluck of a genuine itinerant, he went to work—but I started out to write of that Eden Quarterly Conference.

Well, Brother Moore decided that he would make his Third Quarterly Conference something more than a perfunctory visit of an official of the Church, and so, weeks beforehand, he began to prepare his programme. His presiding elder was made to sit up and take notice when he was furnished with a programme and requested to get ready to fill his part of it, which was two sermons on themes chosen by the pastor.

During the six months of his incumbency, the said presiding elder had noted with many a sigh the wearisome monotony of the average Quarterly Conference, and so was prepared to welcome any movement toward relief.

That programme left no work of the Church unprovided for. Laymen from his own and adjoining charges had been drafted for service. Those elect women, Sisters James and Sewel, who are so ably leading the women of the Alexandria District in their missionary activities, had been induced to be present. Well, the people were there—lots of them, both Saturday and Sunday. The community provided sumptuous dinners for both days.

We will not ask the space to describe the details of the programme; suffice it to say that, barring the sermon, it was all that could be desired, from the standpoint of both interest and instructiveness.

We found the pastor and his family comfortably housed in a new parsonage, built since Conference, and riding in a splendid buggy behind a strong horse furnished by the generosity of the circuit. Besides these tokens of progress, reports on general state of the church showed the circuit leading most of the charges of the district.

Now, don't let the other presiding elders be casting covetous eyes toward Eden and Moore! He is down in this elder's notebook for a second year on this charge, or something better in the Alexandria District.

It is hardly necessary to say that that Quarterly Conference occasion was followed by a sweeping revival.

Alexandria, La.

IN OUR NEW HOME.

By Rev. Jas. M. Weems.

Thirty years ago we came to Shubuta and found ourselves homeless, as the parsonage was burned a few days before Conference. We were tenderly cared for, however, until the new house was built, and we moved into it. On our arrival this year we went into the same cottage, and into the bedroom where our little 18-months Bessie suffered and went away from us into rest, and memories that the lapse of years had quieted were strangely stirred in the reflections of that first evening at home. Yet, we were sweetly sustained, and the heart comforted in the thought that her mission was accomplished, and that she is now in that rest for which we toil.

Soon after our arrival this year the question of a new location nearer the church and an up-to-date home for the pastor was agitated, and now we are in our new home, which, with its furnishings, is easily worth $3,000. I do not know of a preacher's home in the Conference that excells it in beauty or comfort, and I am sure not one was ever built with less tax on the pastor's time or thought.

And now, with zeal and commendable pride, the ladies are at work to furnish the house in a way to make it a real home and a comfort to those who may be sent to labor among them. As soon as the elect women have accomplished their self-imposed task we are going to hold a dedication service and turn the house over to the Master for the use of his servants who may be sent to labor among them.

Is it wrong for me to wish that I may enter into the labors of others during the remaining years of my ministry? As pastor, I have built two parsonages and bought one, and I have built seven churches. As presiding elder, we have built and bought twelve parsonages and built ten churches. So, you see, I have a practical interest in fifteen parsonages and seventeen churches.

CHURCH DEDICATION.

The Wingate Methodist Episcopal Church, South, which was recently completed, was dedicated on Sunday, Aug. 1, 1909, as "Katherine Bradford Chapel." The building was erected under the pastorate of Rev. E. D. Phillips and a building committee composed of the following: E. D. Phillips, chairman; Dr. Wm. T. Beali, C. C. Clark, J. E. Bell and Robt. E. Bradford, secretary-treasurer.

The New Church at Wingate, Miss.

It is a nice and well-constructed building, and is a credit to the town, as well as to the Methodist Episcopal Church, South. Dr. Wm. T. Beali preached the dedication sermon from the first chapter of Philippians, twenty-first verse: "For to me to live is Christ, and to die is gain." He handled his text well, and all who heard it thought it a fine sermon, especially for a man of Dr. Beall's age, as he has past the 76th year in life, and is still in the service. Dr. Beali was one of the prime movers in building the church.

After the sermon the church was presented to the speaker by Stewards Robt. E. Bradford and C. C. Clark in the following language: "We present you this house to be set apart from all unhallowed or common uses, for the worship of Almighty God."

After the service a sumptuous dinner was served in commemoration of the old-time Methodist style. All ate heartily, and seemed to enjoy the day, the weather being fair and not too warm.

The afternoon service was conducted by Rev. R. S. Gale, and Dr. Beall again at night.

The church was named in honor of the late Mrs. J. J. Bradford, who took the most active part in its erection, and who, on the 13th of last October, passed from the church militant to the church triumphant.

A pathetic scene was the gathering of several decrepit, gray-headed, slavery negroes, who are up in the eighties, and their children and grandchildren, who were given seats in the rear of the house, and who gathered to pay respect to their former mistress' memory, after whom the church was named.

R. E. BRADFORD.

SHREVEPORT DISTRICT CONFERENCE.

The Conference met at 10 a. m., on July 13, 1909, in the Methodist Church at Logansport, La.

The devotional exercises were conducted by the presiding elder, Rev. T. J. Warlick.

George L. Harrell, of Mansfield, was electted secretary, and Rev. P. O. Lowery, of Grand Cane, assistant secretary. The roll call showed most of the ministers present, though very few laymen answered to their names. Before the Conference adjourned, however, many others had reported.

The following committees were appointed by the presiding elder:

Quarterly Conference Record—T. H. Young, Frank Henderson, H. W. Baggett.

License to Preach—J. M. Brown, K. W. Dodson, B. H. Sheppard.

Orders—H. M. Whaling, C. B. Carter, A. C. Holder.

Resolutions—K. W. Dodson, B. H. Sheppard, P. O. Lowrey, Frank Henderson, T. T. Calhoun.

The reports from the various charges show the church to be in good condition spiritually and financially. Some of the brethren reported a scarcity of material for Sunday school teachers.

The following were elected as delegates to the Annual Conference: W. J. Sharp, W. L. Weher, W. F. Henderson and H. T. Liverman. The following were elected as alternates: S. H. Porter, G. L. Harrell and J. P. Scott. Rev. J. C. Rousseau was recommended for deacon's orders.

A resolution memorializing the Annual Conference to create two new districts were introduced and brought forth much discussion. When the matter reached a vote, it was carried by a good majority.

The death of Brother Moncrief was reported, and the presiding elder appointed A. C. Holder and C. M. Morris as a committee to draw up suitable resolutions.

The following were nominated as the committee on license and were duly elected: T. J. Warlick, chairman; C. B. Carter, H. M. Whaling, R. J. Harp, E. P. Craddock.

Mr. R. T. Moore, of Mansfield, was elected as District Leader of the Laymen's Movement.

Rev. N. E. Joyner, of St. Mark's Hall, was present and addressed the Conference on the subject of the French Missions. A liberal subscription was taken up to assist in the support of Rev. C. V. Breithaupt.

Rev. R. W. Vaughan made a strong appeal in behalf of the Orphanage at Ruston.

Mrs. Susie Llngie addressed the Conference on the subject of Epworth Leagues.

President W. L. Weher, of the Centenary College of Louisiana, and President G. L. Harrell, of Mansfield Female College, were both present in the interest of our educational institutions.

The preaching was done by Revs. J. M. Brown, C. B. Carter, R. J. Harp, and Drs. H. M. Whaling and W. L. Weher.

Zwolle was selected as the place for the next Conference.

The good people of Logansport spared no pains in showing the delegates a good time. The business men of the town provided a gasoline launch on which the entire Conference went on an excursion for several miles down the Sabine river. All who were present during the Conference were united in their praise of the people for the hospitality shown.

NEWTON DISTRICT, MISSISSIPPI CONFERENCE.

Dear Dr. Boswell: The third Sunday in July we assisted Brother J. W. Price in his meeting at Good Hope, on the Harperville Circuit. There were no accessions to the church, but there were some old troubles settled, and quite a revival in the church.

The fourth Sunday in July we were with Brother C. H. Ellis, at Good Hope, on the Decatur Circuit. This meeting resulted in one accession on profession of faith, and the church strengthened spiritually. The first Sunday in August we were at Laurel, where we found Brothers Adams, Moore and Alford busy. Laurel Methodism is enjoying much success under the wide leadership of those three men.

From Laurel we went to Brother J. J. Golden, at Pleasant Grove, Rose Hill Circuit, and preached for him three days in a meeting he had already begun; he continued the meeting two days after we left. Some of the tangible results were 12 accessions, 8 family altars, and quite a revival in the church.

The second Sunday in August we were with that prince of local preachers, Brother J. C. Long, at Hester's Chapel, on the Neshoba Circuit. The meeting resulted in 14 accessions, and a great spiritual uplift to the church.

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Then we ran down to Raleigh the third Sunday and held Quarterly Conference; then had three days at home, and then went to the Lake camp meeting.

Brother H. T. Tolle, the efficient pastor, had made all necessary preparations for a good meeting. There were about one thousand people present; the order was almost perfect. The meeting resulted in 23 accessions to our church and 60 conversions.

The preaching was done by Rev. J. J. Golden and the "Beloved." Brother Golden is fine help in a revival meeting. His sermon to the children Sunday afternoon was one of the best we ever heard. The singing of Brother Tolle and his well trained choir added much to the success of the meeting.

T. J. O'NEIL, P. E.

THE DURANT DISTRICT LEAGUE CONFERENCE.

The Durant District League Conference was held at Durant, Miss., July 20-21, with delegates representing all Leagues of the District except one.

The Conference opened on Tuesday afternoon of July 20. C. G. Smith, of Durant, gave the address of welcome, which was responded to by Miss Lovie Clark, of Kosciusko, our District Secretary. Walter Boswell, president of the Kosciusko League, was made president with Miss Lovie Clark as secretary.

The programme had been prepared with a view to train the Leaguers in organized League work. Each department was taken up separately and discussed thoroughly.

The Quiet Hour on Wednesday morning, conducted by Rev. R. A. Tucker, was a special feature.

Miss Tommie Foster, a graduate of the Scarritt Bible and Training School, who is to sail in September as missionary to China, brought a blessing to the Conference in the two addresses she gave. The pastors present, Revs. N. G. Augustus, S. M. Thames and R. A. Tucker, did much toward making the Conference a success. The address of Rev. N. G. Augustus on Wednesday evening was especially helpful.

A few Leaguers whose names appeared on the programme could not be present, but their places were filled, so that the entire programme was rendered.

On the closing night of the Conference the voluntary expressions of the Leaguers as to the help received proved that lasting good had been accomplished.

The social features of the Conference were especially attractive. On Wednesday afternoon a reception was given at the home of Mrs. Smith. The people of Durant were uniformly hospitable and proved their interest in League work by their cordial reception of the Conference.

The Durant District League Conference will meet in Durant next year as soon as expedient after the North Mississippi League Conference.

CAPTAIN EDWIN S. WALTON.

Only a few months ago the chronicler had to record the departure from the earthly home of Mrs. Fannie Walton, wife of Captain Edwin S. Walton, of Sardis, Miss. Scarcely has the heavy agony of this sorrow ceased before it breaks anew over the departure of the broken-hearted husband himself. They whose lives could not be twain in life could not be separated in death. One more of the immortal column of that peerless rank of men who make the remnant of the Confederate Veterans has passed away.

Edwin S. Walton, the only son of Benbury and Ann C. Walton, was born in Gates County, N. C., on March 31, 1833. At the age of 3 years his parents moved to Lagrange, Tenn., where Edwin grew to young manhood. The time had come when a scholastic course in college must begin. The University of Mississippi had just been inaugurated, and her halls opened for students at Oxford, Miss. Thither the family moved. Edwin entered the University, and after four years took his diploma. Soon after this the family made another move, and settled in Sardis, Panola county. Edwin joined his father, and spent some years in cultivating a plantation. This pursuit developed a strong, handsome physical frame, and gave him valuable experience for use in the future. How well equipped was this youth for a life of usefulness and honor, for a blessing to his home and an honor to his country. Well had he weighed the question of living. In his early boyhood he submitted his heart to God and united himself with the Christian community in the Methodist Episcopal Church, South. In that communion he maintained a consistent, active relation to the end of his days. Trained thus under the most refining influences in his domestic surroundings, established in the moral and religious principles which were to be his guide for the years to come, the promise of social and industrial hope was as fair as a capable, industrious young man could wish. But at that moment this fair prospect was overcast with the cloud of fratricidal war. With every citizen of patriotic honor, he joined the ranks as a private in Hudson's Battery, in which command he followed the fortunes of General Bedford Forest, in due time being chosen captain by his fellow-soldiers. This position he held till the end of the war. When campaign and battle could do no more, he quietly returned to his beloved home in Sardis, where he joined his fellow-citizens in building up their wasted fortunes and delivering the State from the despotism of reconstruction methods. He now entered on a career of great usefulness. His fine abilities and culture, his superior judgment and affable bearing won the confidence and good-will of all the people. They had unwavering confidence in his fidelity to truth and honor and right, and in the soundness of his judgment in all matters that affected the welfare of the community and the State. For a while he kept up his planting pursuit; but, finding that the returns were not adequate to the outlay, he established an office in Sardis and engaged in the fire insurance business. Both his taste and his education so well fitted him for this business that he readily passed into an expert adjuster. All parties to questions for adjustment had such confidence in his judgment and integrity that the business kept him on the road most of the time, and thus much away from home, the place of delight and charm to him.

He was married to Miss Fannie Shaw on April 12, 1866. The radiant beauty and pure devotion of this union continued until the year 1909 broke the earthly tie and removed both the lovers to the fairer realms of eternal day. His Fannie was all the world to him. They twain were one in life, and death could not part them.

Captain Walton was a man possessed of the highest characteristics of noble manhood and honor, marked for his sincerity, truth and fidelity; yet a man unpretentious and modest, he always chose his seat amongst the humble, though he might be asked to sit with the highest. He was a devoted son, bestowing on his venerable father the most tender and loving service and attention. He had the highest regard for the domestic relations and virtues. His presence in the home was respectful, courteous and loving. The beautiful devotion to his home was witnessed when, for several years, he gave his constant, unwearied, attentive ministry to his almost invalid wife. When her departure cut off this loving engagement of his heart and hand, the stroke was more than nature could bear, and disease had a ready passage to the vital seats of the mortal powers.

Captain Walton was a man who gave to every question with which he had to deal the most thorough and painstaking investigation, and held his conclusions with conscientious vigor and fidelity. Liberal and patient to an opponent, farthest removed from dogmatism, the tenacity with which he held to his convictions sometimes made him seem stubborn. But those who knew his motives and his manly heart knew how readily he would yield, if duty and fidelity would allow. But he must be true to his own convictions. And so, in dealing with the many questions of policy, of method and of practical action, he found himself unable to agree with others with whom he wished to harmonize and cooperate. While he was fundamentally sound in the doctrines and usages of trinitarian Protestantism, he did not think it necessary to embrace every form and statement of the church as valid and needful. Yet those who knew him well will accord to him the character of a true and faithful follower of our Lord Jesus Christ. He has given to his church and to the community in which he lived a noble, clean, manly life, founded on the doctrines and teachings of our divine Lord. How great a friend to the church, to civic righteousness and manly integrity, have the people of Sardis and Panola county and the wider circle of the country lost. How, then, is it with the bereaved daughter and the loving sisters, who hoped for the association of his life in the paths of earthly intercourse? But they sorrow not as others who have no hope. Jesus said: "Thy brother shall rise again." "He that believeth in me shall never die." The day of reunion, of eternal life, will surely come.

W. T. J. SULLIVAN.

OFF AGAIN.

This writer is convinced that nothing is more contagious than a habit, unless it be measles. Since succumbing to the infection to roam at large and take in the old camp ground he has been browsing among the hills of his younger days. This however, in response to the distress call of a worthy Brother when his "help had failed."

It has been my pleasure to spend a week and enjoy the privilege of preaching to the good people at Oak Ridge on the Warren Circuit. Here I met many friends of my younger days, and made acquaintance of children whose features were familiar, but whose names I had never heard. Of those known to me in my childhood, only the names of Grant and Harris were to be met with. It was at this place where lived the first pastor of my father's family, whose name I remember was that of Newsom, now an honored superannuate of the North Mississippi Conference; and whom the older brethren say was the founder of the Warren Camp Ground which was destroyed during the Civil War. If Brother Newsom's eyes should fall on this, and he has the strength, I would appreciate any information that he may give me concerning that encampment.) It was in the church at this place, that under the stern command of my leader and dear friend, Brother Ira B. Robertson, I first attempted any public exercises in the church; and from which he led me gently along, until ere I was aware, the Quarterly Conference, with presiding elder J. A. B. Jones, at its head, had me in hand, and conferred upon me the exalted privileges of a Methodist preacher. Powell, C. A., Featherstun, L. R., and the writer comprised the class recommended to the Annual Conference. Two of us abide while the other (a noble soul) has passed over the river and his body lies on the slope of the far-off Pacific, awaiting the glad sound that shall summons from him who giveth his beloved sleep and shall pronounce the "well done."

The old church, which was doubtless sufficient for its day, has given place to a more imposing structure, with seats of modern make and greater comfort. A house which in every particular is an honor to the community and exceedingly comfortable in its arrangements. The name of Brother George Guice is not only associated with the erection of this temple, but lingers yet "as ointment poured forth among the people."

Brother Jim Lewis is nearing the end of his quadrennium with this people and is held in high esteem as a faithful pastor and zealous worker for the Master. If the questionable time-limit did not demand, he might remain longer and round out a fuller work. He has a weekly prayer service which, since its organization, two years ago, has increased to large proportions, many coming two and three miles to attend.

I do not remember to have seen such a gathering of attentive, respectful, refined young people within these years. They are truly a singing band, and singing "with the spirit and the understanding." With the pastor as director and one of Whitworth's brightest graduates, Miss Accie Grant (and who, by the way, is a granddaughter to our honored Brother F. M. Williams) it could hardly be other than an inspiration for the best that the pulpit could produce. I remembered having heard a comment when a boy of this kind! During a great meeting a brother had preached a logical, great sermon, but the people were not moved. Finally one in the audience said, "Why Brother F. can sing more souls into heaven in a day than such sermons as that in a life-time." Remembering this comment, I was comforted that these young people led by their singing pastor would make up for all the deficiencies of the pulpit. Suffice it to say, Mr. Editor, we (I) had a royal time. May God rejoice the hearts of that young pastor, and of those anxious parents in the conversion of that happy band of sons and daughters. What a field for a strong Epworth League if only one could be found to lead! Our need is leaders.

By T. B. Holloman.

Edwards, Aug. 4.

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"BISHOP FOR EIGHT YEARS."

This caption for editorials, though radical, is growing rather popular with the passing months. For one, we cannot see the wisdom of such a course upon the part of our Church. One exchange, the "St. Louis Christian Advocate," says the East India men and Japanese want a Bishop on the eight year basis. They claim as the President of the United States is elected for a term of four years, so ought the life term of a Bishop's official administration to have a limit. The Japanese claim, so our contemporary insists, that "keeping a man in the office of the Bishopric for life spoils him for the best spiritual results both in his own life and in the life of the Church at large."

Well, now, that is progress with a vengeance—going to a heathen country to get ideas for shaping a Church policy and forming a Church government. Why not go to the heathen countries for suggestions on religion? If they have such excellent ideas on these matters about which the Church seems to be so perplexed, why not sound these hoary religions made venerable by age on religious matters—doctrine and life as well.

Now as a matter of fact the strongest point in our Church government is its present form of Episcopacy.

It is this that has given the Church her prestige and influence in the world—as has been contributed by no other department of her thoroughly organized Church government. We can conceive of no greater disaster to overtake our Zion in shaping her policy than limiting the Episcopacy to a term of eight years. We clamor for an unlimited pastorate in certain sections and want a limited term of the Episcopacy. The very reasons set forth as ground for an unlimited pastorate are applicable for the continuance of our present form of the Episcopacy. Why not limit the term of deacons and elders orders subject to good behavior and official administration? If it be alleged the Bishopric is not an order but an office, we submit that our analogy holds good, nevertheless. It is claimed that our Episcopacy suffers for lack of efficient official administration, and the limiting the man to the office for a term of eight years would remedy the matter? Why, so? and how could it do it? We do not make reference to a sister denomination with a view of instituting an invidious comparison, but we have a Church in America whose Episcopacy is limited to a term of eight years. Are the Bishops in that Church (the United Brethren) more effective than Bishops in our Church? Is that Church less hampered by reason of its Episcopacy being limited to a term of eight years than is our Church whose Bishops are elected for life? Has that Church made greater progress than ours? Rather our Church has made the greater progress. The doctrines of the two churches are practically the same—so much so that pastors could be exchanged without serious embarrassment to the common cause fostered by both denominations. With profound respect for that great Church we cannot take it as a model for our Episcopacy. If it be insisted that the eight year term of office for the Episcopacy would obviate the mistakes of juvenility on one hand and senility on the other hand, we submit that chances for such mistakes are multiplied rather than diminished by the term of eight years for the Episcopacy. The general Conference would be engrossed with politics, rather than absorbed in the one work of the Master. Not political preferment in honor, but place-seeking would hold the balance of power rather than a sincere desire to put hands upon a man with prayer and consecration and set him apart for life to the office of Bishop. Impress upon the mind of the General Conference the fact that the office of a Bishop is for a term of eight years only and his election will provoke no special concern, necessitating little or no sense of dependence upon Divine guidance in so solemn and responsible a duty. Anyone, almost, would do for the office of a Bishop, and his election would attract little or no attention. If it be insisted that a Bishop soon becomes unfit for any other position in the Church, and therefore, it is not right to force a man in an office in the Church which by its long term renders him unfit for the pastorate, the reply is that he grows the more efficient with the passing years in the office of a Bishop and his removal from the office would be a loss rather than a gain to the whole Church.

This really is true in every other calling—why not in the office of a Bishop? Senator Morgan, of Alabama, was more influential in national affairs the last years in the Senate than any other time during his long term of office as U. S. Senator. His long term gave opportunity for the study of national and international affairs and there was not a position in the State of Alabama nor an office in the gift of its people in which Senator Morgan, in trying to fill, would not have found himself, hitherto accustomed to a world-wide view of things, circumscribed by his more local surroundings. So also with the Bishop. He has been forced by virtue of his office to think and plan on a large scale in Church affairs. His sermons and addresses are made to suit occasions with world-wide range and not narrow local conditions. A first-class Bishop would by the necessities of the case become a second-class pastor. The more efficient the Bishop, the less qualified would he be for pastoral work. But such a regime would not give opportunity for the development of the wisest and strongest possible leadership in the chief pastor. The true Bishop would just be in his prime at the end of eight years, subject to re-election by a process calculated to make politicians rather than Bishops. But why this hue and cry about the term of office of Bishop? Is it because such a proposed term of eight years would give opportunity to divide the plum among more aspirants? An unmade Bishop would be a very unsatisfactory acquisition to an Annual Conference. Like a horse with broken wind he would give promise of a fine race, but only to be disappointing to his admirers because of his broken spirit. Out of the very nature of the case these strong chief pastors would be mediocre men when assigned to the pastorate.

And this unfitness would be due, not to an unwillingness to adapt themselves to the new lot but, by reason of long years in the office of a Bishop, to a lack of adaptability to meet the responsibility of the new local surroundings. Without disparaging either loyalty or proficiency in ministers of the present college of Bishops, we hardly can conceive of a more difficult task than, as presiding elder, to assign any one of the Bishops to a charge in our district. There is not one of them that we would not hail with delight as our Bishop to hold our Conference, but to come up for an appointment at our hands, why, a night-mare would be a pleasant sensation compared with such an experience. Imagine our having (Bishop) E. R. Hendrix and (Bishop) A. W. Wilson in our district, and where in the world would we send them? Of all the "gum logs" they have met in their administration they would be the heaviest and wettest gum logs ever handled. The whole thing is ridiculous. The life tenure of office of the Bishop has been the glory of our Methodism in the past and the secret of her strength in world-wide Church propaganda. Her unquestioned leadership, her devoted loyalty that have been her glory and marked her splendid history have been due to the concentrated power of her leadership embodied in her Episcopacy.—Pacific Methodist Advocate.

"POWER FOR SERVICE."

This is the title of a book of some three hundred pages, written by Rev. Benj. Lawrence, and published by Mr. C. O. Chalmers, publisher of the New Orleans Christian Advocate. The book is really a very full and complete discussion of the ministry of the Holy Spirit in the lives of Christians.

The early part of the book is taken up with a discussion of the general phases of the doctrine of the Holy Spirit—Personality, Divinity, and the other points familiar to students of Divinity. The author exhibits close acquaintance with this class of theological literature, and sets forth the old solid arguments in new, terse, and interesting fashion.

Mr. Lawrence is a Baptist, and the book is written from a Baptist standpoint, as is legitimate and to be expected. No phase of Baptist doctrine presents more striking peculiarities than the doctrine of the "Baptism of the Holy Spirit," and the "Work of the Holy Spirit in Believers." Mr. Lawrence presents a fair resume of the belief of the Baptist denomination on these subjects. One who desires to find in concise and explicit form the teaching of a great Church on a great subject will be repaid in reading "POWER FOR SERVICE," even though he may dissent from many of the opinions therein expressed.

Leaving out a few "side-long" arguments for immersion, which are foreign to the subject of the book and would have left it stronger if omitted, this book is a valuable contribution to the already extensive, yet too meagre, literature on the work of the Holy Spirit. It presents great truths from brand new angels of thought, and sets forth views which, while new and strange to people of other churches, represent fairly the views of some millions of enthusiastic and earnest Christian people. The book should have a place on the shelves of every thinking Christian.

WALTER G. HARBIN.

W. F. M. S.

LOUISIANA CONFERENCE.

Dear Co-Workers: I want to say a word to you about that "membership crusade." At the last Board meeting it was determined to make a special effort this fall to increase the membership of the Woman's Foreign Mission Society. The growth of the work in the foreign fields is so much greater than in the home church that we are unable to meet the demands that are so urgent upon us. The work must suffer unless we enlist more of our women. We will not be satisfied with less than 20,000 new members this year. Let every auxiliary make a special effort during the months of September, October and November to increase its membership.

Let Friday, Nov. 26, be "Enlistment Day." Hold an open meeting and receive publicly all new members who have been added during these three months. If your pastor will give you the Sunday night service, have your meeting then. See that every woman in the church is asked to join the society. Please report to me all new members, that we may keep a correct record.

Mrs. J. B. Cobb, associate secretary of the Woman's Board, will make an itinerary of our Conference the latter part of November, and I am sure she will strengthen the work wherever she goes. She has spent a year in China, Japan and Korea, and can tell much of conditions as she saw them. Don't fail to hear her, if she is within your reach.

We are now turning into the third quarter, and little has been done toward advancement in our Conference so far. Let us increase our membership 1,000 new members, and raise our pledge to $2,000. Is that too much?

MRS. S. A. MONTGOMERY, Cor. Sec'y.

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A BOY'S ESSAY ON POLITENESS.

Politeness is rather a difficult thing, especially when you are making a start. Many people haven't got it. I don't know why, unless it is the start. It is not polite to fight little boys, except they throw stones at you. Then you can run after them, and, when you've caught them, just do a little bit at them, that's all. Remember that all little boys are simpletons, or they wouldn't do it. It is not the thing to make fun of a little chap because he is poorer than you. Let him alone if you don't want to play with him, for he is as good as you, except the clothes. When you are in school, and a boy throws a bit of bread or anything at you over the desks, it is not polite to put your tongue out at him, or to twiddle your fingers in front of your nose. Just wait till after school, and then warn him what you'll do next time; or if you find you are bound to hit him, be pretty easy with him. Don't keep on eating after you are tightening, and you will be far happier. Never eat quickly, or you might get bones in your throat. My father knows of a boy who got killed over his Sunday dinner. It is not polite to leave victuals on your plate, especially anything you don't like. If you don't like turnips, it is better to eat well into your turnips first while you are hungry, and you'll eat the meat and potatoes easy enough afterwards. Boys should always be polite to girls, however vexing they may be. Girls are not so strong as boys; their hair is long, and their faces are prettier; so you should be gentle with them. If a girl scratches you on the cheek, don't punch her, and don't tell her mother. That would be mean. Just hold her tight by the arms till she feels you could give it to her if you had a mind to.—*Children's Answers.*

"BUT THEY SEE NOT."

"Mother is feeling quite well to-day, thank you," said Violet Payne in response to a question from a lady seated on the old-fashioned porch that nearly touched the village sidewalk. "You know, it is her eyes that are giving us the anxiety. The doctor sent her here for rest and quiet, and it will be some months before he can determine what will result from his treatment."

"I hope she will soon be much better," said the lady gently.

"So do I," said the girl fervently. "You have no idea, Mrs. Wheaton, how I suffer from the suspense. They won't allow me to do anything for her, and I just have to wait. I can't read, and all I can do is to sit and think what a terrible thing it would be if she should never see again. I can think of nothing worse than being blind."

"I wouldn't give way to despondent thoughts if I were you, dear. Trust in God and keep your mind off doleful things. You know there is never any use in borrowing trouble."

"It is easy to talk when one has never had the experience," said Violet bitterly. "When people say such things to me, I always remember how I tried to console a girl who had lost her mother when I was at school. I meant it all right, but it must have sounded like mockery to her."

A little farther down the shady street Violet was halted by an eager woman who had worked for her grandmother several years, and she, too, tried to console the young girl. Violet often wished the doctor had chosen some other quiet spot than her mother's native village for their retreat, as it annoyed her to have to tell over and over just how her mother was last feeling and what the doctor had said when he was last there. Therefore she was in no mood for conversation when Jennie ran down the walk with some white sewing in her work-worn hands, and "wanted to know" all about the latest developments. Violet noticed the clumsy work she was doing with her needle, and she answered her questions as briefly as possible.

"If there's anything I can do, you'll let me know, won't you?" begged Jennie. "I'd love to do anything I could, because she was always so kind to me."

"Thank you," said Violet formally. "We have a trained nurse and I am there constantly. I am sure there is nothing you could do."

Down the street Violet saw old Mrs. Baxter waiting for her, and she abruptly hurried by a side street to the office to mail her letters. "I get tired explaining to Mrs. Baxter just what is the matter with mother's eyes, and what the doctor charges and what he does," she said to herself impatiently. "She certainly is the most inquisitive person I ever saw."

The long, hot summer days dragged by, and when October came with its crisp nights and splendid days, the great doctor came upon a pale, tearful girl, with such a radiant smile as he left the invalid's room that she knew instantly her mother would see. In a very short time they returned to their city home, and in the joy of having her dear mother, well and happy, the summer almost faded out of Violet's remembrance. Indeed, she scarcely gave it a thought, until her aunt, who had been visiting in the village, came to see them, and spoke of meeting people who asked about Violet and her mother.

"How is Mrs. Baxter?" said Violet indifferently, more to be polite to her aunt than from any interest in the old lady.

"The poor old soul is blind," said her aunt sadly. "It seems she was afraid an operation would cost too much, so she kept putting it off and putting it off until it was too late. She didn't want her daughter to suspect anything was the matter with her, because she was not well. It is a very sad case. And Mrs. Wheaton, do you remember her, Violet? She went away last week, so—"

"Went away?" said Violet, stupidly. "Where did she go?"

"To her long rest, dear. You knew, of course, that she had an incurable disease. She was so cheery and brave to the very last, that even her nearest relatives hardly realized her condition. I could not be sad when they told me about her, for I know she is at rest and happy. In many ways my visit was a sad one, but still it had its bright spots. Do you remember that girl who worked down in Essex five or six years ago, Amy?" she went on, turning to Violet's mother. "Well, she was married while I was there. You know what a struggle the poor girl always had, because she had to help support her family, and how she was so brave with it all. At last, prosperity dawned for them, and Jennie and her lover saw their way clear to set up their own little home. I helped her a little with her sewing, and she was so grateful. Poor child, she never had a chance to learn the things all girls should know about needlework. She cried when I did a little embroidery on her white wedding gown, and said she would keep it all her days. She sent a special message to Violet, and said to tell her how glad she was when she heard the good news about your eyes. She told me that often Violet was too worried to see her as she passed, and she did not venture to ask about you as often as she wanted to."

But before she finished her recital of village news, Violet had stolen to her room and was on her knees beside her bed. "Foolish people, and without understanding that have eyes and see not," was all she could think of for a long time, as she sobbed out her sorrow alone with her face hidden in the bedding. And then came the humble prayer of the publican: "God, be thou merciful to me a sinner," as she bitterly repented that she had not been more helpful to poor Mrs. Baxter in her endeavor to find relief and that she had been selfish enough to think no one but herself needed sympathy and consolation and help. "I might have done so much," was the burden of her lament, but when it changed to the petition that ever after she might see with clear vision, and be able to atone for her selfishness, she found peace and joy and true comfort, along with the assurance that her prayer was answered.—*Hilda Richmond, in Forward.*

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Christian Advocate.

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WORK DAY FOR THE ORPHANS.

Setting apart one work day in the year and giving the proceeds of the day's work to the orphanages, has become very popular. The Georgia Methodists adopted the plan several years ago. The Methodists of Mississippi soon fell into line, and then followed Louisiana. If the Baptists did not take the lead, they were at least abreast with the foremost. The returns have always been satisfactory.

Work day for Louisiana Methodists is *Saturday, the twenty-fifth of September.* For the Mississippi Methodists it is the same day. It is proposed that on this day the boys and girls in our Sunday Schools, and in all Methodist families do some kind of work by which they can earn a little money to help feed and clothe the orphans that have been gathered into the homes—one at Ruston, La., and the other at Jackson, Miss.

Nothing so stirs the hearts of little children as an appeal in behalf of helpless little ones who have neither father nor mother to care for them. The only thing needed to set the children to work is for the superintendent or the pastor to tell the story of the orphans just as it is. The story never needs any word-painting, and cannot well be exaggerated. Faithful Sunday school teachers can do much—possibly more than either superintendent or pastor, by giving their classes a private talk on the subject.

In Louisiana the cry of the orphans is heard on every hand. There is not room at the Home to care for them all, because the managers have not been able to complete the big building. When finished the Home will shelter about one hundred and fifty children. The proceeds of Orphan's Work Day will go far towards finishing the house. The Mississippi Methodists began with a large building at Jackson, but have been compelled to increase the room to meet the demands. At present one hundred and fifty children or more, are in the home. And still the demand grows. It costs much money to build orphanages and clothe and feed the hundreds of little ones gathered under their shelter.

But what is the cost compared to the good results? The children are reared under the best religious influences, and grow up to be good men and women. They bless both the Church and the world. Already the Mississippi Methodist Orphanage has paid for itself twice over in the good men and women who have gone out from it trained in the principles and practices of our holy religion. The same good results will be attained in Louisiana, if the people called Methodists will sustain the orphanage they have located at Ruston.

Let everybody lend a helping hand on Work Day!

A CASE OR TWO IN PROOF.

Dr. S. A. Steel wields what is called a "facile pen." What is better, he writes strikingly; and often convincingly. One of his best efforts was made public in a recent issue of the *Richmond Christian Advocate.* Federation being one of the subjects discussed.

Dr. Steel tells us that "the leaders of the Methodist Episcopal Church (the Northern Methodists) are bent on planting that Church in every nook and corner of the United States," and "in most of the places where they locate we (Southern Methodists) have established churches." "In the South, where we have churches a hundred years old, they seek to push in and plant a rival Methodism." Furthermore, Dr. Steel says, "by dilly-dallying with the folly of federation we are playing into their hands; and by retaining the word 'South' in our name we give them a club to beat our brains out from the marshes of Louisiana to the snow-topped peaks of Seattle."

If Dr. Steel does not mean by the above expression that Southern Methodists should drop the word "South," abandon the policy of federation, and undertake to plant our Church wherever possible for us to do so, we do not know what he means. Further than this, we shall not attempt to interpret his words. We may say, hovever, that, while we do not see our way clear to drop the word "South" from our name, we agree with him that federation, such as is contemplated by the plan adopted, has not been a success, owing, if we are not mistaken, to the clause which leaves the final determination—to organize or not to organize a church in a given community, to the Bishop having charge.

In a certain community, Southern Methodists began work with the very beginning of the town, and kept up with its growth, which was rapid. Notwithstanding, the Northern Methodists proposed to come in and over the protests of official bodies of Southern Methodism planted their Church. This was in open disregard of the plan of federation. In Memphis, which numbers and supports as many churches as are needed, Southern Methodism occupying all the ground, the Northern Methodists a few years ago concluded to take a hand. The brother appointed to the work, in his zeal, determined to build a church. The funds necessary were not furnished. He used what cash he had in hand, and mortgaged is home in a distant city to raise the balance. His church, it appears, never repaid him. His cash is gone, and his home is lost. Now he is calling on friends through one of the church papers to come to his relief. What was all this for? To plant a little church where none was needed—one that could never amount to much, or that would be scarcely felt as a moral power in the city.

The above cited case may be an extreme one—possibly altogether an exception, but it goes far to prove what Dr. Steel says in regard to the purpose of the Northern Methodists. This may be their way of "disintegrating" Southern Methodism.

And they are constantly pleading for union—organic union. Before that big event, we must see something of the spirit of federation in the South. We hear much of the beauty of federation on "the border"—that is, near the old Mason and Dixon's line. We desire to see it "Down South."

WHY?

We are in receipt of a letter from one of our leading preachers in Louisiana, in which occurs this sentence: "The news of Bishop Ward's illness in Japan is very distressing. Worked to death. Sent to a Conference already set up, and apart from us. Why this great sacrifice of labor and money?"

We have Conferences in the Far East—the China Mission and the Korean Mission. They have not yet set up for themselves, and must have Episcopal supervision. It is due them, but why the Bishops of our Church make official visits to Japan we do not know. Japan is independent, and has her own little Bishop, elected for a short term, who superintends the Unified Methodism of the kingdom. The Mission Board still has interest in our preachers over there, who, though laboring in Japan, belong to the Conferences at home. And, possibly, the Board has an interest in the school buildings and houses of worship and other property, and must needs have a Bishop to look after their interests. If we are mistaken, we will be thankful for some one to tell us why our Bishops go to Japan. Why?

LOST ADDRESSES.

After placing the names carefully on the mail list, we have received notice that the postmaster could not deliver papers to the following persons: Can you tell us the correct address of Mrs. Maud McDonald, Rev. P. B. Gresham, B. B. Hodges, L. P. Butler, Miss Mary Jones, and J. B. Rindles. If you send in one of these addresses, please refer to this notice.

MISLEADING REPORTS.

The recklessness and dishonesty of some men in defending a bad cause is past comprehension. In an exciting local option election in Groesbeck, Tex., it was reported to the Houston Post that a prohibition woman took a shot at an "anti" while he was talking to an old negro. The report was wholly misleading, and no doubt was so intended. That is, it was intended to make people believe that a woman actually shot at a man on the street. As a matter of fact, the good woman had a kodak, and was trying to get a picture of "an old, dilapidated negro." So says the Rev. Jno. W. Head, in the Texas Christian Advocate. Why should anybody deliberately try to deceive the public in such a way? The story may have been intended for fun, but there is nothing funny in putting a respectable lady in a false light before the public.

PREACHING BY ECONOMY.

We hear many excellent things said about thrift. The great lesson that the American people need to learn is to keep their expenditures within their incomes. Strangers come here and take our inheritances from us, because they will live on ninety cents a day, when they earn only a dollar. In a few years this same foreigner rides, while his American neighbor walks.

But when a man begins to economize, the least valued and the unnecessary things are cut off. In your homes, bright-eyed children are studying as to the things that father and mother consider most important. On every side your neighbors are weighing your words by your deeds, and discovering therefrom the real purposes and thoughts of your hearts.

If in times of financial stress, you economize on your preacher's table, before you do on your own, and cut down the money you are spending to evangelize the world, before you cut off the money you spend on your own pleasure, you are certainly preaching to men. But the text and the sermon do not glorify your Lord.

Every paper has subscribers renewing and discontinuing all through the year. This Advocate is like all the rest, but of the papers discontinued during the last six months, nine-tenths have been on the plea that economy must be practiced, and the Methodist in question could not afford to take a church paper any longer. We wonder how many of these homes have ceased to take the county paper, and perhaps a daily paper. If you cut off your church paper on the plea of economy, before you cut off your daily paper, or your county paper, or your farm journal, you are preaching to your home and to those about you. You say "It is a matter of minor importance that we be posted in the things of the kingdom. It is far more important that we be posted as to all the crimes and follies and intrigues of the busy world, it is far more important that we learn about some new farming device, or read the latest local gossip, than that we be intelligent members of the great church to which we belong, and that we fill wisely and well our parts in the Master's service." What sermon are you preaching by your economies? H. W.

PERSONAL.

Rev. J. S. Duke had 16 accessions to the church in one week at Colle recently, being assisted by Rev. W. M. Campbell, of Schlater.

Rev. T. E. Gregory, of the Tom Nolen Circuit, received 80 into the church during the third quarter. His collections will be in full.

The Rev. J. A. B. Jones has been sick and confined to his house since July 19. He is now improving, and we trust will soon be entirely well.

Rev. J. T. McCafferty has been helping the pastor on the Slate Springs Charge in meetings the past two weeks. Good success attended his labors.

Rev. G. W. Harbin has just closed a good meeting at Haynesville, La., which he held "at the unanimous invitation of the pastor and church conference."

Rev. H. S. Spragins has been enjoying a much needed vacation during the past four weeks. He is now back at his post and ready for the fall campaign.

Rev. J. P. Haney, Greensburg, La., has been sick for several weeks past and unable to fill all his appointments. The nature of his sickness we have not learned.

Rev. John G. Johnson, of Lambert, has had between 40 and 50 accessions to the church this year, and is now in another meeting, being assisted by Rev. T. H. Dorsey, of West Point.

Rev. J. L. Sells, pastor at Coatville, Miss., and Rev. W. B. Jones, presiding elder of the Seashore District, were in the city last Friday, and took occasion to visit the Advocate. We thank them for the honor.

Mr. R. N. Jeffrey, the great singer, so favorably known among our people, will leave in a few days for Kansas City, in which city and neighboring places, he will spend the coming winter. He will return to Louisiana next spring, the Lord willing.

The pastor of Simmesport (La.) charge, Rev. A. R. Hoffpauir, was recently remembered by the Bay Hills Church with a nice "pounding." Accompanying the box a note states: "In deep appreciation and love." So the revival at Bay Hills is still in evidence.

For the personal notices of preachers in the Winona District we are indebted to the presiding elder, Rev. E. S. Lewis. We thank him. We sincerely invite other presiding elders to "go and do likewise," and urge Brother Lewis to keep up the work until he "makes the round."

We had the pleasure on Monday last of meeting Rev. J. G. Galloway, of Magnolia, Miss. Everything goes well at Magnolia, much to Brotther Galloway's delight, but the "Great Iron Wheel" will soon turn, and he will land at some other good place. His four years at Magnolia have passed all too soon.

We record with great satisfaction the fact that Bishop Wilson is in good health and working with ease. This means that the Bishop is doing some great preaching. He has been resting the entire summer. May the Great Head of the Church spare him to us for many years. We need his steady, guiding hand.

In a note to the editor, Rev. Robert Selby, of Natchez, gives the following good news: "We are prospering in the work of the church in this historic city on the 'Bluff.' We have had splendid congregations all through the summer, notwithstanding the intensely hot weather that has prevailed throughout the summer."

Rev. J. B. Randolph has been doing splendid work on the Myrtle Circuit, which he took charge of at the close of his term at Vanderbilt University. He has held five meetings, in four of which he was unassisted. He has received 63 persons into membership, and is now trying to pay off a debt on the parsonage. He is also having a deep well bored for the preacher's home.

Rev. T. J. O'Neil sends the sad news of the death of Lee Carleton, infant son of Rev. W. W. and Mrs. Nora Graves, of the Mississippi Conference. We deeply sympathise with the bereaved parents, for we know what it is to lay our little ones in the grave. It is sad beyond expression, but there is comfort in the thought that "every little hillock represents an angel in the sky," and "we sorrow not as those who have no hope."

Rev. R. T. Nolen reports a good meeting at Poplar Springs, Pinola Circuit. The church was greatly revived and 14 added to the number of the saved. Brother Nolen conducted this meeting and did all the preaching, except one sermon by Rev. W. W. Perry and one by the presiding elder, Rev. J. R. Jones. We have had several notices of Brother Nolen's meetings and every notice has been accompanied by one or more subscriptions to the Advocate.

At this writing we have heard nothing from Bishop Ward except a confirmation of the first report, and that Dr. Lambuth, Missionary Secretary, had cabled the brethren in Japan to arrange for his return home. There is no doubt that the Bishop was in a critical condition on Sept. 6, when the news was cabled to the mission rooms at Nashville. We join the whole Church in prayer for the preservation of the life of this valuable servant of God.

Rev. C. C. Miller, of the Baton Rouge District, reports good work being done throughout the district. Every preacher at his station, every one toiled throughout the summer heat. Protracted meetings are in progress and several genuine revivals have been experienced. Many persons have been added to the church. Brother Miller is now beginning the fourth round and is in sight of the post. He is hopeful, in spite of the boll weevil and financial stringency.

Rev. H. J. Maddox and people of Waynesboro Circuit have been blessed with a great revival at the Fedora Church. He was assisted by Rev. J. E. Sampley, of Meridian, who has recently come to us from the Methodist Protestant Church. Brother Maddox reports 20 or 25 conversions and sanctifications. He says: "Brother Sampley is a good preacher and a fine worker," standing "for the Church and holiness as taught by Mr. Wesley," as do all sound Methodist preachers.

Several communications have come to hand recently in pencil writing. One of these we have been able to "doctor" so as to bring out the color, and will be used. The others will be laid aside. Why will correspondents write communications with pencil, then take pains to hunt up pen and ink with which to address the envelope? There can be but one reason. They are afraid to trust pencil writing. That is one reason why we do not like to send pencil writing to the printer.

Rev. E. H. Mowre, Portland, Oregon, has honored us with an invitation to the dedication of the splendid church just completed there. According to reports it will compare favorably with anything in the West. The printed programme, the daintiest and most aristocratic thing of the kind we have seen in a long while, informs us that Bishop Atkins will preach the dedication sermon in the morning and read the appointments of the Columbia Conference in the evening, after sermon by Dr. McMurry.

On reaching the Advocate office Monday morning, we found the following note on our table: "A presiding elder in the Louisiana Conference has been accused of making a new sermon. The matter is still under investigation, but as yet no charges have been preferred." We think it is time some of them were doing that same. We heard one of the "beloved" preach a sermon on a certain Quarterly Meeting occasion, and the next time we heard him at the same place—the two occasions being but a few months apart—he preached the same sermon.

A SPECIAL REQUEST.

Dear Dr. Boswell: In a few days the second session of Centenary College in Shreveport will begin, and prospects look encouraging for another successful year's work. We are anxious to get in touch with the Alumni, old students and friends of the college, and to this end we have secured the services of Judge S. C. Fulliove, of this city, as Alumni Editor of The Maroon and White, the college magazine published by the students. We would be glad to have all the old students write to him, giving their addresses and occupations, so that we may in this way keep in touch with them through the pages of the magazine. We would also be glad to have our friends subscribe to the magazine, and we assure them that they will be able to keep in touch with the college and student body by reading it.

With best wishes, we are,

WRENN BROWN,
E. A. HOFFPAUIR.

THE TRAINING SCHOOL.

Rev. W. A. Betts was appointed President of the Mississippi Conference Training School, located at Montrose, Miss., at our last Annual Conference. He is a resourceful and an indefatigable worker. He knows how to do things, and does them. If you want your boys or girls to know how to do things, send them to Montrose. Brother Betts is a skillful trainer of the young. We have needed this very school in Mississippi for many years, and now that we have it, let us fill it to overflowing.

WALDO W. MOORE,
Financial Agent.

Laurel, Miss.

AN URGENT APPEAL.

A fearful storm swept over Monterey, Mexico, a few days ago. It was accompanied by a cloudburst, which deluged the valley. News has just been received from Brother W. F. Quillian, in charge of our church and school, that the destruction of life and property has not been exaggerated. He writes: "More than 3,000 persons and $8,000,000 in property have been swept away. Fifteen thousand people are homeless. But for the relief that has been given them they would be without clothes and food. The Government has made a liberal subscription, and assistance is being received from the United States. Worthy citizens have opened their doors and given of their means. We are doing what we can. The Hospital and Laurens Institute have both been offered to the authorities. We are collecting clothing and seeing that it is being properly distributed."

A telegram indicates that our missionaries and members are safe. The roof of the Victoria Building was damaged. This was erected by the Rosebuds for their work in behalf of the Mexican children. When I was in Monterey a week before the storm, preparations were being made to open the Institute. The prospect for the year was excellent. Brother Phillips, the presiding elder, and Brother Quillian, the pastor of the church and the principal of the school, were in high hopes. The hospital chapel was full to overflowing with patients the morning I left the city. It was a delight to see the poor women and children ministered to by our physicians and trained nurses."

In view of the emergency I appeal at once in behalf both of the sufferers and of our institution. Dr. Pinson wired Brother Phillips permission to draw for $300 for relief. This was an emergency and we had to meet it. Our missionaries are without surplus for distribution and the board will be at a heavy expense for repairs. May we not count upon immediate financial aid sent through J. D. Hamilton, treasurer, Board of Missions, Nashville, Tenn. He who gives quickly gives twice in such a cause. We should have at least $2,000 without delay. What is not used in relief distribution can be put on the buildings at once, that our great work in that central city shall not be interfered with.

W. R. LAMBUTH,
Secretary Board of Missions.

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Epworth League

TOPIC FOR SEPTEMBER 19, 1909

(BIBLE STUDY SUNDAY.)

Luke xxiv:45-48.

The key to the understanding of the Scriptures, as a whole, is Jesus himself. He is the "Word" within the printed word. In him there is seen to be a marvelous unity and consistency throughout the entire literature of the Old Testament, and harmony between the Old and New Testaments.

With all the knowledge that the disciples had of God's message in law, prophecy and psalms, they needed to have their understanding opened to see that the heart of it all is Christ suffering, dying and rising again for the salvation of "all nations." So Jesus, after he is risen and before his ascension, shows them that his sufferings and death which they had not been at all able to understand is written beforehand on every section of the Scriptures, and, vice versa, that all difficulties in the interpretation of Scripture are dissolved when referred to Christ and his work. In order to profitable Bible study, let us remember that:

1. The object of knowing the Scripture is to understand Christ. Understanding the Scripture is understanding him, and, failing to understand him, the key of the Scriptures is lost. For us the best place to begin Bible study is in the gospels, rather than in Genesis. Knowing the life of Jesus we have the key to what goes before and what follows.

2. The various parts of Scripture are profitable in proportion to their bearing upon Christ.

It is a mistake for a Bible student to follow no other plan than reading the Bible straight through. Some parts are of infinitely more value than others. The moral teaching of the Old Testament is profitable just in proportion as it approaches the law of Christ.

3. All Bible students need to have their minds opened that they may understand the Christ of the Scriptures.

The same thing that Jesus did for these disciples, he promised would be done for all disciples by the Holy Spirit whom he would send. "He will guide you into all the truth." (John 16: 13. Let us pray for this indispensable help.

4. If we understand the Scriptures we have the Christ vision.

We see that "repentance and remission of sins should be preached in his name among all nations," and we ourselves are his "witnesses."

Study of the Bible in a devotional spirit is necessary to Christian life and service, and this study should be both intense, and continuous. (James i:25).

R. H. WYNN.

VALUE OF ROYALINE OIL.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

Hicks' CAPUDINE Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

FROM INVERNESS, MISS.

I write to let you know of the meetings held on this charge this month. It has indeed been a month of great rejoicing, and I am glad to have been able to labor in the Master's vineyard. I will give briefly the results as they were apparent to me. Eternity alone can disclose the true results.

The meeting at Inverness was held the first week in August, with Brother H. S. Spragins, of Greenwood, preaching. He preached strong, forceful gospel sermons, and the congregations were greatly impressed. There were four accessions to the church; three by letter, and one on profession of faith. The members of the church were strengthened, and many made public their determination to follow the Master more closely.

At Isola, the meeting was held the third week of August, Brother T. B. Clifford, of Yazoo City, assisting. Brother Clifford had to be absent from two services, and while there, suffered with neuralgia, but his preaching was thoroughly evangelistic, though plain and practical; and many professed before men their strengthened zeal and faith. There was one addition to the church by restoration.

The meeting at Caile was one of the best meetings I have ever held. Brother W. M. Campbell, of Schlater, did the preaching, the writer led the singing, the people prayed, and God did the rest. There were twenty conversions, sixteen accessions to the Methodist Episcopal Church, South, and three accessions to the Baptist Church. At every service the people had their choice of church membership; the main consideration was souls for Christ, church membership came later. There was a great deal of enthusiasm manifested; but nothing was done under stress of excitement, and this meeting served to illustrate afresh the great truth, that, "A meeting must be 'prayed down,' instead of 'worked up,' if anything is accomplished for the Master." One of the stewards of the church was called to preach, and you will hear more of him soon, for he has accepted the call, and intends to "get busy." Brother Campbell's preaching is earnest and he seems to lead the congregation to the "foot of the Cross," where they see "the Son of Man as he is lifted up, that whosoever believeth on him should not perish, but have eternal life."

I have led the singing in all of the meetings, and I thank God that he has given me a voice which I can use in his service. To God be all the praise and glory.

With best wishes, and hoping to send in some subscriptions soon,

JAMES S. DUKE, P. C.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hick's Capudine. For sick or nervous headache, headaches frm heat, cold, grip or stomach troubles —it gives immediate relief. Liquid; easy to take. Sold by druggists.

It is strange what devices are being used to advance the brewing interests of the country. In one place it has become so hard to hold to the expected amount of sales that prizes and premiums are being offered to persuade the people to drink. We have seen in this city a picture of a baby draining a beer mug, and the inscription, "bring the roses back to the cheeks." It were better to let your babe fade with the roses, than to send it out in life handicapped with an appetite for liquor. Is it not something of a farce to see the peddlers of drink resorting to all the devices of the patent medicine men, and the premium processes of the tea stores, and the chewing gum manufacturers, and covering all their efforts with a sanctimonious interest in the welfare of the dear people?

We desire to state to the readers of the New Orleans Christian Advocate that after having made a very careful investigation of COCA-COLA, we have concluded to accept its advertising.

We find by consulting the most eminent authorities that COCA-COLA does not contain in the minutest proportions either cocaine, morphine, or any other narcotics, that it is not injurious to health, but is refreshing and invigorating in its physiological effects.

COCA-COLA contains about the same amount of alcohol as is found in a vanilla ice cream soda, or in a glass of ordinary soda water. The infinitesimal amount of alcohol in COCA-COLA is derived from the flavorings used.

It contains caffeine in less quantity than is found in a cup of strong coffee and about the same quantity as is usually found in tea, but it is absolutely free from the tannic acid found both in coffee and tea.

Notwithstanding the absolutely innocent character of COCA-COLA, competitors have encouraged and paid for circulations of false and injurious statements concerning the article, thereby leading many sincere persons to a false impression of the component parts of this really meritorious beverage.

In the interest of truth and of justice, complete information will be supplied either by The COCA-COLA Company, Atlanta, Ga., or by ourselves, giving analysis of the article by leading chemists of the United States and statements from prominent physiologists as to the physiological action of COCA-COLA. The COCA-COLA Company are willing, if so desired, to pay the expense of scientific investigation of the effects of COCA-COLA, by any church, body, or temperance organization, or by any combination of religious publications, which desire to know the truth and to publish it.

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FOR FEVERISHNESS AND ACHING

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Marriages.

Aug. 31, 1909, at the Inn Hotel, Shreveport, La., by Rev. Robert J. Harp, Mr. JOHN J. MARSHALL, Jr., to Miss BEATRICE, daughter of Mrs. Lillie Mesley, all of Stonewall, La.

Jan. 3, 1909, at the parsonage, by Rev. N. E. Alford, Mr. W. H. BRUMFIELD to Miss LILLIE THORNHILL.

April 15, 1909, at the home of the groom; by Rev. N. E. Alford, Mr. ROBT. E. HAMILTON to Miss ELLIA McDANIEL.

July 7, 1909, at Bogalusa, La., by Rev. N. E. Alford, Mr. HENRY ARMBRUSTER to Mrs. SARAH SEAL.

Aug. 22, 1909, at the parsonage, Auburn, Miss., by Rev. Jas. V. Bennett, Mr. ENOCH KING and Miss JANIE MILLER.

DROPSY all swelling in 8 to 20 days: Cured; quick relief; removes 30 to 60 days effects permanent cure. Trial treatment given free to sufferers; nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box m, Atlanta, Georgia.

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It is frequently quite perplexing for parents to select a college or school for their sons or daughters. It is a most important matter, too; for the impression received during this educational period of a young person's life have an indelible effect upon his future career. On another page will be found the announcements of the leading educational institutions of the South under religious auspices, and we suggest that you consult them and write for their catalogues.

RHEUMATISM, DYSPEPSIA and DISEASES of the NERVOUS SYSTEM Including Neurasthenia & Paralysis.

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Illustrated plamphlet and diagnosis blank free.

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NEW ORLEANS

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THE ORPHAN GIRL.

No home, no home, cried a little girl
At the door of a rich man's hall.
As she tremblingly stood on the marble steps,
And leaned on the polished wall.
Her clothes were thin and her feet were bare,
And the snow had covered her head.
"O give me a home," she feebly cried,
"A home and a piece of bread."

"My father, alas! I never knew,"
And the tears dimmed her eyes so bright;
"My mother sleeps in a new made grave,
'Tis an orphan who begs to-night."
The night was dark and the snow fell fast,
But the rich man closed his door.
His proud face frowned, as he scornfully said,
"No home, no bread, for the poor."

"I must freeze," she said, as she sank on the steps,
And strove to cover her feet
With her old tattered clothes all covered with snow,
Yes, covered with snow and sleet.
The rich man slept on his velvet Couch,
And dreamed of his silver and gold,
While the little girl sleeps on a bed of snow,
And murmurs, "So cold, so cold."

Another hour, and a midnight storm
Rolled on like a funeral knell,
The earth seemed wrapped in a winding sheet,
And the drifting snow still fell.
The morning dawned and the little girl
Still lay at the rich man's door,
But her soul had fled to a home above,
Where there's room and bread for the poor.

—Selected from Orphan's Message.

MOUNT HERMON CIRCUIT.

We have just closed a gracious revival on the Mt. Hermon work. The Lord was present in great power. The revival began at Mt. Hermon, on the 23rd of August, continuing ten days. It reached far into the surrounding country.

Brother A. S. Lutz came to us on the second day—did the preaching with great power, preaching two sermons a day. People came for ten miles away, some that had not been to church for a number of years. We dismissed the meeting at the church for one service and held service at one brother's house, six miles away, who has been afflicted for years and could not attend church. Here he had thirty of his neighbors gathered with him to hear the gospel.

We then removed to Sunny Hill where they have a commodious school building and is four miles to the nearest church. Here they were anxious for the gospel. We remained there two days. Large crowds attended every service. The Baptists are in the majority here but were very generous in co-operation. In this meeting our church at Mt. Hermon was greatly blessed and the membership revived, resulting in thirty accessions and a large number of conversions. The church was revived in every way.

W. J. NEWSOM.

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Apply for [illegible]
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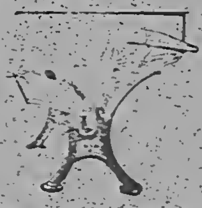

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One Cough

A cough, just a little cough. It may not amount to much. Or, it may amount to everything! Some keep coughing until the lung tissues are seriously injured. Others stop their cough with Ayer's Cherry Pectoral. Sold for seventy years. How long have you known it?

Ask your doctor about Ayer's Cherry Pectoral. If he says, "Take it," then take it. If he says, "No," then don't. J. C. Ayer Co., Lowell, Mass.

LOUISIANA CONFERENCE.

Crowley District—Fourth Round.

Bell City	Sept. 18, 19
Lake Arthur	Sept. 19, 20
Crowley	Sept. 25, 26
Eunice	Oct. 2, 3
French Mission, at Lydia	Oct. 6,
New Iberia	Oct. 9, 10
Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

Special attention is called to questions 14, 16 and 29.

J. E. DENSON, P. E.

New Orleans Dist.—Fourth Round.

Parker Memorial		Sept. 26
Mary Werlein and McD'ville		Oct. 3
Epworth	p.m.	Oct. 10
Donaldsonville and Vacherie		Oct. 17
Carrollton Avenue	a.m.	Oct. 24
Louisiana Avenue	p.m.	Oct. 24
Slidell		Oct. 31
Plaquemine		Nov. 7
Covington		Nov. 14
First Church	a.m.	Nov. 21
Second Church	p.m.	Nov. 21
Felicity	a.m.	Nov. 28
Algiers	p.m.	Nov. 28
Rayne Memorial		Dec. 5

F. N. PARKER, P. E.

Monroe Dist.—Fourth Round.

Lake Providence	Sept. 25, 26
Bastrop	Oct. 2, 3
Bonita, at New Hope	Oct. 9, 10
Mer Rouge, at Collinston	Oct. 10, 11
Winnsboro	Oct. 16, 17
Gilbert	Oct. 17, 18
Floyd	Oct. 23, 24
Florence	Oct. 30, 31
Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantum	Nov. 4, 5
Eros	Nov. 5, 6
Monroe	Nov. 11, 12
W. Monroe	Nov. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Selma	Sept. 18, 19
Columbia	Sept. 25, 26
Boyce, at Boyce	Oct. 2, 3
Pineville, at Fellowship	Oct. 9, 10
Bunkie, at LeComnte	Oct. 16, 17
Melville, at Melville	Oct. 23, 24
Simmsport, at Woodside	Oct. 30, 31
Opelousas	Nov. 3,
Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Wilson, at Gayden	Sept. 18, 19
Clinton	Sept. 19, 20
Zachary, at Ethel	Sept. 25, 26
Jackson, at Concord	Oct. 2, 3
Baker, at Blackwater	Oct. 8,
St. Francisville, at St. F.	Oct. 9, 10
Baton Rouge, Second Ch.	Oct. 16, 17
Baton Rouge, First Ch.	Oct. 17, 18
East Feliciana, at Gilead	Oct. 20,
Port Vincent, at New River	Oct. 23, 24
Independence, at Tickfaw	Oct. 30, 31
Kentwood	Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.	Nov. 6, 7
Ponchatoula, at Wesley's	Nov. 9,
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Springs	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Dec. 4, 5
New Roads	Dec. 11, 12

Dear Brethren of the Baton Rouge District: Please see that your official boards bring to the Fourth Quarterly Conference the proper statistical reports.

Charges desiring assistance from the Mission Board will please take notice that it is the policy of the Board of Missions to help those who show a disposition to help themselves. The appropriations for the year 1910 will probably be made on a basis of what was done in 1909, rather than on promises to do things in 1910.

Will all the pastors please try to have their entire official boards present at the Fourth Quarterly Conferences? Let the pastors be prepared to nominate stewards and trustees who will do the work to which they are elected.

C. C. MILLER, P. E.

MISSISSIPPI CONFERENCE.

Natchez District—Fourth Round.

Wilkinson, at Hopewell	Sept. 25, 26
Hamburg, at Roxie	Oct. 2, 3
Woodville	Oct. 9, 10
Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at Ebenezer	Oct. 23, 24
Caseyville, at Bethel	Oct. 30, 31
Barlow, at Rehobeth	Nov. 6, 7
Bayou Pierre, at Center Pt.	Nov. 8,
Meadville, at Meadville	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District—Fourth Round.

Wesson	Sept. 19, 20
La Branch and Fernwood, at Fernwood	Sept. 25, 26
McComb, Centenary	Sept. 26, 27
Topisaw, at Sartins	Oct. 2, 3
Pearlhaven, at Malliiou	Oct. 9, 10
Brookhaven	Oct. 10, 11
N. Wesson, at Beauregard	Oct. 16,
Hazlehurst	Oct. 17, 18
Gallman, at Gallman	Oct. 23, 24
Crystal Springs	Oct. 24, 25
Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Utica, at Utica	Sept. 25, 26
Hermanville, at Carpenter	Oct. 2, 3
Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

G. H. GALLOWAY, P. E.

Seashore Dist.—Fourth Round.

Pearlington and Logtown, at Logtown	Sept. 25, 26
Palmer Creek Campgr'd.	Sept. 29-Oct. 3
McHenry and Wiggins, at W.	Oct. 9, 10
Howison-Saucier, at Lyman	Oct. 13,
Ocean Springs and Oak St., at Oak St.	Oct. 16, 17
Brooklyn and Bond, at Bond	Oct. 20,
Mentorum, at Pine Grove (11 a.m.)	Oct. 22,
Vancleave, at Camp Ground	Oct. 23, 24
Bay St. Louis	Oct. 30, 31
Pass Christian	Nov. 1,
Hub, at Baxterville	Nov. 6, 7
Columbia	Nov. 8,
Biloxi	Nov. 10,
Gulfport, 25th Ave.	Nov. 13, 14
Gulfport, 29th Street	Nov. 13, 14
Long Beach	Nov. 17,
Purvis	Nov. 19,
Lumberton	Nov. 20, 21
Poplarville	Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.)	Nov. 23,
Carriere and McNeill, at Nicholson	Nov. 24,
Americus, at Salem, 11 a.m.	Nov. 26,
Moss Point	Nov. 27, 28
Escatawpa, at Escatawpa	Nov. 27, 28
Pascagoula	Nov. 29,
Wolf River Mission, at Beulah (11 a.m.)	Dec. 1,
Coalville, at Campground (11 a.m.)	Dec. 2,

W. B. JONES, P. E.

NORTH MISSISSIPPI CONFERENCE

Durant Dist.—Fourth Round.

Pickens—Sept. 19, 20, Nov. 18.
West—Sept. 25, 26, Nov. 9.
Durant—Sept. 26, 27, Nov. 12.
Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10, Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Palestine, at Palestine	Sept. 18, 19
Buena Vista, at Pleas't Gr.	Sept. 25, 26
Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Rounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Columbus Ct., at Piny Gr.	Sept. 18, 19
Starkville Ct., at Sessums	Sept. 25, 26
Starkville	Sept. 29,
West Point	Oct. 1,
Crawford, at Shafer's	Oct. 2, 3
Hebron, at Prairie Chapel	Oct. 9, 10
Macon	Oct. 13,
Columbus, First Church	Oct. 16, 17
Columbus, Second Church	Oct. 17, 18
Brooksville, at Pope's Chap.	Oct. 22,
Shuqualak, at S.	Oct. 23, 24
Winstonville, at New Hope	Oct. 30, 31
Mayhew, at Mayhew	Nov. 6, 7
Mathiston, at Double Spgs.	Nov. 13, 14
Cedar Bluff, at Pheba	Nov. 20, 21
Sturgis, at Sturgis	Nov. 27, 28

L. M. LIPSCOMB, P. E.

Winona Dist.—Fourth Round.

Greenwood		Sept. 19,
Itta Bena	8 p.m.	Sept. 19,
Carrollton, at Coila		Sept. 25, 26
Belzoni, at Belzoni		Oct. 3, 4
Schlater, at Schlater		Oct. 9, 10
Winona		Oct. 13,
Ruleville, at Drew		Oct. 16, 17
North Carrollton, at Poplar Springs		Oct. 23, 24
Indianola, at Indianola		Oct. 24, 25
Moorhead, at Moorhead		Oct. 25,
Inverness, at Inverness		Oct. 26,
Minter City		Oct. 31,
Slate Springs, at S. S.		Nov. 6, 7
Mars Hill, at Chapel Hill		Nov. 8,
Vance, at Lambert		Nov. 14, 15
Webb, at Sumner		Nov. 21, 22
Tutwiler, at Tutwiler		Nov. 22,
Eupora, at Maben		Nov. 23,
Tom Nolen, at Lebanon		Nov. 24,
Winona Ct., at Bethlehem		Nov. 27, 28

E. S. LEWIS, P. E.

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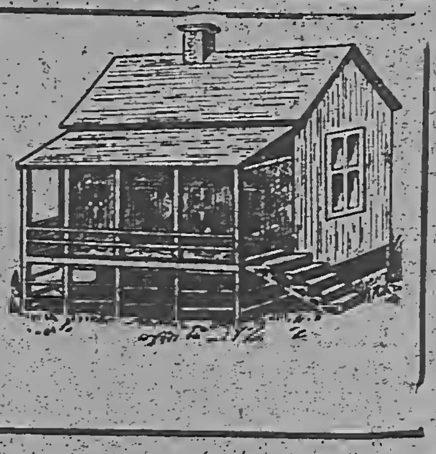

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

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MT. PLEASANT CIRCUIT.

Dear Dr. Boswell: I take my pen in hand to let the readers of the Advocate know how well we are getting on in this part of the Lord's vineyard.

On the occasion of our third Quarterly Meeting, Rev. W. M. Young, our presiding elder, dedicated our new church at Salem. The dedicatory sermon, as well as the one preached on the preceding day, was much enjoyed by the pastor and people. The house thus set apart for the worship of Almighty God is beautiful and commodious.

Beginning with, and including the Quarterly Meeting, we held special services for nine days. During about half this time we had the services of Rev. John Boyd, a minister of the Associate Reformed Presbyterian Church. Brother Boyd is a young preacher of very fine parts, and preached to our delight and profit. Five joined our church on profession of faith and two joined the Associate Reformed Presbyterian Church.

On the second Sunday in August we commenced a meeting at Marshall Institute Church (a beautiful new church which we hope to dedicate at our fourth Quarterly Meeting) and continued it for five days. The church was much revived and six joined our church on profession of faith. In this meeting I had no ministerial help.

On the third Sunday in August we commenced a protracted meeting at Union, having with us Rev. W. J. Echols, of Pleasant Grove, Miss., who preached to the delight of our people. The church was considerably revived, and there were several conversions; I think, and several will join the church I reckon as a result of the meeting.

On the fourth Sunday in August we commenced a meeting at Mt. Pleasant, Brother Raper, of Byhalia, came to us on Monday, and did all the preaching from that time on over the following Sunday. As results the church was greatly revived, and sixteen were added to its membership on profession of faith. Brother Raper is a fine preacher, and very pleasant in the social circle. We certainly enjoyed his labors among us.

J. M. HUGGIN.

CHURCH EXTENSION.

Rev. J. T. Gullett, Dry Creek, $3.25.

J. R. BINGHAM, Treas.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 255, Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 2321 Chestnut St.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Italian Missionary, Rev. Francesco Zito; residence and Mission Hall, 539 St. Ann St., opposite Jackson Square.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2421 Chestnut Street; phone, Jackson 332.

R. F. Harrell, secretary Y. M. C. A., 815 St. Charles Street.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On September first, the angel of death visited the home of Mr. and Mrs. C. M. Hughes, Amory, Miss., and claimed for his victim little SARGENT, the first-born and only child of these sad parents. He was a little less than two years old and was the joy of that home, almost idolized by these young parents and very tenderly loved by grandfather and mother. To-day the home is gloomy and our hearts are sad. On Wednesday, Sept. 1, little Sargent was taken from us by the grim monster who has invaded and brought sorrow in so many homes. Sargent had been a very lovable child all of his short stay on earth, and his dear little life had very tenderly twined itself around the hearts of all who knew him, and all was done by loving hands and skilled physicians to continue his stay on earth, but God, in his providence, saw best to take the precious little jewel from a world of sin and transplant him in the kingdom of light where sin and sorrow are not known. Lord help us to say, "Thy will be done." Little Sargent cannot come to us, but thank God we can go to him.

His Grandfather, L. T. S.

Mrs NETTIE WALKER was born in Lamar County, Ala., Sept. 21, 1880 and departed this life Aug. 26, 1909, at Old Houlka, Chickasaw County, Miss. She was married to Mr. F. J. Walker in 1901. This happy union was blessed with one son—dear little John Curtis, a bright-eyed, sweet little boy he is. A devoted wife and tender, loving mother has gone to her reward. She was the daughter of Rev. Mr. Crim, of the Alabama Conference. She has a brother who is a member of the North Alabama Conference, stationed at Alabama City. She joined the M. E. Church, South when quite young and lived a consecrated Christian till death. She was corresponding secretary of the Home Mission Society, also conductress of Eastern Star. She filled her place well in all the capacities. Mrs. Nettie was a true Christian. She was ever ready to praise God under all conditions of life. She was a true wife, a devoted mother, and a faithful church worker. She died as she lived, triumphantly. We are not left comfortless, for we have the blessed assurance that she has gone to the reward she so richly deserves. Her remains were laid to rest in the Houston Cemetery to await the resurrection morn. I deeply sympathize with Brother Walker and little John Curtis, but their loss is her eternal gain.

T. J. DURRETT.

Brother JOHN F. BUFKIN was born, Nov. 8, 1841 in Jasper County, Miss., and died at his home in Buckatunna, Miss., March 27, 1909, after much suffering from wounds which he received in the left leg at Jonesboro, Ga., Aug. 31, 1864. Suffering from the effect of the wounds for forty-four years, he, on the 26th of May 1908, had his leg amputated just below the knee. It was hoped that the operation would prove successful, but the trouble manifested itself again in a few months, then nothing could be done to check the onward tide, till death mercifully came to his relief. He served during the war as a member of Company H, 27th Mississippi Regiment, under General Walthal. Those who stood in rank with him know of his loyalty, faithfulness and courage. Seven times was he wounded in battle, and though a sufferer nearly all of the forty-four years since the war, he never uttered a complaining word. He remarked to the writer a few months before his death, "Though I am now nearly sixty-seven years old, and have suffered for these forty-four years with wounds and am now maimed for life, I have never regretted having been a Confederate soldier, because I still believe as I did then that we were in the right." These are also the concluding words of an inquiry he made for comrades through the Confederate Veterans. He was happily married to Miss Nancy C. Heidelberg, Aug. 23, 1866. Nine children were born unto them, eight are still living, four sons and four daughters, all of whom are good, useful citizens and filling important positions in life. Brother Bufkin joined the Methodist Episcopal Church, South, in early life and lived a devoted Christian until the day of his death. He never seemed to grow old, the tabernacle of flesh grew feebler and the step was less elastic, but the ability to work, the serene faith and unflagging hope suffered no change. He was not emotional in his nature, yet no man gathered into his bosom a fuller sheaf of blessings, delight, and joy than he. His was one of the happiest lives I ever saw. His trust in God was childlike. He was helpful to his pastors, always looking after their interest. To him the call of his church was the call of his God. May God's richest blessings rest upon the sorrowing wife and children.

B. W. LEWIS.

RESOLUTIONS.

Whereas, it has pleased our Heavenly Father to remove from earthly scenes our dearly beloved young brother, JAMES SEATON HAM, a member of Central Methodist Episcopal Church, South, and of the Board of Stewards. (He was a member of the church and of its Official Board; he lived a consistent, Christian life and rendered important and faithful service as steward); therefore, be it resolved by the Board of Stewards, that:

First. It is the sense of this Board that in the death of this young brother the church has lost one of its most useful and promising young members, and the city of Meridian one of the brightest and most capable of her younger citizens.

Second. That while this Board feels keenly the loss of his services and will miss constantly his genial presence and companionship, we recognize in his taking away the hand of Providence, and humbly bow in submission to the Divine will.

Third, That his pure life, noble ideals and unfailing devotion to his mother, brother, sisters and friends are a source of genuine consolation to us, and we proudly point to his brief career as a worthy example for the younger members of this congregation.

Fourth, That we extend to the bereaved family our deepest sympathy and condolence and assure them that in this great grief our hearts beat with theirs in sorrow and that we mourn with them over the loss of their dear, departed son and brother, one so truly noble and lovable.

L. P. BROWN, Jr,
J. C. FANT,
C. R. McQUEEN,
Committee from Board of Stewards of Central Methodist Church.
Meridian, Miss., Aug. 30, 1909.

REPORT ON COCO-COLA.

In last week's issue of this paper we printed letters from the State Chemist of Georgia and the assistant chemist of the University of Texas, who have made analyses of the popular temperance drink showing that COCA-COLA contains no cocaine or other injurious ingredient. We print below a copy of a letter from Professor Burney, of South Carolina College. Dozens of chemists have analyzed COCA-COLA and all agree as to its freedom from cocaine, morphine, whisky and all injurious materials. A booklet has been published containing these reports and a copy will be sent free to any reader of this paper who has any doubt whatever as to COCA-COLA being what it claims to be—a pure, harmless, delicious, refreshing, temperance drink.

CHEMICAL DEPARTMENT,
South Carolina College,
Columbia, S. C., Jan. 17th, 1906.

This is to certify that I have bought in the open market an original package of five gallons of COCA-COLA, bearing the label of "The Coca-Cola Company, Atlanta, Ga." and have subjected the same to careful analysis.

The object of this investigation being to establish the presence or absence of cocaine, and possibly of other injurious alkaloids, I operated on quantities of three to five times the amount contained in a bottle of the carbonated beverage. The extractions of the syrup were repeated until the alkaloids were entirely removed, and the crystaline substance thus obtained was further separated by fractional extractions, after which it was concentrated and tested. Since this concentrated product failed to respond to the test for cocaine, it is clear that the alkaloid is absent; or, if present at all, then in quantities too minute to allow detection. The active constituent of COCA-COLA syrup proved to be caffeine, and in quantities seemingly less than in a cup of good coffee or tea. There was no evidence of the presence of other alkaloids.

Yours truly,
(Signed) W. B. BURNEY, Chemist.

For free booklet of chemical analyses of COCA-COLA address The Coca-Cola Company, Atlanta, Ga.

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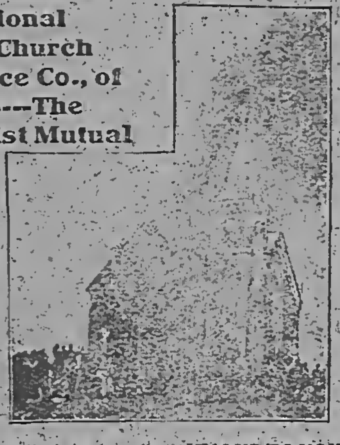

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CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Sunflower Camp Meeting, Richey, Miss., Sept. 17-24.

Palmer Creek Meeting, near Wortham, Miss., Sept. 29-Oct. 2.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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Mrs. Clark, who lives in Timberville, Miss., writes: "Cardui has been worth more to me than a carload of silver. If it had not been for Cardui, I would have been dead. I love a dollar, but I have never seen one that I do not think as much of, as I do of a bottle of Cardui. I now keep it in my house, as regularly as I do coal oil or coffee, and have done so for years.

"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

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If you are nervous, miserable, or suffering from any form of female trouble, try Cardui. What it has done for other sick ladies it surely can do for you. Sold by all first class druggists, with full directions for use.

Sunday School.

By W. B. Campbell.

LESSON FOR SEPTEMBER 19, 1909.

REVIEW.

I. Cor. xiii:1-16.

Golden Text: "So Mightily Grew the Word of God and Prevailed."—Acts xix, 20.

Going over again lessons that have afforded many pleasant and profitable hours of study, we find that many features have escaped our attention; and in this discovery we are enabled to add new thoughts to what has been already firmly implanted in our memory. It is just so in reading and re-reading the Bible; the student that has a Bible marked by himself will find the second or third reading even more beneficial than the first. The regular and consecutive study of God's Word is like the pathway of the Christian pilgrim as he journeys from the world, by the way of the cross, to the crown. The record of historical facts are interesting and alluring, but we use such as only a help to a deeper meaning that will come to us as we read, guided by the Spirit. Our deepest sympathy and love fills our heart as we learn of all that Paul suffered for the gospel's sake, calling to mind that "all who live godly in Christ Jesus, must suffer persecution." There is open for all the great Fountain of strength for every burden that is placed upon us. This was the source of Paul's strength and the secret of his greatness; he was in constant communication with the Holy Spirit.

He needed not the cry of the man from Macedonia to urge him to duty, but only to show him where that duty was, then to be exercised. God plans the work of his servants. Faith is the leader, and the events that follow come in regular order, as intended by the great Author and Finisher. Paul went to Philippi, and at the prayer meeting outside of the city, by the river-side, Lydia semed to be waiting for the opening of her heart by the Lord, and then, thankfulness following, she opened her house as a home for the servant of God. This was the humble beginning for the great things that followed as Paul proceeded from city to city, sowing the seed that was to produce so great a harvest. From the sunshine of love in Lydia's home, we turn to the hour of midnight, in the Philippian jail, where Paul and Silas, bleeding under the persecutor's lash, with feet fast in the stocks, sang praises to God until the foundations of the prison were shaken by the mighty power of him who saith, "Vengeance is mine, I will repay." So was Paul's life in the service of Christ; so is the life of every follower of Jesus: "Troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed."

Persecution was the emphasis of the gospel; it is also the ungodly man's recognition of a Christian's influence.

Persecution always attended Paul wherever he went, but he had the aid of friends in making escape. He never showed the least spirit of retaliation, for he was the one that once wrote: "The servant of God must not strive."

As Paul went from city to city the gospel grew and spread abroad among the people. He used the Scriptures in showing that Jesus was the Christ, but the envious Jews would not accept such an interpretation, and almost always they were the only people that resisted the apostle's earnest appeals. Pauls learning gave adaptability; he was equally ready to address superstitious Athens as he was material Corinth. As he said of himself: "I am made all things to all men, that by all means, I might save some." He preached an "unknown God" where a monument had been erected telling of such ignorance, saying that this same God was very near to everyone; this opened the door for preaching Jesus, the resurrection and the judgment. He told of the brotherhood of man, of how God, of one blood had made all nations. The gospel was then, and is now, sufficient for the intellectual mind, for it is reasonable, it is satisfying. The difficulty with the higher criticism is that pride has grown as the sphere of intellectual research has broadened. Paul was learned, yet he never forgot the meekness and gentleness he was taught by the Master; in this same humbleness of mind consisted his greatness. He did not arise above his fellows, for he knew that to reach them effectively, he must be on a level with them. While he worked with his own hands, he preached the gospel taught by the "Carpenter's Son." Honest toil ennobles the character, and such is the will of God. No Christian is content to receive something for nothing. Work is a blessing, and some day it will be so equally adjusted, that he that maketh much will have nothing over, and he that worketh little will have no less; for it will all be done in the spirit of that love that brought the Son of God from heaven to teach men, that self must never be loved more than a neighbor. Paul's love for his fellow-men proceeded from his love for Jesus Christ, a love that so filled his whole being that he said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus, my Lord." These are some of the many truths we take up in our review, then in reflection we turn our thoughts self-ward. Do we so love the Lord Jesus that we are wholly submissive to his will? He once measured love toward him by the pardon he bestowed. O the burden of sin he carries for us, gratitude also should awaken our hearts to a love that cannot be spoken unless we love him as our hearts and consciences tell us we should, we have a blessed Christian experience to learn. Let us love him so that at his call, we will be ready at any time, to go anywhere, to do any work for him that loved us, and gave himself for us.

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SEASHORE DIVINITY SCHOOL.

I was glad to hear from a gentleman who took part in the four gatherings on the Seashore Camp Grounds, and who heard many of the summer residents speak concerning the same, that the concensus of opinion was that the "Preacher's Institute" was the best of the four. In addition to the Biblical, theological and educational discussions and presentations there was a spiritual influence that was unusual, and it was felt by all those who attended with any regularity.

Some things were said, possibly, with which some of the gentlemen could not agree, but in the main there was little unfavorable criticism to be offered against the views of the speakers.

The speakers, themselves, were enthusiastic with regard to the prospects for a great school.

Dr. John M. Moore, who has large experience, and observation, with such work wrote me a few days ago as follows: "I was delighted when I read the plan of the next session upon which your committee had agreed." Dr. Joel T. Daves, of Atlanta, Ga., expressed himself in the same gratifying manner as to our future work. I am sure that, if the ministers of the patronizing Conferences will be patient and helpful in their attitude to the school, the board of directors will establish an institution that will very soon be far-reaching in its good effect upon the ministry and membership of the Church.

Much of the programme for next year has already been arranged and the lecturers engaged.

Bishop E. E. Hoss, if he is in the United States, has engaged to do special work. Dr. Frank W. Gunsaulus, of the Armour Institute of Technology, of Chicago, and Dr. Mathews, who was with us this year, will be with us next year, and Dr. Henry T. Cope, General Secretary of "The Religious Education Association," has agreed to do special work in Psychology. We will have a specialist on Hymnology, and also courses for the undergraduates of the several Conferences. I feel sure in saying that not a man who attended the Institute in June will fail to be present next year if it is possible for him to get there.

There may be a lot of youthful enthusiasm with the board of directors, but it is an enthusiasm that proposes to do things and you will find every member ready to do his part. We have seen what the school can do, and our purpose is to have it accomplish more and more every year.

ROBT. SELBY,
Chairman Board of Directors.

Natchez, Miss.

"LET US PAY THE DEBT."

Because of the great and imperative need, and believing in the devotion of the Methodist people to such a worthy cause, the Board of Directors of the Louisiana Methodist Orphanage borrowed the money to complete the splendid building that now stands about finished in the moral, healthful, educational city of Ruston, La., a building of which every Methodist in the State should be proud, our large, well-constructed Orphans' Home. The Board has builded wisely a durable, carefully-planned, well-constructed building, artistic and beautiful, economical and convenient. This building will last for generations and be a benediction and a blessing to the homeless and destitute children of our great State.

But the debt of $14,000 is a great hindrance to us in our work. We cannot reach out and do the good that we should do as long as we are burdened with this heavy debt. We now have thirty-five children in the Home, being double our number in the last three months. There are twenty-three applicants for admission. The cry of some of these is most pitiable. Yet, for lack of funds, and with one-third of our debt almost due, we are forced to hesitate in taking these children.

We have forty acres of land, which should be placed under fence and prepared for raising truck and vegetables—ample ground to supply all our table needs. A man should be employed to look after this work; yet we cannot go ahead with these plans for lack of money. We could use at least four good milk cows, and should have them at once, and yet, if some good friends do not give us the cows we are unable to buy, and these thirty-five children must be deprived of this essential element of food. Other features of our work should be developed, but for lack of means our hands are tied.

Now, if we could be rid of this debt we could proceed with our plans and soon have one of the best and greatest institutions of the kind in all the land. The good we would accomplish is beyond human ability to estimate. What a blessing to humanity and a boon to our work, if some wealthy person would relieve us of this debt? Surely, Louisiana, with her great wealth, has that man. Such a man would immortalize his own name and make it a blessing to untold numbers of unfortunates for the generations to come. But there is not a person among us but can do something. Every little helps. Fifty cents each from all the Methodist people in the State would do it, and we would have a surplus left.

On Sept. 25, "Orphanage Work Day," we believe that nearly all our Sunday School scholars and members of the Church will give the proceeds of the day's labor to the Orphanage. Each child can find some task; each member of the Church can give the price of his day's toil, and if all would do it, the aggregate would cancel the debt.

Let everyone—Church member, Sunday School scholar, Christian friend, and all who wish to help the homeless children—bring or send their gift to the Superintendent of the Sunday School, or pastor of the Methodist Church, on Sunday, Sept. 26.

ROB'T W. VAUGHAN, Financial Agent.

Ruston, La.

A WORD FROM PORT GIBSON COLLEGE.

The 10th session of the Port Gibson Female College will open Sept. 22 with a faculty of twelve teachers and officers, besides two tutoresess. Whilst there is room for a few more pupils, already, in advance of the opening, a sufficient number have applied to guarantee an attendance fully equal to that of last session. Among the vacation improvements made are: A new gallery to the Dining Hall building, a fresh coat of paint upon the Ames building, and a fresh coat upon the exterior of both the brick buildings.

With gratitude we recall the fact that there has not been a protracted fever case or any very serious illness among our students during the past four sessions.

Our faculty has been carefully chosen. With one exception, all are teachers tested by a full experience. Our Voice Department has become a prominent feature. Our teacher of vocal music is probably the best in the State.

We hope for a session of splendid results to the bodies, minds and hearts of the daughters entrusted to us, and we ask for the continued help and sympathy of our preachers and people.

HENRY G. HAWKINS.

Port Gibson, Miss., Sept. 10, 1909.

THE PHYSICAL EFFECTS OF ALCOHOL.

It is exceedingly gratifying that so many of the first-class magazines of the day, some of which circulate by the million, both those intended for general public and those published specially for women readers, are taking such an interest in matters relating to the welfare of the people, both as pertains to domestic affairs and home life, and to the great matters of public and national concern. One of these, the McClure's, in its October number, gave the results of recent long continued and most painstaking experiments concerning the use of alcohol on the human system, that will be nothing less than revolutionary for those that have entertained the notion that the use of alcohol under certain conditions and circumstances is beneficial. The character of these experiments and the conclusions reached are set forth by Henry Smith Williams, M.D., LL.D. He says: "In recent years a large number of scientific investigators have attempted to substitute knowledge for guess work as to the effect of alcohol, through the institution of definite experiments. Some have tested its effects on the digestive apparatus; others its power over tthe heart and voluntary muscles; still others, its influence on the brain. On the whole, the results of these experiments are singularly consistent. Undoubtedly they tend to upset a good many preconceptions. But they give better grounds for judgment as as to what is the rational attitude toward alcohol than have hitherto been available.

"The traditional role of alcohol is that of a stimulant. It has been supposed to stimulate digestion and assimilation; to stimulate the heart's action; to stimulate the mind. The new evidence seems to show that, in the final analysis, alcohol stimulates none of these activities; that its final effect is everywhere depressive and inhibitory (at any rate, as regards higher functions) rather than stimulative; that, in short, it is properly to be classed with the narcotics and anesthetics. The grounds for this view should be of interest to every user of alcohol; of interest, for that matter, to every citizen, considering that more than one thousand million dollars of alcoholic beverages are consumed in the United States every year."

We may quote his summary of the results of the experiments on some parts of the human system: "As regards digestion, alcohol does indeed stimulate the flow of the digestive fluids, but it also tends to interfere with the normal action; so that ordinarily one effect neutralizes the other.

"As regards the action of the heart, the ultimate effect of alcohol is to depress that organ, in large doses to paralyze it."

As to the effects of alcohol on muscular activity, "the experiments show that alcohol does not increase the capacity to do muscular work, but distinctly decreases it. Doubtless this seems at variance with many a man's observation of himself; but the explanation is found in the fact that alcohol blurs the judgment, as Voit remarks, it gives not strength, but at most the feeling of strength. A man may think he is working faster and better under the influence of alcohol, than he would otherwise do; but rigidly conducted experiments do not confirm this opinion. "Both science and the experience of life," says Dr. John Abel, of Johns Hopkins University, "have exploded the pernicious theory that alcohol gives any persistent increase of muscular power. The disappearance of this universal error will greatly reduce the consumption of alcohol among laboring men. It is well understood by all who control large bodies of men engaged in physical labor, that alcohol and effective work are incompatible."

As relates to alcohol as a brain stimulant, the celebrated physicist and thinker, Von Helmholtz, is quoted as declaring that the very smallest quantity served effectively, while its influence lasted, to banish from his mind all possibility of creative effort; all ability to solve an abstruse problem." We may here introduce the pertinent words of Prof. Munsterberg. He says: "Of course alcohol before serious intellectual work disturbs me." "Certainly," says Dr. Williams, "all the evidence goes to show that no mind is capable of its best efforts when influenced by even a small quantity of alcohol. If any reader of these words is disposed to challenge this statement on the strength of his own personal experience, I would ask him to reflect carefully as to whether what he has been disposed to regard as a stimulant effect may not be explained along the lines suggested by the words of Prof. James: "The reason for craving alcohol is that it is an anesthetic even in moderate quantities. It obliterates a part of the field of consciousness and abolishes collateral trains of thought."

Experimental evidence tends to establish the position of alcohol as an inhibitor and disturber, rather than a promoter of mental activity. Kurtz and Kraeplin estimate that after giving 80 grains per day to an individual for twelve successive days, the working capacity of that individual's mind was lessened by from 25 to 40 per cent. Smith found an impairment of the power to add, after twelve days, amounting to 40 per cent; the power to memorize was reduced by about 70 per cent. Forty to 80 grains of alcohol, the amounts used in producing these astonishing results, is no more than the quantity contained in two or three quarts of beer, or in a half bottle to a bottle of ordinary wine.

Prof. Aschenffenburg, commenting on these experiments, points the obvious moral that the "so-called moderate drinker, who can consume his bottle of wine as a matter of course, each day with his dinner—and who doubtless would declare that he never was under the influence of liquor—is in reality never actually sober from one week's end to another. Neither in bodily or mental activity is he ever up to what should be his normal level."

Dr. Williams gives the results of these recent investigations in a warning to the users of the drug, as follows: "So I am bound to believe in the light of what science has revealed, that if you take alcohol in any quantity whatever: (1) That you are tangibly threatening the physical structures of your stomach, your liver, your kidneys, your heart, your blood vessels, your nerves, your brain. (2) That you are unequivocally decreasing your capacity for work in any field, be it physical, intellectual or artistic. (3) That you are in some measure lowering the grade of your mind, dulling your higher esthetic sense, and taking the finer edge off your morals. (4) That you may be entailing upon your descendants yet unborn a bond of incalculable misery."—W. W. Washburn, in Michigan Christian Advocate.

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NEW ORLEANS

CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2798.

BISHOP SETH WARD, D.D.,
Born in Leon County, Texas, November 1, 1858;
Died in Kobe, Japan, September 20, 1909.

Christian Advocate.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

We have never studied the laws governing baseball. We do not know whether the regulations are founded on what the original abolitionists called "the higher law," or whether the laws that were wont to regulate trade in slavery are in vogue. The latter, it appears. We often read of players being sold by one league to another. Whether a bill of sale passes we are not informed, or whether the man sold is consulted, or receives part of the price, we have never seen stated. The bare statement of the sale is announced, and without protest. In the sporting columns of one of our daily papers we read a notice to this effect: "An important baseball trade was consummated on the 9th," whereby Boston gets pitcher Charley Smith and $2500 in cash for 'Doc' Gessler, the heavy-hitting Boston outfielder." So, not only are players sold, but traded with a big amount of money to boot—sometimes. It must be understood that the players who are bought or bartered, are professionals, men who are in the sport for money. There are no preachers in the country, and comparatively few lawyers or doctors, who get as large salaries as some baseball players.

* * *

The commercial world has been greatly excited for several weeks past on account of the illness of Mr. E. H. Harriman, the controller of so many railroads, and one of the leading spirits of Wall Street, New York, the center of the money power of the country. The fear was that if Mr. Harriman should die, the business interests of the country would be disturbed and possibly bring on a panic. But Mr. Harriman died, greatly lamented by hundreds of good citizens, but the business of the country was not even jarred. This leads the Inter-Ocean to say (before Mr. Harriman's death) "there is no indispensable business man among us to-day. Prosperity is more broadly diffused than that. It is, in a way, 90,000,000 strong." "There may be a monetary pause, but that is all." "This is no one-man country." Besides having control of such immense interests, Mr. Harriman was immensely rich in his own right, his estate being valued at $192,000,000. That is more money than Adam would have accumulated had he worked for the last 6000 years and earned $85 every day. Mr. Harriman had enemies—he likewise, had many friends, and in his family life was an ideal husband and father.

* * *

According to the latest figures there are in the United States 4,833,620 women who earn their own living. These figures do not include school teachers or others who are engaged in what is called "the professions." They refer only to those who labor in the trades. They are "bread-winners"—in instances not a few, they are bread-winners for the family. Nearly one-half are under twenty-five years of age. Nearly one-quarter are under twenty-one. At least three-fourths of these women are filling men's jobs, all because, while they do the work as well as men they do it for much less money. Of the 303 kinds of work there are only nine that women are not doing. Of course, many of the women are at work outside of the home of necessity, and are to be honored for their courage and independence. But far too many, daughters of well-to-do fathers are at work in stores, offices and other places simply for the money. And, it is said, whether justly so or not, we do not know, that money-making becomes so fascinating, as to overcome all desire for home, and home-making. They prefer single life to husbands and children, and thus thwart the divine plan, and cheat the State out of thousands of good citizens. This is pure commercialism wholly out of harmony with the divine economy, and tends to lessen the number of families which constitute the foundation of both Church and State.

* * *

The biggest dispute between men of note that has occurred since the Schley-Sampson contention in 1899 is now on between Commodore Peary and Dr. Cook, both of whom claim to have discovered the North Pole. Naturally, opinion is divided—some side with Peary and some with Cook. Peary denies positively that Dr. Cook reached the pole, and affirms just as strongly that he did. The two gentlemen are presumed to be trustworthy—nothing in their lives has developed to show the contrary, and as far as we are able to determine there is no reason why we should not credit the statement of both explorers, and settle down in the belief that both of them reached the pole. We gather from the vast amount of matter printed on the subject that Peary was the best equipped man in every particular that ever undertook a polar search, while Dr. Cook in comparison was poorly equipped, and further that Peary was determined to find the object of his search, and having found it was determined to let no man take from him the glory of the first sight of the pole. It grieves him to think that another man reached the goal in advance of him. It is more than poor human nature can stand. In view of the vast amount of time and labor employed, and the untold sufferings endured, the achievement was great, but the practical benefits will amount to nothing. A few fancies of men have been dissipated by learning that there is nothing at the pole except ice. Nothing lives there, not even polar bears. We await further developments.

* * *

And now comes Cardinal Gibbons, a "prince of the Church," the head of the hierarchy of Romanism in the United States and supposed to be a man of great intelligence and observation, and reiterates a statement long since worn out by liquor dealers and their friends, viz: "You cannot legislate for virtue." The liquor dealers were a little plainer of speech. They said, "You cannot make men good by law." Nobody ever undertook to do that. Nobody thinks of doing that any more than the Governor of a State thinks of making a good man of a criminal by pardoning him. But prohibitionists do desire to suppress the liquor traffic which creates and promotes intemperance, and which directly and indirectly is responsible for seventy-five per cent. or more of the crimes against society and the State. If we drive one man out of the liquor business, while we do not make of him a good man, we deprive him of the opportunity of tempting other men to ruin. The effort is worth while. Cardinal Gibbons says: "There is only one thing to do, and that is to inoculate abstinence in the young people so that they may not become slaves of liquor. Believe me when I tell you there is no vice like that of intemperance, no vice that is followed by such dire results." That is good advice, and if the Cardinal will tell us how to "inoculate abstinence in the young people," say in New Orleans, with open saloons on almost every corner, no doubt fathers and mothers will be glad to follow the advice. But it is just as impracticable to make abstainers of all young people, so long as the saloons remain open, as to legislate virtue into men. Inoculate the young with abstinence principles by all means, at the same time apply legal suasion to the liquor dealer.

* * *

We read much in the papers about "the return of prosperity." What we read must be true, but multiplied millions of our citizens see nothing of it. Instead, to them the times seem harder than ever, for, while their wages have not increased, what they eat and wear costs them more than ever. The Review of Reviews for September, says: "All through the past summer the prices of the necessaries of life have been slowly advancing, reaching on August 1 the highest figure reported for that date, save one in 1907. It is rather startling to see that the average cost of the supplies practically every household must buy has increased over 49 per cent. since 1896. The Bradstreet Agency has selected 106 articles of domestic consumption and has kept a careful record of their prices, month by month, for seventeen years. The highest point ever reached was in March, 1907, after which came the moderate slump caused by the financial disturbances of that year. We are now marching steadily back toward this high record, and the August figures are only a little less than 7 per cent. below it. Some of the individual cases of increased costs are much more impressive than the average. Pork has advanced from $8.25 per barrel to $21.75; eggs, from 12 1-2 cents a dozen to 28 cents; mutton, from 5 1-2 cents a pound to 11 cents; corn, from 34 cents a bushel to 80 cents; wheat, from 64 cents a bushel to $1.20, and so forth. The figures given are wholesale prices, and as a rule, the advance to the ultimate consumer has been decidedly greater. It is rather interesting to note, in reading the Bradstreet statistics, that the commodities controlled by the trusts have generally shown a smaller increase in price than the average. Thus refined petroleum sold in 1896 for 7.8 cents a gallon, and the wholesale price now is 8 1-2 cents; sugar cost in 1896 4 7-8 cents per pound and costs now 4.85 cents; anthracite coal in 1896 cost $4.25 a ton and is now $4.90.

* * *

Attention to air navigation is world-wide. It will soon be a craze. The practicability is assured. The patterns of ships are many. Concerning the relative merits of the "airship," and the "aeroplane," the St Louis Republic has the following to say: "The Zeppelin airship reached Berlin, some 380 miles in an air line from Friedrichshafen, on Lake Constance, which the big craft, calls home, soon after noon on Sunday. The time was somewhat over fifty-six hours, the airship having met with an accident en route which necessitated a long stop at Bitterfeld. It came in in a broken-winged condition, with one propeller out of commission. This is much more significant than perfect performance would have been. A vehicle which may be relied on only when conditions all jump together to insure success is in the last analysis but a toy. Transportation depends on instrumentalities which can achieve half speed when full speed is impossible, and which may be depended upon to reach a destination, though late. The Zeppelin ship limped into port just as a twin-screw steamer would do with one engine out of commission. It had previously completed a journey after somewhat serious damage to the "hull" by collision with a tree. It has therefore demonstrated that it can safely withstand the ordinary mischances of the road to fabric and motive power; it is a practical means of transportation. The development of the heavier-than-air machine is a much more brilliant triumph of human intellect and scientific imagination than the invention of the Zeppelin ship. The study of the principles underlying the soaring of birds by Octave Chanute and the application of these principles to the construction of gliding machines inspired the Wright Brothers to elaborate a complete theory of flight and embody it in a machine which gives man the power of the eagle. But the solid usefulness of the Zeppelin ship, which can remain "afloat" without any means of propulsion and may crawl home with partially disabled machinery, is likely to be much greater than that of the fragile mechanism which must glide surely to earth as soon as the motor ceases to revolve."

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OUR EDUCATIONAL SITUATION.

By Rev. J. A. Rice, D.D.

VI.

President Snyder, in a recent number of our Review, made an admirable statement of the situation with reference to the small denominational college. Those interested, who have not read that article, ought to do so at once. Our condition on the financial side is anything but encouraging. The productive value of our endowments is growing less and less. Only a few years ago we could realize eight per cent. on long time, now we do well to get six. A generation ago a quarter of a million dollars endowment would yield enough to meet the current expenses of a strong institution, but the returns from that endowment are now cut almost in half. While the price of money is going down, the cost of education is going up. Only a generation ago seven or eight men, ten at most, could teach all the subjects required in a small college of high grade, but now the number of subjects required to be taught is increasing steadily. New fields of research are constantly opening up, and new chairs are therefore needed almost every year in progressive universities. So rapid is the advance of knowledge that the old text-book method of teaching has had to give place to the lecture system, and this in turn requires large libraries and a complete line of Reviews, both of which have to be replenished constantly. Rapid changes in the scientific field require new apparatus at great expense. The elective system now prevailing gives great advantage to the college that can offer the largest number of elective subjects. This of course, means great expense. Here we are then, the price of money steadily going down, the cost of education steadily going up. And there are those who are offering all these advantages. The State university, with ample resources to meet every demand, and in addition to that, following the logic of Democracy, offers free tuition, and thus reduces the expense to the student to the lowest possible figure. We have also the independent institution, backed in some cases by limitless millions, and competing strongly with the State university in the advantages offered and prices charged. Then we have the Carnegie foundation, forcing a new definition of the college and higher standards everywhere, while they offer an immense advantage in pensioning teachers in approved institutions, and excluding the church school from that number. Then comes the General Board of Education and the Southern Board, offering help upon certain conditions, which are such as to guarantee the strength and permanence of those schools accepting such help. Fortunately, the church schools are not tabooed by them, but one of the indispensable conditions upon which money can be gotten from them is the raising of adequate amounts by the friends of the institution applying. This again requires large amounts of money to increase perceptibly the efficiency of our colleges, and put them at ease in their struggle for existence. In other words, the tensity of the competition is increased by the increasing efficiency of our competitors, and our only hope is a like increase in our material resources. This, of course, makes our conditions hard and our situation perilous. The plea of church loyalty has been overworked, parents must be loyal to their children as well as to their church. It is unfair to ask our people to sacrifice the equipment of their children for securing their place in the world in order to patronize our own institutions simply because they are our own. It is true that money cannot make a college; it is equally true that a college cannot be made without it. Garfield's description of a university, as Mark Hopkins, on one end of the log, and the boy on the other, has much in it: but the boy who will depend upon Hopkins and log as a substitute for libraries and laboratories, will be left in competition requiring knowledge of literature and science, whatever he may get of inspiration and moral momentum. It is true that the highest culture is "caught and not taught;" it is also true that if we catch it we must go where it is and where it has the necessary means of imparting itself. No matter what the viewpoint, then, from which we approach the subject, the one inexorable call is for more money. It is utterly impossible to meet the growing demands for enlarged scope and increased efficiency in our institutions of learning with their present meager resources. If this money is not forthcoming, our present colleges, most of them, will be forced to a second place, and will ultimately rank scarcely above the high school.

Fortunately for us, however, our people are growing rich, and as soon as they are aroused to the inalienable responsibilities of wealth and the unparallelled opportunities offered by the church for service to society at its most vital point, they will come to our rescue. It is a very simple proposition that we must get money from people who have money. The small contributions of the poor are as sacred as life itself, belong to the holy of holies in all our treasuries. For out of their penury they give more than all our millionaires, but the fact remains that we cannot endow our colleges with nickels and dimes gathered in public collections alone. Our appeal must be to men and women of means. Whatever may become of other institutions in society, the church will endure. It is based upon the abiding religious instinct in its social relations, and not until that instinct has perished will the church cease to hold a vital and powerful place in the evolution of the race. If moneyed men are wise, therefore, they will look more and more to the church as the one only secure guardian of their benefactions. Social and political conditions change and with them all social and political institutions. Independent foundations may be destroyed or utterly perverted, and there can be no absolute guarantee of their permanent efficiency for the reason that they stand alone, with no powerful social instinct behind them. Even if they should endure, it is possible that they might prove a curse rather than a blessing. The most conservative, on the whole the sanest and the securest guardian a man can find on earth for any of his money he may desire to put at the disposal of the eternal years, is the church, against which the gates of hell shall not prevail. Let our moneyed men and women remember that they have built up their fortunes by using freely the institutions and forces of society. They have brought to their service the whole machinery of modern civilization. They have laid their hands upon every agency they could possibly make contribute to their welfare. They have let nothing pass they thought worth anything to them. They have made themselves by using others. They have in a sense built into their fortunes the souls and bodies of their fellow-men and women. They and their money alike are therefore the creatures of their times and of their country. Let them feel the force of Carnegie's dictum, "It is a disgrace to die rich." They owe a reasonable per cent. of what they have accumulated, not only to this generation, which has been faithful to their interests, but also to the generations to come after. It is not the bestowing of a gift, but the paying of a debt we therefore call for. Who that fails to respond to this call of righteousness can maintain at its highest his own selfhood?

But if there were no higher motives for setting aside a part of their means for the service of their fellow-men, self interest should prompt such a course. There are two kinds of immortality, personal and ethical. Earnest souls long, not only to live on themselves, but to win an abiding place in the heart of the world. One way of saying in Hebrew that a man is to be famous is to say, "They shall call his name." What a pitiable outlook for a man who has worked hard and built up a great business to go out forever and leave nobody to call his name when his generation has passed. What a magnificent outlook for such a man to set aside an endowment that will make men call his name for a million years, that will make it impossible for his social and ethical self ever to die. I do not see how a rich man can fail to appreciate this unspeakable opportunity, open to the rich, to work on forever. And I cannot see how, no matter what his religious convictions may be, he can fail to see that the church, which goes back to the beginning of history, and by all tokens seems destined to go on to the end—is the only absolutely secure custodian of his contribution to the far future.

But, of course, the church must show its practical capacity for administering in this way. If we split up our interests and dissipate our energies by doing a little here and a little there, we cannot hope to command the confidence of the well-to-do. We have made many mistakes in the past by undertaking the impossible task of keeping up a number of schools, some of whose territories have overlapped. Co-operation and combination are the inevitable trend of the world to-day, and the church must heed that trend. With the development of rapid transit it will be little less than a crime to foster inadequate institutions all over the country. Our only hope is to center upon a few, wisely distributed over our territory, and combine our energies in developing them. We should make a wise selection of those points best suited to our needs for the future and strengthen them as rapidly as possible. When we have decided upon this combination of forces at strategic points and shown a disposition to make these progressive centers—then, and not till then, will we prove our wisdom in educational administration and command the confidence of those upon whom we must depend for ultimate victory.

JACK'S PATCH.

By Rev. T. B. Holloman.

On the last page of the issue of Sept. 3 of the Nashville Christian Advocate appears a paragraph on the economy of our great church in caring for her superannuates, which reminds me of a story that came from the antebellum days. As is known to everyone acquainted with the plantation life of those times every negro, who chose, was allowed a spot of his own selection for his patch, which was, of course, planted in watermelons, and from which no small amount of pocket-change was derived by the slaves. Saturday afternoons were usually given by the masters, and they were employed for the cultivation of these patches.

To those of us having had observation of those days, the striking affinity of the negro and the watermelon for one another, there is nothing strange—each seems made especially for the other; and no horticulturist, be he ever so skilled, can equal the black man in raising this luscious fruit. Indeed, I remember to have heard one experienced in all the arts of Burbank say: "Let the white man be ever so careful in the selection of his seed, then the negro with seed from the rejected neck of the poorest specimen, when the show-down came, would put the master to the blush."

What tempting sights were those patches with mountain sprouts and Georgia rattlesnakes smiling on the vine, and Oh, how sweet! Somehow the fruit from these vines was more delicious than any other.

Now, my story, as I recall it, runs about this way: On one of those plantations where there were a score or more of negro families, there was a man whose name was Jack. Jack was an unusually industrious and frugal slave—thrifty and economical. As usual, Jack was among those who planted the patch, and from its proceeds had laid by quite a purse. On the old plantation Christmas times were enjoyed equally by the whites and blacks. "Christmas gift" went up as heartily from the people in the "quarters" as from those in the "big house," and old Master was not slow to recognize the pleasure to the slaves in catching his "Christmas gift." It was truly a week of merry-making, fully up to Irwin Russel's characteristic "Christmas in the Quarters."

The forthcoming gift from old Master was the source of many a "sposin," and conversation for weeks before the yule tide came.

Upon the occasion of which I write the master had gathered around him his faithful servants and was bestowing his annual tokens of appreciation.

Jack was the last to be called; all the others having received their gifts. The master addressed Jack thus: "Well, Jack, you have been a good servant; always punctual and always faithful." This of course aroused the expectations of Jack for something of a superior character. The master continued, "Jack you made a good patch this year, did'nt you?" "Yas, sir." "And you got good prices for your melons, did'nt you, Jack?" "Yas, sir." "And you hav'nt wasted your money have you, Jack?" "No, sir, Master, I'se got it at my house now, in de trunk." "Well, Jack, I haven't any present for you."

And this reminds the writer of one of the most burning sentences that ever fell upon his ears, when one of more than usual intelligence and observation remarked, "O, well, you know the Methodist church puts a premium upon poverty in its ministers." Did such spirit grow out of desire that our ministry should be in all things like him "who had not where to lay his head," it would be a conclusion for which we should bow down and give thanks; but if out of the spirit which actuated the old master in his dealing with the faithful Jack, cannot be too highly deplored. I am in hearty sympathy with the writer of the paragraph when he says that "right to support rests in the service rendered rather than in the good or ill fortune of the person who may chance to be enrolled as a Conference claimant," and furthermore, that he is right when he calls for a change in the humiliating demands for statements which are required from our claimants. Better than our present plan would be to distribute one-half on score of service and the other on present ground of necessity. What say those of the Honor roll?

Edwards, Miss.

CHRISTIAN SEED-SOWING.

By Joseph S. Terry.

The time of reaping is at hand in the material world. The sower went forth in the springtime and scattered the seeds. Upon one plot of ground he planted corn, upon another cotton, and so on until his crops were planted, and if his duty to these has been faithfully performed, he shall realize an abundant harvest.

So it is in the spiritual world. The springtime of sowing is at hand, and the plots are open. To some are given different ones. For instance, to the mother is assigned that plot of ground which brings forth the choicest fruit, the home. To the father that plot in which he moves day after day, and with which he constantly associates, the outside world. And so to others as they are capable.

What does it mean to be a sower of Christian seed? Does it mean that at some indefinite period, just merely as a result of our sowing, we shall present to our Lord ten talents? Not so; God expects everyone who sows not only to reap, but to prepare it by applying the refreshing influences of the divine truth that it may bring forth, in due season, a more abundant harvest, even a hundredfold.

It is alarming when we look into the homes of our land, and see the family altars chilled, as it were, by the coldness of sin, instead of the home being a place in which the tendencies of the boy or girl are turned toward the heavenly goal, it is a place in which the popular customs find residence and the kingdom of Jesus Christ is a side issue. Who is it that composes the spectating audience of the Sunday baseball and theatre? Is it those boys and girls whose hearts have become fruitless, having the heavenly light excluded from their souls?

Oh, that we had our land and homes filled with such mothers as was Susannah Wesley, whose memory should never die in the heart of Methodism. Yes, for such Christian seed-sowers, upon whom the Church of God could depend for spiritual co-operation. Mother, can't you be so?

It is a common thing to hear abuse and censure heaped upon our colleges and theological institutions, upon the ground that they corrupt the better nature of the youth. Because there have been some who drifted in ruin from home to college, and there consummated it, these "dry bones" begin to rattle and make a great noise, but thanks be to God they are breathless, and to those who are so afflicted we would suggest to reflect a moment upon their early home influences, which sowed the seed.

It should become a matter of great concern to every Christian worker, that because of no responses to the church bells, and the empty pews staring the preacher in the face, we have Sunday amusements. We should magnify the word preached so that it may wrest from the sceptre of sin the homes of our land, that the host whose bones are dry, might stand up "an exceeding great army" in the strength of our Lord, and join the ranks of him who is "the Captain of their salvation."

IS IT RIGHT?

By Rev. J. M. Alford.

In the spirit of love I ask the above question. In this day of development and business activity the whole country is a-stir. People are "coming and going." I think I am safe in saying that as many people have left the town of Bogalusa: (I mean the Mill-town proper) as were here at the beginning of the year. Of course many are still here who were in the town at first, but many come and stay perhaps only a month, some not that long, and are gone.

I have had occasion this year to study human nature, also the habits of men and women. This is a good place to see and learn something of human life in all of its phases: We have a cosmopolitan state of things here. It is in the church work. We have as many different notions and ideas as there are members. Our church membership is composed of people from Maine to California, and from Canada (we have Canadians in the church here) to the Gulf. We also have members from other countries who cannot speak good English.

Now in this day of rush and business changes we have largely a floating population. This is especially true in many sections of the South where our country is developing and the people are becoming adjusted to a new order of things. Many members are "lost sight of" because they are not urged by the pastor to take their certificate and deposit same as soon as they locate. I notice people come here who move all their property—cows, a horse and buggy, chickens, and even cats and dogs and leave their church membership behind. This is the last thing they think about moving, and often it takes pleading and prayer and a revival, and perhaps, serious trouble in the home before they will consent for the pastor to send for their certificate.

Early in the year a number of people came here from a certain town. I was delighted to learn that many of them were Methodists. I visited them and invited them out to church. I tried to make them feel at home. Of course, I at once, reminded them that they should let me send for their certificates. But for reasons they preferred to let them remain where they had been. Occasionally one or two would come out to church. I continued to visit them and for their good I would insist that I send for their certificate. After much pleading I was informed, by more than one of them, that the pastor where they had been had extorted a promise from them to let their membership remain as he would be hurt financially if they moved it.

Now, I thought this was very unjust and unkind. I think it is contrary to the spirit of Methodism and a hindrance to the progress of the kingdom. I am expected to be the pastor of those Methodists who hold membership somewhere else bound up by a promise "extorted" from them by their former pastor. "I would let you send and get it but I promised Brother —— to let it stay as he needed our support." "Brother —— begged me so hard not to move my membership that I promised." "I would let you send and get my certificate but I cannot go back on my promise to Brother ——." These are some of the reasons given why some Methodists are not willing to become members here. I cannot get my hands on them. They are here, and do not support the church here. They support the other pastor, and the pastor here is expected to look after them, if he does not, they are without pastoral care. Now, is it right?

A few days ago, a lady who had left here wrote me to send her certificate. They had assessed her and wanted her to get her certificate. Now bear in mind this lady left here and went to the place where all the Methodists came from whom I have mentioned. The same pastor! He assessed one of my members even before her membership was transferred and insisted that she get her certificate, yet he "extorts" promises from those leaving him to let their membership remain. I ask, "is it right?"

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To begin with, I believe it is an injustice to the individuals. They will lose out in interest when their membership is somewhere else. They feel and know their pastor is far away from them. They have nothing in common with the local church. I am at a disadvantage to do them good and I have absolutely not the least jurisdiction over them. This, they recognize, and often take advantage of same. Ever since these members came here I have heard expressions like this: "I never heard of Brother —— doing such a thing in —— (referring to the place where he had lived)."

I want to say this as I close: Any Methodist preacher who loves God, and the Methodist Church, and souls, better than he loves his pocket-book, will not use his influence to retain the membership of his members who go to some other place where there is a Methodist church. When my members leave here I insist that they take their certificates with them. I know it is for their good.

September, 1909.

READ AND RESPOND!

Will those who have subscribed to the support of Brother C. V. Breithaupt, our missionary, at Houma, La., forward their subscriptions to Rev. W. W. Drake, Lake Charles, La., at once? This is a very urgent matter. Brother Breithaupt is doing a very fine work in that most needy field, and deserves the support of every loyal Methodist in the State. Our local French Mission Board has no source of revenue except the contributions of those who have subscribed to this work; and Brother Drake, the treasurer of the board, cannot pay Brother Breithaupt's salary for the current month unless the subscriptions are sent in to him at once, as the treasury is empty. Certainly you can appreciate what this means to Brother Breithaupt and his family, and the embarrassment to the board. The board is not only embarrassed with Brother Breithaupt's immediate needs, but is dependent upon your prompt response to meet its obligation to the Conference Board of Missions, for moneys borrowed, which are now past due.

Brethren, sisters, friends, everybody who have subscribed to this fund, and those who love Jesus Christ and are interested in this work, please read and respond. J. E. DENSON, P. E.

Lafayette, La., Sept. 10, 1909.

W. H. M. S.

LOUISIANA CONFERENCE.

Auxiliaries organized during second quarter, June 1, to Sept. 1, 1909:

Lake Arthur, Crowley District, twenty-one members.

Lecompte, Alexandria District, nineteen members.

Trout, Alexandria District, twenty-four members.

Eden, Alexandria District, eleven members.

The following shows amounts paid to parsonages during first quarter:

Eden, Alexandria District, $100.

St. Francisville, Baton Rouge District, $100.

Gueydan, Crowley District, $75.

Baker, Baton Rouge District, $25.

MRS. CROW GIRARD, Cor. Sec.

Lafayette, La.

OUR WORK.

Perhaps we are prone to think that our work as an auxiliary of the present Society is of minor importance because forsooth we are but a handful in comparison with those auxiliaries in the towns and cities, but we should not forget that "little drops of water make the mighty ocean," and we, as a factor in the mighty work of the great parent Society are as a wheel within a wheel, helping to turn the machinery that makes possibilities in our work that each little auxiliary may be proud of and when the roll is called up yonder, we will receive our reward. The statistics of our last Annual Conference show an increase in all the various lines of work. The grand total of money raised for 1908 being $7509.58; the same for 1909 was $10,225.75. Total gain, $2716.17.

These "true facts" should give us greater zeal and each should go forth with renewed energy that it may be said for each member individually, "she hath done what she could." The great connectional idea and truth should be another incentive to greater activity in our work.

To know and feel that each one has an individual right to be spirit-filled and enthused, that she counts one in the grand army of the Woman's Home Mission work. It being, aside from the great accomplishments already known and acknowledged, the only organization of the kind that is authorized by our church. "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O ye careless daughters." Know ye not that the blessed Master is calling, calling for you?

MRS. L. C. SADLER,
Press Superintendent.

METHODISM'S SUPREME NEED.

By Rev. Rob't B. Downer.

Just now our Advocate family is pressing upon our attention many of Methodism's present needs. Possibly the possession of an inexhaustible, 100 per cent dividend-paying gold mine would satisfy the major part of them, and still leave unsupplied "methodism's supreme need."

The sanctified ark of God, when leading by divine authority, made the host of Israel invincible against all resisting forces. The same ark, under leadership of Samuel's sons, failed to redeem Israel, and became spoil for the enemy.

Methodism, traced to its origin, reveals the special handiwork of God for a specific purpose. "The Holy Club of Oxford," composed of loyal sons of the Established Church of England, had a holy ambition to render personal service to the Divine Master, clarifying the spiritual atmosphere of the church, and extending help and hope to God's poor. The seed sown brought forth more than a hundred-fold harvest. Special care was given that all disciples should possess the witness of the Holy Spirit to the fact of their spiritual regeneration; also that they should go on to the possession of entire sanctification, or perfect love.

When some of these disciples reached the shores of North America the Bible motto, "Holiness unto the Lord," was the inscription upon their banners. To spread scriptural holiness over the land became the supreme duty of all Methodist ministers, and as yet no General Conference action has declared any substitute. Before admission into full connection as itinerant ministers, there must be an affirmative answer to the questions concerning Christian perfect love. As far as our Book of Discipline is concerned, the Methodist Church of the twentieth century stands committed to the life, and promulgation of perfect love.

"Perfect love" is the supreme need of Methodism. With it permeating the whole host, from Bishop to the baby roll of our Sunday schools, Methodism becomes an agency in the hands of the Holy Ghost—to cause a nation to be born in a day. Every material want upon all lines will be supplied when none but wholly sanctified men fill the offices of Bishop, presiding elders, pastors-in-charge, missionaries, editors of Advocates, secretaries of Conference boards, presidents of our schools and colleges, Sunday school workers and official members of minor conferences. A Spirit-filled church, in the hands of the Holy Ghost, will speedily usher in the millennium. If this statement is accepted by you as true, my brother, my sister, is it not your present duty to get your heart right with God? Then, consecrate your whole being, with all its possibilities, to the glory of God's kingdom and the elevation and salvation of this material, earthly life of ours.

To be wholly sanctified will compel the acquirement of every possible honest dollar, and the disposal of it as God may elect. Careful watch will prevent all wastage for selfish gratification. One will constantly bear in mind that "Thou, God, see'st me," and unto thee only must I give an account of my stewardship at the last day. Of course, you will possess and use a prayer closet, not for gifts of personal enjoyment, but for power for service. You will not be upon your knees when duty is demanded of your feet to act the part of God's ravens, in conveying in person bread, words of sympathy and love for the poor.

Yes, it is quite likely that, as a minister filled with the Holy Ghost, you will find it quite correct to use as kindling many choice literary sermon-gems, filled with beautiful thoughts concerning the ideal life, but totally devoid of power to lift up Christ, so serpent-bit mortals may look and live. If a Bishop, you may have to experience your Gethsemane before being crowned with a Pentecost. Most likely being an ensample to the flock, you will abstain from all appearance of evil. When preaching to a conference of wholly sanctified ministers, how your soul will thrill with holy triumph, as from a heart-felt experience you unfold the mysteries of that unfathomed text, "Be filled with all the fulness of God." Very little, if any, friction will occur about appointments, unless some two or three thousand dollar preacher begs to exchange with a missionary sent to serve a $300 work. Talk about a preacher being "degraded" by being moved from any position and sent to a work paying less money! Such sentiments cannot exist when Christ sits enthroned in every heart.

What a demand the Advocate family will create when all editors are red-hot for Christ! Now, would it not be glorious if the next General Conference is composed of "wholly sanctified" members, and, in answer to special prayer, a second Pentecostal baptism descends on opening day? After adjournment, it would not be long before all Southern Methodism would be in possession of its greatest need.

Long Beach, Miss.

NOTICE TO LOUISIANA PREACHERS AND METHODISTS.

Because of the great need of our Orphanage, and the physical impossibility for me to reach all the territory in the State, I have persuaded Rev. Walter G. Harbin to assist me in the field until Conference. This arrangement is not to interfere with Brother Harbin's engagements to hold meetings in the State. I am trying to arrange dates for him with some of our pastors, and I hope that the same courtesy will be extended to him that has been accorded me. Much of Brother Harbin's work will be private solicitation, and his unannounced appearance in any charge may be expected. I hope that the preachers will assist Brother Harbin all they can.

Brother Harbin has already spent one day in this work and by private appeal secured a good sum for the Orphanage. We believe Brother Harbin will do us good work for the short time between this and Conference, that he can devote to this work.

Sincerely, ROB'T. W. VAUGHAN.

A LAST WORD.

From all sections of the State we learn that the Sunday Schools and churches with but few exceptions are going to observe "Work Day" for the Orphanage. We feel confident that the result will be most gratifying. We sincerely hope that every Sunday School in the State will do their best, if so it will mean a God-send to the Orphanage, and bring untold relief to many a needy child. We urge our people to do their best.

Carry what is made on Saturday, the 25th, to Sunday School and church on Sunday the 26th, and give it to the superintendent or preacher, and he will send it to the Orphanage.

May the richest blessings of our Heavenly Father abide on our people in their effort to provide the means to house the homeless, feed the hungry and clothe the destitute children that have thrown themselves on our great Church for the care and protection we can render. Sincerely,

ROB'T. W. VAUGHAN.

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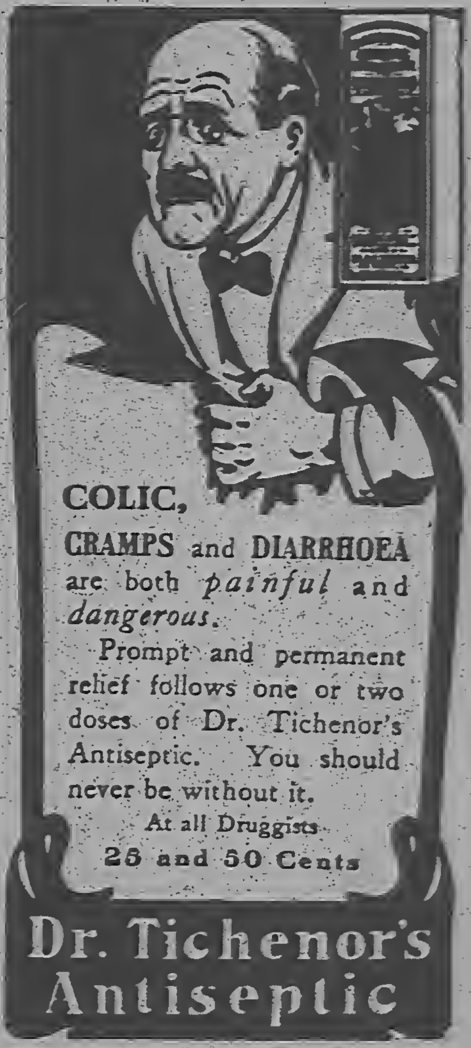

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"ELDERITIS" AND OTHER DISEASES OF THE MINISTRY.

Mr. Editor: I have always regarded you to be good authority on all questions of Theology and Church Government, and I thought perhaps that you might be able to throw some light upon the cause and cure of these dreadful diseases about which this scribe is attempting to write. Of course I would not presume to attempt to write a treatise upon any of the subjects of medical science with which the learned M. D.'s are called upon to deal in their every day practice. I presume that a knowledge of the theory and practice of medicine lies outside of the realm of even your large and varied acquirements of things intellectual. But these diseases of which I write are peculiar to the ministry alone, and for this reason, I thought that you, perhaps, could shed some light upon their cause and cure.

To reach a correct diagnosis of his case and find out the remedy to apply the learned M.D. must carefully note the symptoms of his patient. I shall therefore describe some of the symptoms of "Elderitis" in order that you may correctly diagnose the case and tell to a long-suffering public the remedy for its cure.

The symptoms of "Elderitis" are most alarming in many instances, and manifest themselves according to the peculiar mental characteristics of the sufferer. In studying this disease, I have observed that mental modes and predispositions must be taken into account, for they enter as a vital factor in the diagnosis of the case.

With some, this disease goes at once to the head, making necessary the use of a washtub for a hat, so fearful is the swelling thereof. With others, this disease has the effect of elongating the walking apparatus so that no pants made by the tailors of these modern days will come within six inches of the shoetops. With others, this disease has the effect of enlarging the entire anatomical structure of the one so afflicted, so that no pair of even Mr. Taft's pants would fit a man formerly of Tom Thumb's dimensions. With others, an "Overlook-me-tis" symptom appears in the early development of the disease. This, I am told, shows the disease to be deep seated.

I had occasion, not long since, to study the disease of "Elderitis" in which the "Over-look-me-tis" symptom had abnormally developed. I noted that the sufferer was unable to recognize an ordinarially small preacher, not having the ear of the Bishop, the distance of the width of an ordinary railway car. I have always been interested in scientific study, and so I observed this case very closely. I observed that the sufferer always kept his eyes elevated as if viewing some object in the clouds. The thumb of his left hand was securely hooked in the arm-hole of his white-dotted, dollar and a quarter, pique vest, forming with his left arm an angle of about sixty degrees with the floor of the car. With his right hand, the sufferer was nervously stroking his new, six weeks old, Chester A. Authur side burns which had undergone a fresh coat of varnish, doubtless that morning. I observed also that the sufferer very nervously shifted an unlighted cigar from corner to corner of his mouth, and frequently let drop his lower lip so that three gold-filled teeth came prominently into view.

I have been told by good and competent authority that when the disease of "Elderitis" develops the "Over-look-me-tis" symptom, then, if death does not ensue, which is very frequently the case, a condition of "Don't-know-you-tibus" is sure to set up. Being very much interested in my study of this case, I observed closely and found that this was true; especially so when the sufferer bought a nickel's worth of bananas from the passing news butch. I have also been told that this peculiar development of "Elderitis" shows that the sufferer is incurable, unless, perchance, the quadrennium treatment given in "Lick-skillet-mission Sanitarium" or in "No-socks-circuit Hospital" will prove availing. I hope, my dear Doctor, that you can enlighten me at this point.

But there is still another very dangerous disease to which the ministry is liable, and which many, I fear, have contracted. I have observed that this disease appears quadrennially, and very strange to say, it becomes almost an epidemic the year preceding the meeting of the General Conference. In some quarters it is never thoroughly stamped out notwithstanding the most powerful disinfections are used to exterminate the germ. It will survive the most rigid winter of indifference and the drastic formaldehyde of organized opposition.

I have been told that the scientific name of this disease is "Gen-Conf-delegatis." However, I will not vouch for the correctness of this name, for I am not well acquainted with scientific formularies. I shall, therefore, content myself with giving you, my dear Doctor, some of its manifested symptoms.

In studying this disease, I have observed that like "Elderitis," a correct diagnosis can be reached only after the peculiar mental modes and characteristics of the sufferer are taken into account.

I have observed that those so afflicted manifest a most unusual concern for the welfare of the church, and often speak and write of the policies needed to be in force. They also develop symptoms of real distress lest the church will fall into the hands of weak and untried men who will not measure up to the requirements of the hour. They also have distorted imaginations, seeing plots and combines that will be ruinous to the church unless checked by very drastic, repressive measures. I have observed, again, that those so afflicted manifest an unwonted, quadrennial concern for the rank and file of the ministry, speak of the dear brethren in tender terms, and even shed copious tears when referring to the hardships of those serving our mission stations.

I have also observed that those afflicted with this dreadful disease are often found, seemingly unconscious to all surroundings, humming to the tune of "Ortonville C. M.," as written in the old hymn and tune book, the following hymn so expressive of the feeling uppermost in the soul:

To make the laws of Southern M—
Direct her policy,
To save her from small men, Ahem,
Needs such a man as me.

And so I say, my brother dear,
Be careful how you vote;
Small-men will make your lot most drear,
And you the blame must tote.

Of course, I do not care to leave
My sheep unfed a month,
Still if you just persist, I grieve,
But pack my little trunk.

And off to Asheville I will go,
And there'll be something doing;
By speech and vote, the world will know
I've saved the church from ruin.

And so I say, my brother, gallant,
Don't let them get you up a tree;
Assist, you say, make out your ballot?
I would but for my modesty.

I have also observed, my Dear Doctor, that this disease in the early stages of its development manifests the dreadful symptoms of "Write-many-letter-ibus," and that this proves that the disease is exceedingly stubborn and hard to handle. Now I have been told that in some instances when the "Write-many-letter-ibus" symptoms first appear, a state of perpetual reaction and rest to all concerned can be obtained by a most drastic use of fluid extract of "Skidoo-ibus-et-twenty-three ibus," hyperdermically administered. But as to this, however, I cannot speak with the authority of one who knows, for my observation is that even this drastic remedy will produce only a temporary or quadrennial cure.

It is likewise true, as I have observed, that when this fearful malady develops symptoms of "Write-many-letter-ibus" then it is that a restless, uneasy state of "Take-a-short-trip-ibus" is most likely to set up. This, as I have been told, shows that the disease is incurable. Not even that time-honored remedy, the use of which "the memory of man runneth not to the when of its beginning," namely: little paper ballots, with another fellow's name written plainly thereon, will bring about a permanent cure. Or at least, this is what the wise ones tell me, my dear Doctor, but I am ready to stand corrected if by any means I have been misinformed.

I have endeavored to point out and diagnose these dreadful diseases to which the ministry is liable and which, I fear, many have contracted. I most earnestly hope that you will be able to point out the remedy that will bring about an effectual cure. The medical fraternity of to-day is accomplishing great things in its work of discovering specifics for the various ills to which flesh is heir, but so far as I have learned nothing has been done in this peculiar field of investigation. Now is your golden opportunity to win for yourself and for those that come after you an eternal fame and the undying gratitude of a long-suffering church.

With bated breath, with dreadful awe,
We now beseech you, learned in law
'Clesiastical,
Formulate that combinitis
That'll rid the church of "Elderitis"—
Ministerial.

For you, a learned double D,
Can make the blindest of men see,
That "G-C-Delegatis,"
Belongs to men whose mould of mind
Unfits them to make any kind
Of G-C-legislatis.

Then, Champion, strike! Apply your whip!
Nor fear the curse of scorn curled lip!
For we stand by you, hip to hip.
With gladness, beatific.
Seize! seize! your mighty fountain pen
With which you've routed Baptist men,
And Campbellites, and Calvinists,
And Nashville's learned Revisionists,
The whiskey gang, the higher critic,
Those who ignore our Bishopric;
In fact, all men who would besmirch
And spoil the garments of our Church.
Then, Champion, seize your fountain pen,
Lambast them most terrific!

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PRAYING DICK.

Some of the railroad men declared it was only a fortunate accident; but others, even some of the wickedest, always insisted it was a providence. As for Praying Dick, he would only say, "That's the way it was," and never tried to explain it.

Dick Cameron, known to the other railroad men on the Missouri division of the A., T. & S. F. railroad as Praying Dick, was day operator at Mud Flat. In fact, he was the only operator at Mud Flat, and also agent. He went on duty at 6 o'clock in the morning, and worked until 7:30 in the evening: selling tickets, handling freight, baggage and express, and doing all the telegraphing.

Mud Flat was a very sorry sort of place: a little rain-splashed, sunburned wooden town of fewer than two hundred people. It was situated near the bank of a torpid, dirty little river, and most of its inhabitants belonged to that class contemptuously referred to as "river rats." There was not a church in town, and only one Sunday school, which met Sunday afternoons, as that was the only time Cameron, the superintendent, could leave the depot.

It was his interest in this Sunday school, together with the constant appearance near his telegraph keys of a well worn Bible, from which he sometimes sent messages over the wire when business was slack, that gave him his nickname.

Cameron was not agent at Mud Flat from choice. When he had moved there with his young wife and baby girl five years before, they supposed it would not be for more than a year at the worst.

Just why he had not been promoted was rather a puzzle. Some of the trainmen said, with an oath, that it was because he was too pious: a fellow had to be a "sport" to stand in with the "brass collars," they declared. Others said—and no doubt more correctly—that it was because Dick did his work well and was not always raising a row, as every other agent did who was sent to Mud Flat.

But there was something more than either of these reasons, something of which Dick Cameron was quite well aware: and that was his lack of any marked ability. He was a fair, painstaking operator, a faithful, accurate agent; but he possessed no special qualifications that would push him forward and mark him for promotion. He had never expected to be a great railroad man; but he had hoped and longed for a good station in a good town, where they could have good church and social advantages and an adequate salary. He longed for such a change more than ever now that the little girl was old enough to enter school.

At the height of his ambition he had sometimes dreamed of being agent at Wellington, the next station above, fifteen miles up the road. Wellington was a fine town of five thousand inhabitants, good schools and churches, nice clean streets, and buildings that were attractive, just the sort of town in which they would best enjoy themselves, and in which to raise and educate the little girl. The salary, too, was good, $120 a month, more than twice what he received at Mud Flat. But of late he had not hoped for any promotion; even a change at the same salary would have been welcome.

* * * * * * * *

The dispatchers sat at their keys in the railroad building at Mayfield headquarters for the Missouri division. It was a pleasant May night, and a vagrant breeze wandered in through some open window and stirred the sheets on the dispatchers' tables. One of the dispatchers relaxed for a moment and yawned. Everything was running smoothly. The Limited was on time, and there was no congestion anywhere along the line.

His companion, the dispatcher handling the east end, and on whose line was now the fast California Limited, checked that train out of Marion, looking at his watch—it was exactly 2 o'clock—and turned to speak to Griffith, the night chief, who had just come up and stood leaning on the railing behind him.

Instantly the dispatcher whirled and caught the key. Quickly and sharply he asked a question of the night man at Wellington, and grew deathly pale as the answer came back haltingly. With nervous haste he ordered Wellington off the line, and called Marion, the next station below Mud Flat.

"Is the Limited out of the yards?" The question fairly cracked along the wires.

"Yes," came the answer.

"Goodness! Griffith,"—the dispatcher turned a ghastly face to the night chief—"there's going to be a wreck. Fool at Wellington forgot orders. Limited and fast freight headed straight for each other. Get the train master quick. Get out the wrecking crew, and take every doctor in town."

The terrible news ran through the building like a shudder; and the first thought in every man's mind was of the suffering and death in store for the passengers sleeping securely, and of their fellow-trainmen hurrying on those two monsters to their own death.

Every man about the building who could leave his post ran up to the dispatchers' rooms. Among them was the superintendent, who had just come in on a train, and stopped at his office to leave some orders.

The dispatcher was still trying desperately to find some way to stop one of the trains. The superintendent and the others, most of whom were old operators themselves, stood by with drawn faces, silently reading off the wire the messages that went and came.

"For heaven's sake, man," the dispatcher was saying to the operator at Marion, "can't you reach Mud Flat, some way? Can't you do something?"

"Nothing," came the reply. "Station there closes at 7:30; no night telephone service; no time if there was."

The dispatcher leaned back, and breathed heavily. He took out his watch, and most of the men did likewise.

"They will meet"—he stopped as if choking for an instant—"in six or seven minutes. It will be about a mile below Mud Flat, on that crooked stretch of road. Nothing on earth can save them."

No one spoke, but each man watched the second-hand of his watch as it crept around and around. Outside down in the yards the shrill whistle of the wrecking train blew again and again calling the crew to duty; the train master was busy at the telephone calling doctors; along the platform and in the yards men raced in preparation for the rescue train.

But inside the men stood silent, paralyzed by the horror of it, watching the seconds tick away. One minute, two, three, four—

The despatcher could stand the silence no longer. He caught the key, and began to curse the operator at Wellington. "You crap-shooting ham, you have murdered a hundred people"—and on and on in swift, lurid oaths, he abused the guilty man.

Then some one down the line broke in. The despatcher ceased his blasphemy, and stared at the key as if he saw a ghost. And every man of the scared, anxious group leaned forward in amazement.

"The Lord is merciful and gracious," the message came slowly and evenly, "slow to anger and plenteous in mercy; he hath not dealt with us after our sins—"

"My!" exclaimed the dispatcher, "that is Praying Dick."

He grabbed the key, and called frantically, "CG CG CG."

"As a father pitieth his children—"

"CG" desperately repeated the dispatcher, and then Cameron answered his call.

"Red light quick—stop train," said the dispatcher.

"All OK," came the slow, even reply: "Freight now on siding."

Several of the men turned away, not daring to look into one another's eyes.

The relief was too great; the dispatcher's hand trembled so he could not hold the key. The night chief stepped in and took hold of the instrument.

"How long have you been there?" he asked of Cameron.

"About five minutes," answered Dick.

"How did you happen to be up at this time of night?"

"Don't know."

"What waked you?"

"Don't know. Just waked up, and came over to the depot. Heard dispatcher talking to Marion. Got out and flagged freight."

That was all the explanation he ever gave, or ever could give.

The next day Dick Cameron, the day man at Mud Flat, got a message from the superintendent, rather an unusual one from such an officer. It read:

"Praying Dick—Shake, and accept thanks. Auditor will be down on 14 to check you out. You are to take charge to-morrow as agent at Wellington. 'All things work together for good to them that love God.'"—W. W. Hamby, in Christian Endeavor World.

W. L. Ellis, Prop. Mrs. Lelia E. Ward, Matron.

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DEATH OF BISHOP WARD.

Death has again visited our ranks and taken from us another General Superintendent, the sixth since our last General Conference. At the meeting of the College of Bishops last May Bishop Ward was assigned to the Mission Conferences in the Far East. When the time came to start he was not well, though to all appearances there were no serious or alarming symptoms, and his physician thought a sea voyage would be greatly to his advantage. But he grew worse, and when he reached Japan he was very ill and had to be carried to a hospital for treatment. He fell into the hands of our missionaries, who cared for him, especially Rev. S. E. Hager. The brethren in Japan, if we are not mistaken, regarded his case as hopeless from the day they first met him. The disease, an affection of the brain, was exceedingly painful—the pain continuing until death came to his relief in Kobe, Japan, on the 20th of September.

In the death of Bishop Ward our church has lost one of its strongest men. For years no man stood higher in Texas—his brethren believing him to be equal to any position in the connection. This idea was impressed on the church at large, and he was elected as one of our missionary secretaries. He labored in that capacity for four years, and at the General Conference in Birmingham, May 17, 1906, he was elected to the Episcopacy. His career in this office was short—a little more than three years—but during that time, by his prudence, judgment, wise management and preaching ability, convinced the church that in selecting him as one of our chief pastors, a wise choice had been made. He was in the prime of life—possibly had not reached the limit of his powers—certainly he was constantly growing in usefulness, and in the good opinion of his brethren. He was only 51 years of age, and apparently had many more years in which to work for his Lord. But the Master knew best, and has called his servant from labor to reward.

The whole church mourns, but bows in submission to the divine will—the will of our Heavenly Father, who doeth all things well. What must be the sorrow of the loving wife, separated from her husband by a broad ocean, when he needed her gentle ministries, who can tell? Nothing but divine grace can comfort her. May she have that in rich abundance!

The Louisiana Conference of all the Conferences will feel specially grieved. Bishop Ward presided over its sessions every year since his election as Bishop—three years—and would have held it again, had he lived, in December; and the brethren were looking forward with great interest to his coming. When they meet him again it will be in "the general assembly and Church of the first-born which are written in heaven."

WHAT THE CHURCH WANTS.

Above all things the Church of to-day wants grace and wisdom. This is true of all denominations, but especially of the Methodist Episcopal Church, South. Not that Southern Methodism is in any respect worse than other bodies, or is more likely to succumb to evil influences and depart from the faith, but because of the near approach of the General Conference, at which time there is always manifested a spirit of restlessness in regard to existing conditions, accompanied with appeals, memorials, or personal recommendations for change. They are generally as numerous and diverse as were the doings in the Church at Corinth, when every every one "had a psalm, a doctrine, a tongue, a revelation or an interpretation."

The coming General Conference will not have before it a greater number of calls for change by way of repeal or amendment of existing laws, or the enactment of new ones, than previous sessions, but there will be before it demands for radical legislation. Some of these demands were heard, considered and thrashed out, years ago. Some of them are newly formed and are supposed to be full of life. If all the demands are complied with the home folks will not know their own Church after June 1, 1910. The demands may be enumerated as follows—in which enumeration we will doubtless overlook some of great importance to those who urge them:

Somebody will ask that the name of the Church be changed. The call for this is not as loud nor as insistent as it was twenty years ago.

There will be a call for a few changes in the Ritual. The last General Conference appointed a commission on revision. The commission has the subject under consideration and will report at Asheville next May.

Somebody will undertake to revolutionize the Episcopacy, (1) by cutting off the life tenure and making Bishops elective for a term of years, four or eight, subject to re-election; or twelve, not allowing re-election, but retiring them, some say to the pastorate, and others on a pension; (2) by taking from the Bishops the authority to transfer preachers from one Conference to another except by arrangement among themselves at their annual meeting, or by consent of the Conference to which it is proposed to transfer a preacher.

The presiding eldership will be considered, and it is proposed—not to do away with the office, for every one that has undertaken to "solve the problem" acknowledges its usefulness if not its necessity, but to give the Annual Conferences the authority to elect the presiding elders outright, or to nominate double the number needed for the office, and from these let the Bishop select the men for the places. An effort will also be made to rule presiding elders down to one term of four years. And somebody, believing in the working power of presiding elders, and desirous of maintaining their dignity, will try hard to make them the Bishop's legal advisers, and not allow one appointment to be made without their knowledge and consent. Those who advocate this policy are liberal and magnanimous enough to allow the Bishop the deciding vote in case of a tie. These propositions aim ostensibly at the regulation of the presiding eldership only, but they affect likewise the authority of the Episcopacy.

The question of abolishing the time limit of the pastorate will again be put forward for discussion. It has been buried time and again, but still lives.

The educational interests of the Church will be fully considered, as will also the question of consolidating Church papers, particularly those devoted to special departments of work. Perhaps a hundred other matters of more or less importance will be subjects of memorials, petitions and resolutions, and be disposed of by ratifying the committees' recommendation of "non-concurrence." Many papers for lack of time will never reach the General Conference.

Unfortunately, many brethren who advocate measures, especially those in regard to the Episcopacy and presiding eldership, seem to do so without considering that they involve constitional changes that the General Conference alone is powerless to effect. These constitutional matters if endorsed by the General Conference must go the round of the Annual Conferences before they can be effected. Much time will be required, and we may say much labor will be lost, for we do not believe the Church is ready for such radical legislation.

In view of all these things, the anxiety about the election of men to the Episcopacy, not to mention the restlessness of some who are clamoring for a more "democratic government," we insist that what is needed now in the Church, among both the preachers and the people, is more grace and wisdom. Our great concern should be, not what can we do to bring our Church up-to-date, but what can we do to best glorify God and advance his kingdom among men? It will require all the grace and wisdom we can command to answer that question. The General Conference is not supposed to be made up of politicians, but of men intent on serving God.

PERSONAL.

Rev. W. W. Perry, writing from Terry, Miss., says: "We have closed our last meeting on the Terry circuit. All four of them were good ones. Will give a fuller account later."

Rev. L. R. Roberts, writing from Basin, Miss., requests us to announce that "Salem Camp Meeting will be held, beginning October the 6th, and continue about five days. All preachers are invited to attend."

Rev. W. W. Graves has just completed a nice parsonage on the Homewood charge, and reports the work generally as "moving along nicely." We thank him for kind words and good work in behalf of the Advocate.

Rev. R. A. Meek of the Greenville (Miss.) District informs us that Rev. J. R. Countiss is now engaged in a meeting in Greenville, with Rev. G. A. Klein of the Memphis Conference doing the preaching. We trust many may be saved and added to the church.

Rev. A. S. Lutz is grieving over the damage done to his church, the Felicity Street, by the storm that swept over the city last Monday. The roof we learn was considerably torn up—about $500 damage was done, which we hope will soon be repaired. Services in the church, we presume, will not be interrupted.

Rev. K. P. Foust of Olive Branch, Miss., sends us a fine report of his charge. We call attention in advance to what he says about his League, and ask readers to bear in mind that his Olive Branch League numbers almost as many members as the village has inhabitants. We rejoice with Brother Foust in his great success.

The Columbus, Miss., Dispatch of recent date has this complimentary notice of one of our preachers, the pastor of the Sturgis charge: "Rev. W. R. Goudelock commenced his protracted meeting at Vaughan's Church last Sunday. He preached two very excellent sermons Sunday. He plainly denounces sin in all of its forms."

Dr. W. L. Weber sends us the following note from Shreveport, dated September 15: "Centenary opened again to-day with about one hundred students on hand—fully twice as many as the first day last year." We rejoice with Dr. Weber, his faculty and the trustees, and all others who are interested in the success of our college. May the number of students be doubled before Christmas.

Rev. W. G. Harbin has been appointed special financial agent for the Louisiana Methodist Orphanage. This we take it is an excellent appointment. He will enter upon the canvass as soon as he closes an engagement at Stuttgart, Ark., where he is at present. We commend Brother Harbin to the pastors and their flocks in Louisiana. We trust that he may be abundantly blessed in his mission.

A devoted parishioner sends us the following good words: "Rev. C. P. Moss resumed his work last Sunday, September 12, at Batesville, Miss., after a month's vacation, and delivered a gloriously worthy sermon on, 'A Good Conscience toward God,' every utterance being strictly founded on truth. It so inspired the congregation that it began to bear good fruit ere the evening passed away. He is accomplishing a great work at Batesville, or rather God is, through him."

Rev. G. W. Bachman, our colporter, was called to Texarkana, Ark., the first of the month by the illness of his youngest sister, Mrs. Eucinda F. McKnight. She died a few hours after his arrival. For many years she had been a devout Christian and faithful member of the Methodist Episcopal Church, South. She was laid to rest in State Line Cemetery, Texarkana, to await the resurrection. The bereaved family hope to meet her in that glad day. Her pastor, Rev. S. C. Dean, has furnished us a memoir which will be printed in due time.

The grim reaper has been busy in the home of our brother and friend, Dr. J. L. Lercir of Amite, La., three of the family having been taken away inside of six months. First, his sister, Mrs. J. R. Taylor, died August 29. She died in Amite, but her home was Dallas, Texas. Then his little daughter, Carrie Lawrence, four years of age, went away. Then on September 10, his mother-in-law, Mrs. Emily Carrie Wayne of New Orleans, entered into rest. All these sweetly sleep in Jesus, and the bereaved ones have hope of a glorious reunion by and by.

Rev. B. P. Fullilove of Abbeville, Miss., reports three meetings resulting in twenty-five additions to our church and three to the Presbyterians. At Abbeville he was assisted by Rev. J. H. Smith, whose sermons were enjoyed by all. At Union Hill, Rev. W. J. Ward assisted. He delighted the people with his gospel messages. At Andrew Chapel, where there were seventeen added to the church, he had no ministerial assistance. We are rejoiced to hear that old Andrew Chapel is still alive. Many good people worshiped there in the long ago when Rev. James Perry and this writer traveled the Oxford circuit when it was composed of eighteen churches and three or four other preaching places. "Circuit riding" was something in those days.

We think our readers will be pleased with the faces of the two little girls whose pictures appear on another page. These little girls, without home and friendless, were found by Rev. Paul M. Brown and carried to the Louisiana Orphanage—among the first children cared for by that great charity. They are beautiful, lovable and obedient, are intelligent, quick to learn and are anxious to be good and do good. They give promise of growing into useful women. If the Orphanage never accomplishes any more good, the care and saving of these little girls will repay the Methodists of Louisiana for all the money they have spent in projecting and carrying on the work. Remember Saturday, the 25th, is orphanage work day, and give the proceeds of the day's labor to the cause.

BISHOP WARD—AN ESTIMATE.

By Dr. Jno. A. Rice.

It is difficult for me to give offhand an adequate estimate of the man who has fallen at his post in Japan. Bishop Seth Ward, D.D., was born in Texas, fifty-one years ago. He received his education in the country schools, and entered the ministry quite young. From the first he was sent to an student. While very young he was sent to an appointment where one of Texas' famous teachers lived. He went to the teacher for suggestions as to what to read. This distinguished educator said afterwards that at the close of four years the young preacher could tell him what to read.

I first met him at the University of Chicago in the summer of 1901. He came up with a party of teachers and preachers from his state. The fact that he braved criticism and went to what was at that time for lack of better knowledge regarded as a hotbed of heresy, even for six weeks, showed the kind of stuff he was made of. Without college training himself, he at all times had a passion for the truth and was open to receive it whether it happened to tally with his preconceptions or not. The truth and not the form in which it is expressed, though those forms might be hoary with age and held holy by a thousand traditions, truth was his passion. He studied all the time. Ever alert to modern conceptions, he was adept in asking pointed questions that might add to his store of knowledge. The last time he was in my library he went carefully through all the new books that had been added and asked for an estimate of each with which he was not familiar. He read constantly on his endless travels. I have never known a man to grow so rapidly as he did during the last five or six years. The lines of his interests were constantly moving. Had he lived ten years longer this country preacher without technical training would have been one of the scholars of his church. His power of detachment was marvelous. He could strip a question of all its entanglements and connections and look at it with judicial mind to an extent beyond that of almost any man I have ever known. Cool, clear-minded, accurate in his intellectual methods, he was one of the best advisers on almost any question I have ever known. And he was frank. Whatever he said he meant: that, nothing more, nothing less. Language was to him a means not of concealing thought but expressing it. He saw clearly and could and would tell what he saw. This applied to business as well as other matters. Bishop Galloway once told me that they had never had a man in the mission rooms at Nashville that was his equal in caring for details. Four years of unexcelled work in the capacity of missionary secretary elected him Bishop in 1906. This element of his make-up fitted him for his episcopal office. As an administrator of the affairs of the pastorates under his care, no man ever elected to that high office in his great church was his superior. The estimate in which he is held in Louisiana is shown by the fact that he was asked for to preside over this Conference this year for the fourth time in succession—a thing rarely, if ever done in the whole history of the church. And we would have been glad to have had him four years more.

When he came here, he found many difficulties that seemed insurmountable. Yet, the last time I saw him, he said that conditions were so exceedingly fine here that the Conference could run itself this year and did not need a Bishop. In that opinion any man who knows would concur. What he did here, he did everywhere he was sent. Marvelously versatile in his sympathies and interests, remarkably adjustable to difficult and changing situations and conditions, always alert to shifting currents of thought and [illegible] instinctively a judge of men, he was by nature a great Bishop. It was in his blood. Indeed a distant ancestor was a Bishop in the English Church, and this aptness was therefore not new in his lineage.

For one reason alone, Methodism could ill afford to lose this gifted son of providence. There is a strong tendency among us toward a greater democracy. In theory our Bishops are supreme, but there is a deep desire on the part of many to modify this autocracy and in every way possible make Methodism democratic. This is shown by resolutions recently passed by the Missouri Conference memorializing the law making Conference (the General Conference which meets next year) to elect Bishops for a term of years instead of for life as now, and another to require him to make his appointments in presence of his presiding elders, and, of course, with their approval. And still another to remove the four years' limit. With the spirit underlying this general movement, Bishop Ward, who was thoroughly modern, was in full sympathy. He did not hesitate to pronounce himself a democrat.

As a preacher, he was a surprise to his friends during the last few years. His growth was by leaps and bounds. His sermon here a year or two ago on the "The Kingdom of God" was a masterpiece measured by any standard, whether of thought content, clearness, vividness, impassioned earnestness, elegance of diction and charm of delivery or moving power. Behind his words one felt the momentum of measureless reaches of experience of life. Indeed the man was behind all he said and did. There was a granite solidity and a crystal transparency in his every attitude. In the social circle chaste and elegant, in the home a delightful companion, in the administration of affairs, accurate, painstaking, careful of details; in dealing with men always just and kindly, in the chair the courteous gentleman, as well as the master of assemblies; on the platform the unrelenting advocate, in the pulpit the sound exegete as well as the stirring orator, and above all, everywhere the brother to all men, the devout Christian to be loved, and the friend to be trusted to the last, Bishop Seth Ward will grow through the years in the abiding place he made for himself in the heart of the church to which he gave all the energy lent him of God.

THE ALEXANDRIA DISTRICT.

Dear Advocate: I am glad to report things moving on smoothly on the Alexandria District. A card from Brother Purcell reports a fine meeting at a school house on his charge in which he was assisted by Brother Holliday of the Pelican charge.

The contract has been let for the new church at Columbia, which willl be completed before Conference. An eligible lot has been secured for our new church at Natchitoches. A number of meetings have been planned for the autumn months. Finances are behind, but everybody seems to be ready for "a steady pull, a strong pull, and a pull altogether for the home plate."

Miss Winnie Martin of Tennessee has been assigned by the Woman's Board of Home Missions to the Alexandria District to work in connection with our saw mill churches. She will begin her work in the next few days.

The pastor at Alexandria has announced that Rev. Joe Ramsey will assist him in a meeting in October. Rev. J. D. Harper, the pastor in Bunkie, has begun a meeting in which he will be assisted by his son, Rev. Henry Harper of Natchitoches. There will be nothing wanting in the sweetness and melody of the notes of these harpers.

PAUL M. BROWN.

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WATERFORD CIRCUIT.

Dear Dr. Boswell I wish you and those who read the Advocate to know of the gracious revival just held by the members of Old Asbury Church and those of the Presbyterian Church at the beautiful Spring Creek Presbyterian Church, conducted by our pastor, Rev. W. L. Broom, assisted by Brother Smith, of the Presbyterian Church.

Twenty were received into the Methodist Church and two into the Presbyterian Church on profession of faith, and one into the Presbyterian Church by letter. The membership received a great outpouring of the Holy Spirit.

The sermons of Brother Smith came from a loving heart, and were delivered in simple, beautiful, scriptural language. The Holy Spirit seemed to be in every thought of the speaker.

For a young man, Brother Broom can hardly be excelled. He is as modest as a maiden, brave as a soldier, wise as a philosopher, and his faith and zeal like an apostle. At times his large audiences were held spellbound by his earnest, loving words. If every pulpit in our beloved Methodism was filled by preachers like Bro. Broom, the cry of a dearth of preachers would not be heard. Under such faithful preaching young men would fall upon their knees and cry out: "Lord, here am I; what wilt thou have me to do?" "Send me, send me." Fathers and mothers would ask God to take their sons and daughters and use them for the glory of his name.

A heathen mother, who had two sons—a poor little cripple and a bright, vigorous little boy—was visited by a missionary after she had thrown the healthy little boy into the river for the crocodiles to eat, that the wrath of the gods might be appeased, and this mother was asked why she did not give the little cripple boy to the gods and save the little boy that was well and happy for herself. She replied: "The gods will only be satisfied with the best." Will not this heathen mother, who had never heard of the Savior's love, rise up in the judgment and condemn the mothers of Christian America? She made a sacrifice of her best son to satisfy her gods, and our mothers will not dedicate their sons to the service of the true God.

May the Holy Spirit cause some mother who may read these lines to fall upon her knees and give her best boy to God that he may be used to carry the message of the Savior to perishing souls, is my earnest prayer.

We have a good Sunday school, and have begun a weekly prayer-meeting. Next Sunday we will organize the women into a Home Missionary Society.

To God be all the praise.

COLUMBUS K. HALL.

MISSISSIPPI CONFERENCE.

The Committee on Memoirs named at the session of Conference at Yazoo City has organized by the election of Rev. T. B. Holloman, Edwards, Miss., Chairman, and the undersigned as Secretary.

All matters pertaining to the labors of this Committee may be referred to either the chairman or secretary. G. S. HARMON, Sec.

Canton, Miss.

PINE GROVE, LA.

Mr. Editor: I suppose a word from Pine Grove will be in order. We began a meeting at Pipkins' Chapel on Wednesday night after third Sunday in August. Brother W. E. Alford, of Magnolia, Miss., father of J. M. Alford, of Bogalusa, did the preaching for us. This man of God did some good preaching that will be remembered by all who heard him. The weather was bad, but he stood firm and told them of God and his Son, whose blood was shed for sinners. The church was greatly revived, one young man joined the church. May the Lord bless this good man. We closed on Sunday night with a good, old-fashioned hand-shaking.

On Tuesday night following we began at Pine Grove. Our good presiding elder, Rev. C. C. Miller, was with us, and gave us two strong sermons. Then came Rev. J. M. Alford from the largest sawmill town in the world. He gave us good, strong gospel, that stirred things. The church members were greatly revived, and many promised to erect family altars. Eleven members were received. This is said to be one of the best meetings that has ever been held at Pine Grove Church. The house was filled with anxious listeners, and the preaching was full of the Holy Spirit. Any one will do well to get J. M. Alford to assist them in their meetings.

We expect to hold at Killian Chapel and Montpelier soon. We will remember the dear old Advocate as we go along. H. C. MURPHY, P. C.

RIPLEY AND BLUE MOUNTAIN.

Dear Dr. Boswell: If you will kindly allow me a little space in your good paper I will give the readers a short account of my work.

First, I wish to say that I never served better people than are found on the Ripley and Blue Mountain Charge. They are religious, loyal and liberal. The stewards placed the salary at $900, which is $200 above any former assessment, all of which will be paid. We have already paid off our foreign and home mission assessments, and also the church extension claim, and have a part of the other claims in cash. Our new house of worship at Blue Mountain is worth nearly $3,000, and is all paid for, except about $600. In the beginning of the year we did not have so much as a church organized there. We have organized two new Sunday schools during the year, two W. H. M. S., and added 134 new members to the charge.

We had a great meeting at Falkner. Forty new members were added, and everything in good condition. This charge is in fine condition, and is fast growing to be one of the strongest charges in the district.

During the summer I have helped Brothers Martin, Stephens, Flynn and Floyd in meetings, in which we had a good time. During all this busy year I have secured twenty-five subscriptions to the New Orleans Christian Advocate. J. H. BASS.

Ripley, Miss.

"Saloons are the graveyards of ambitions and burial grounds of many wasted lives." In these striking words the Chicago Tribune gives two columns of space to a discussion of the menace in the saloon's "back room." "No other agency in Chicago," writes Elias Tobenkin, in this Tribune article, "can compete with the 'rear room' of the saloon in the matter of destroying character, ruining homes and blighting lives," quoting a careful student of this phase of city life.

SOUTH MISSISSIPPI COLLEGE,
Hattiesburg, Miss.,
Offers work to assist young people in paying their college expenses. Correspondence solicited.

The motor boat is opening a large number of forgotten navigable streams. Decisions of the Supreme Court of the United States, practically declare to be navigable, any stream in which you can float a canoe or a sawlog at ordinary stage of water. All navigable streams are under the jurisdiction of the Federal Government. It might surprise some men who have drawn barbed wire across such streams, the penalty that uncle Sam imposes for any obstruction of a navigable river. In the case of an individual obstructing such water he may be fined, not exceeding $2500, or imprisoned, not exceeding a year. This law may be invoked any time that a United States district attorney awakes to the fact of its violation. No one has cared in the past, but as the motor boat opens up the multitudes of streams over which it readily makes its way, there will be more and more a demand for the removal of all obstructions.

Hick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

That is a good day in which you make someone happy. It is astonishing how little it takes to make one happy. Feel that the day is wasted in which you have not succeeded in this.—Talmage.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

"The little brook helps to swell the river and the river helps to fill the sea, so our feeble efforts help to accomplish the wonderful purpose of our God."

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

JEWEL BARBER SHOP.
JOHN SCHNEIDER, Prop.
Hair Cutting, Twenty-five Cents.
604 Gravier Street, New Orleans,
Opposite Canal-Louisiana Bank.

A SILK PETTI-COAT BAR-GAIN.

Petticoats made of guaranteed Taffeta Silk, twelve inch flounces, fifteen rows stitching, all feld seams, perkeline ruffle, comes in all colors and black. This Skirt is full and well made, is well worth $6.50 and an exceptionally good bargain for $4.98.

All mail orders filled promptly.

DOWNING-LOCKE Co.
One Price Dept. Store,
Jackson, Miss.

QUEEN & CRESCENT ROUTE.
Train No. 4 Leaves at 8:00 a.m.
Instead of at 9:20 a. m., as formerly.
22 Hours to Asheville
THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and IRIDAYS.
24 Hours to Cincinnati
Through Sleepers Daily. Dining Cars.
To NIAGARA FALLS, BUFFALO, DETROIT, PITTSBURG, CLEVELAND and other cities north of Cincinnati—4 to 6 HOURS, THE SHORTEST ROUTE.
Train No. 2 Leaves at 7:30 p.m.
FOR
NEW YORK,
CINCINNATI,
ST. LOUIS.
Through Sleepers Daily. Dining Cars.
SUMMER TOURIST TICKETS NOW ON SALE.

NOW IS THE TIME
TO VISIT
THE COOL SUMMER RESORTS
OF
COLORADO, CALIFORNIA, WASHINGTON,
THE
LOUISIANA RAILWAY and NAVIGATION COMPANY
IS THE WAY TO GO.
Tourist Tickets on sale to all the places of interest in the West, Northwest and Southwest at very lowrates. Good until October 31st, 1909, with liberal stop-overs.
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E. C. D. MARSHALL, Gen. Pass. Agent, Shreveport, La.

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NEW ORLEANS

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Tulane University in all its departments, is located in the City of New Orleans, the metropolis of the South. Nine Departments, with twenty-three buildings. Modern dormitories; extensive laboratories, libraries, and museums.

Full Courses are offered in Languages, Sciences, Engineering, Architecture, Art, Law, Medicine, Pharmacy, and Dentistry.

Separate Department for Women. Expenses low. Low dormitory rates. Next session of all departments, except N. O. Polyclinic, begins October 1st. Polyclinic opens November 1st. Send for catalogue. Address R. K. Bruff, Secretary.

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Dallas, Texas.

BIG CATARRH OFFER.

Don't suffer from catarrh any longer. Go to your druggist to-day. Get a Hyomei outfit that costs $1.00. Pour a few drops into the small hard rubber inhaler that comes with each outfit. Breathe Hyomei in through the nose or mouth a few times a day and if it does not completely rid you of disgusting catarrh, Booth's Hyomei Co., Buffalo, N. Y., will give you your money back. Do not accept substitutes. If your druggist does not sell Hyomei outfits, we will send one direct, all charges prepaid for $1.00. Sample bottle and booklet "Booth's Famous People," will be mailed you free if you mention this paper. Address Booth's Hyomei Co., Dept., Buffalo, N. Y. Hyomei cures all throat troubles.

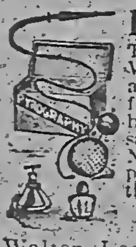
Mi-o-na CURES Indigestion or Money back
LARGE BOX 50 CENTS AT DRUGGISTS.

OPIUM or Morphine Habit Treated. Free trial. Cases where other remedies have failed, specially desired. Confidential. Dr. R. G. CONTRELL, successor to HARRIS INSTITUTE, Room 552, No. 400 W. 23rd St., New York.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.



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This complete Burnt Wood Outfit given away absolutely free for a few hours of your time. Does beautiful work. Send 45c. for a sample of our latest Household Novelty to take orders with new plan. When you send in the orders the Outfit is yours.

Walter Leonard, 225 Union St.,
Jersey City, N. J.

ARCOLA AND HOLLANDALE.

Dear Dr. Boswell: The physical atmosphere in these parts is hot, dry and dusty, but the water of life flows fresh and sweet from the throne of God and the Lamb. The Lord of Hosts is with us. He has been with us all the year, but especially during our revival meetings.

We held our meeting at Hollandale the last week of May, with Brother Curtis, of Coldwater, one of the purest and best men of the Conference, doing the preaching. It was unfortunate for us that Brother Curtis was limited to one week with us. Brother, don't limit yourselves to a few days to hold a meeting. There were only two additions to the church, but there was a deep and lasting work of grace wrought among the membership of the church. The people of Hollandale will not soon forget Brother Curtis, nor the earnest gospel message he brought us.

Our next meeting was at Arcola, which some of the old residents say was the best meeting Arcola ever had. Brother Lagrone, our Conference missionary evangelist, did the preaching. He smote the forces of evil with the strength of a Galahad. There were twelve additions to the church, and a moral revolution wrought in the town. A Law and Order League of thirty men was organized, and men set to work to correct the evils that were disgracing and ruining our community. The old serpent will not forget the death-dealing blows from this faithful man of God. Brother Lagrone also gave us a striking and helpful representation of the work and needs of the mission fields.

We have just closed a great meeting at Murphy. Here we had just completed a new church, lights and furnishings complete; paid for it, and have some money yet. What do you think of that? Brother Countiss did the preaching. Planting himself upon the impregnable rock of Holy Scriptures, he defied the powers of sin in the name of the Most High God. "Jesus only," was the key-note of his soul-thrilling messages. The Holy Spirit was manifestly present from the first to the last service. Nineteen were added to the church, and one candidate for membership in the Baptist Church—all adults. It was an inspiring occasion to see sixteen strong men, some gray-headed veterans of the hosts of sin, laying down their arms before the King of kings and taking upon themselves the oath of allegiance to his kingdom. A men's prayer meeting and a ladies' prayer-meeting were organized, the Sunday school revived, and so the work of the kingdom goes on in this community, and in its heart of hearts no man can claim a warmer place than Brother J. R. Countiss. We all feel that we have been with a man who knows God.

L. P. WASSON.

Arcola, Miss.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN,
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

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Grenada College.

Secure our catalogue before deciding where to place your daughter. Superior Home Comforts; Only Two Girls in a Room; Marvelous Health Record; Excellent Fine Arts Departments; Strong Lyceum Courses; Well-Adapted Library; Personal Attention to Individual Pupil; Superior Student Body as Associates; Carefully Selected Faculty; Strong Course of Study; Rates Reasonable; Constant Christian Influence Permeating and Dignifying College Life.

Apply for rooms at once and thus secure choice of location.

W. L. CLIFTON, A.B., Ph.B., President, Grenada, Miss.

The Southern University

A partially endowed institution under the influence of the Methodist Church. Aids worthy young men desiring collegiate education who cannot meet all expenses while at college. Courses embrace English Branches, Literature, Languages, Natural Sciences, Physical Training. Large buildings. Spacious grounds. High, healthful location. For catalog address,

S. M. HOSMER, President, Greensboro, Ala.

The MOONEY SCHOOL FOR BOYS
TWENTY-FOURTH YEAR
Has moved from Murfreesboro to
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Its boys enter the leading Colleges and Universities on our certificate. Ideal location in the mountains. Instruction thorough. Discipline careful. All the comforts of life. Send for catalogue.

W. D. Mooney, Harriman, Tenn.

Royaline Oil
The Great Antiseptic

Every farmer ought to have a bottle handy in case of accident to his family or live stock. A wonderful pain killer. A capital remedy for **Bites, Stings, Swellings, Wounds, Sore Feet** or any kind of inflammation. **One-third stronger** than other antiseptics. If you want it weak like the others, you can add water and save money. 25c., 50c. Druggists.

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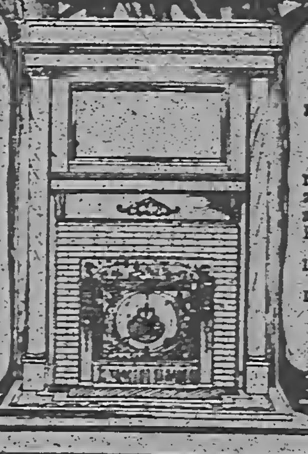

From the Heart of the Oak

THIS BEAUTIFULLY CARVED MANTEL Only $27.50

Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design.

Will Grace Any Apartment

Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 2 inches. Tile opening, 42x30 inches. Mirror, 18x36 inches, beveled. Profile, 4 inches. Columns, 4 inches.

Price includes tiles for hearth and facing and plated grate, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE—Largest mantel-making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

You Look Prematurely Old

Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price $1.00, retail.

LOUISIANA CONFERENCE.

Crowley District—Fourth Round.

Bell City	Sept. 18, 19
Lake Arthur	Sept. 19, 20
Crowley	Sept. 25, 26
Eunice	Oct. 2, 3
French Mission, at Lydia	Oct. 6,
New Iberia	Oct. 9, 10
Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

Special attention is called to questions 14, 16 and 29.

J. E. DENSON, P. E.

New Orleans Dist.—Fourth Round.

Parker Memorial		Sept. 26
Mary Werlein and McD'ville		Oct. 3
Epworth	p.m.	Oct. 10
Donaldsonville and Vacherie		Oct. 17
Carrollton Avenue	a.m.	Oct. 24
Louisiana Avenue	p.m.	Oct. 24
Slidell		Oct. 31
Plaquemine		Nov. 7
Covington		Nov. 14
First Church	a.m.	Nov. 21
Second Church	p.m.	Nov. 21
Felicity	a.m.	Nov. 28
Algiers	p.m.	Nov. 28
Rayne Memorial		Dec. 5

F. N. PARKER, P. E.

Monroe Dist.—Fourth Round.

Lake Providence	Sept. 25, 26
Bastrop	Oct. 2, 3
Bonita, at New Hope	Oct. 9, 10
Mer Rouge, at Collinston	Oct. 10, 11
Winnsboro	Oct. 16, 17
Gilbert	Oct. 17, 18
Floyd	Oct. 23, 24
Florence	Oct. 30, 31
Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantum	Nov. 4, 5
Eros	Nov. 5, 6
Monroe	Nov. 11, 12
W. Monroe	Nov. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Selma	Sept. 18, 19
Columbia	Sept. 25, 26
Boyce, at Boyce	Oct. 2, 3
Pineville, at Fellowship	Oct. 9, 10
Burkie, at LeCompte	Oct. 16, 17
Melville, at Melville	Oct. 23, 24
Simmsport, at Woodside	Oct. 30, 31
Opelousas	Nov. 3,
Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Wilson, at Gayden	Sept. 18, 19
Clinton	Sept. 19, 20
Zachary, at Ethel	Sept. 25, 26
Jackson, at Concord	Oct. 2, 3
Baker, at Blackwater	Oct. 8,
St. Francisville, at St. F.	Oct. 9, 10
Baton Rouge, Second Ch.	Oct. 16, 17
Baton Rouge, First Ch.	Oct. 17, 18
East Feliciana, at Gilead	Oct. 20,
Port Vincent, at New River	Oct. 23, 24
Independence, at Tickfaw	Oct. 30, 31
Kentwood	Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.	Nov. 6, 7
Ponchatoula, at Wesley's	Nov. 9,
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Springs	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Dec. 4, 5
New Roads	Dec. 11, 12

Dear Brethren of the Baton Rouge District: Please see that your official boards bring to the Fourth Quarterly Conference the proper statistical reports.

Charges desiring assistance from the Mission Board will please take notice that it is the policy of the Board of Missions to help those who show a disposition to help themselves. The appropriations for the year 1910 will probably be made on a basis of what was done in 1909, rather than on promises to do things in 1910.

Will all the pastors please try to have their entire official boards present at the Fourth Quarterly Conferences? Let the pastors be prepared to nominate stewards and trustees who will do the work to which they are elected.

C. C. MILLER, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Chunkey, at Meehan	Oct. 2, 3
Decatur, at Union	Oct. 9, 10
Walnut Grove, at Zion (Friday)	Oct. 15,
Carthage, at New Bethel	Oct. 16, 17
Neshoba, at Mars Hill (Friday)	Oct. 22
Philadelphia, at P.	Oct. 23, 24
Indian Mission, at Phillips (Monday)	Oct. 25,
Shiloh, at Lodabar	Oct. 30, 31
Morton and P., at Lindsey Chapel	Oct. 31, Nov. 1
Trenton, at T. (Tuesday)	Nov. 2
Harperville, at Hillsboro	Nov. 6, 7
Forest and H., at F.	Nov. 7, 8
Lake, at Conehatta (Wed.)	Nov. 10,
Rose Hill, at Hopewell	Nov. 13, 14
Montrose, at M. R. (Wed.)	Nov. 17,
Homewood, at Carr Church	Nov. 20, 21
Raleigh, at Raleigh	Nov. 21, 22
Bay Springs, at B. S. (Thursday)	Nov. 25,
Laurel, Main Street (Fri.)	Nov. 26,
Laurel, Kingston	Nov. 27, 28
Laurel, Sixth Street	Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday)	Dec. 3,
Newton	Dec. 4, 5

Let the trustees be ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Madison	Sept. 25, 26
Jackson, Rankin St., 7:30 p. m.	Sept. 29,
Thomasville	Oct. 2, 3
Brandon 7:30 p.m.	Oct. 6, 7
Florence, at Monterey	Oct. 9, 10
Sharon	Oct. 16, 17
Jackson Ct., at District Parsonage	Oct. 22,
Deasonville, at New Hope	Oct. 23, 24
Braxton, at Mendenhall	Oct. 30, 31.
Terry, at Byrum, 11 a.m.	Nov. 4,
Benton	Nov. 6, 7
Jackson, Capital Street, 7:30 p.m.	Nov. 8,
Pinola, at Harrisville, 11: a. m.	Nov. 10,
Camden, at Forest Grove	Nov. 13, 14
Yazoo City, 7:30 p.m.	Nov. 17, 18
Fannin	Nov. 20, 21
Jackson, 1st Church, 7:30 p.m.	Nov. 22,
Flora, 7 p.m.	Nov. 24, 25
Lintonia, at Anding	Nov. 27, 28
Canton, 7:30 p.m.	Dec. 1,
Eden, at Pleasant Hill	Dec. 4, 5

Special attention is called to questions 14, 16 and 29.

J. R. JONES, P. E.

Seashore Dist.—Fourth Round.

Pearlington and Logtown, at Logtown	Sept. 25, 26
Palmer Creek Campgr'd	Sept. 29-Oct. 3
McHenry and Wiggins, at W.	Oct. 9, 10
Howison-Saucier, at Lyman	Oct. 13,
Ocean Springs and Oak St., at Oak St.	Oct. 16, 17
Brooklyn and Bond, at Bond	Oct. 20,
Mentorum, at Pine Grove (11 a.m.)	Oct. 22,
Vancleave, at Camp Ground	Oct. 23, 24
Bay St. Louis	Oct. 30, 31
Pass Christian	Nov. 1,
Hub, at Baxterville	Nov. 6, 7
Columbia	Nov. 8,
Biloxi	Nov. 10,
Gulfport, 25th Ave.	Nov. 13, 14
Gulfport, 29th Street	Nov. 13, 14
Long Beach	Nov. 17,
Purvis	Nov. 19,
Lumberton	Nov. 20, 21
Poplarville	Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.)	Nov. 23,
Carriere and McNeill, at Nicholson	Nov. 24,
Americus, at Salem, 11 a.m.	Nov. 26,
Moss Point	Nov. 27, 28
Escatawpa, at Escatawpa	Nov. 27, 28
Pascagoula	Nov. 29,
Wolf River Mission, at Beulah (11 a.m.)	Dec. 1,
Coalville, at Campground (11 a.m.)	Dec. 2,

W. B. JONES, P. E.

Natchez District—Fourth Round.

Wilkinson, at Hopewell	Sept. 25, 26
Hamburg, at Roxie	Oct. 2, 3
Woodville	Oct. 9, 10
Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at Ebenezer	Oct. 23, 24
Caseyville, at Bethel	Oct. 30, 31
Barlow, at Rehobeth	Nov. 6, 7
Bayou Pierre, at Center Pt.	Nov. 8,
Meadville, at Meadville	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District — Fourth Round.

Wesson	Sept. 19, 20
La Branch and Fernwood, at Fernwood	Sept. 25, 26
McComb, Centenary	Sept. 26, 27
Topisaw, at Sartins	Oct. 2, 3
Pearlhaven, at Mallilou	Oct. 9, 10
Brookhaven	Oct. 10, 11
N. Wesson, at Beauregard	Oct. 16,
Hazlehurst	Oct. 17, 18
Gallman, at Gallman	Oct. 23, 24
Crystal Springs	Oct. 24, 25
Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Pahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Utica, at Utica	Sept. 25, 26
Hermanville, at Carpenter	Oct. 2, 3
Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

G. H. GALLOWAY, P. E.

Marriages.

On Aug. 18, 1909, at the home of the bride's father, Mr. James H. McGowan, Clarke County, Miss., by Rev. G. S. Harmon, Mr. J. H. ADAMS, of Bas Obispo, Panama, and Miss SUSIE McGOWAN.

Four Years to Pay for This Piano

UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of $10. The monthly payment is $6. This is for a $400 piano. Write for particulars—how to save $108 on your purchase.

Sixty-seven years in business

Philip Werlein, Ltd., 605-7-9 Canal St., New Orleans, La.

Weber, Chickering, Mathushek, Behr, Pease, Wegman, Ivers & Pond, Steck Werlein Pianos and Pianolas. Sheet Music--Victor Talking Machines.

SEE SCHALCK, THE SEED EXPERT

TO MAKE A SUCCESS IN GARDENING.

His SEEDS are FRESH and RELIABLE. For PURITY and QUALITY cannot be excelled. Special prices to MARKET GARDENERS and TRUCK FARMERS.

THIRTY YEARS' EXPERIENCE in the SEED BUSINESS is sufficient guaranty, and in order to prove my seeds, I will mail, free of postage, twelve packets assorted vegetable seeds for 25 cents, twenty-five packets for 50 cents. My selection; beans and peas not included. Give me a trial. **Mail Orders a Specialty. All Correspondence Promptly Answered.**

J. A. SCHALCK, SEEDSMAN AND GRAIN DEALER,

Phone, Hemlock 374. 520 ST. PHILIP ST., NEW ORLEANS, LA.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

MISSISSIPPI CONFERENCE.

To the Members of the Class of the Fourth Year:

By request of Dr. H. Walter Featherstun, I shall act as chairman of the committee at the session of Conference at Brookhaven.

Will each of the class be kind enough to communicate with me relative to his work, giving me as nearly as possible just what he has accomplished in the course of study, and if he will be ready for the examination?

Those who are taking the course in the Correspondence School will please indicate it in your letter to me.

I suggest that you read the reference books.

ROBT. SELBY.

Natchez, Miss.

MINISTERIAL RELIEF ASSOCIATION.

If the members of the North Mississippi Conference really want the Association revived, let them send their names at once to J. C. Park, Oxford, Miss. We agreed to begin business whenever we secured seventy-five names. We lack a few names of having that number. Please, brethren, send your names to-day.

T. W. LEWIS, President.

CHURCH EXTENSION.

Cedar Bluff, J. L. Nabors, $5.

J. R. BINGHAM, Treas.

GALLOWAY MEMORIAL.

Eupora Sunday School, $5.

J. R. BINGHAM, Treas.

For HEADACHE—Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it 10c., 25c. and 50c. at drug stores.

NORTH MISSISSIPPI CONFERENCE

Sardis Dist.—Fourth Round.

Batesville	Sept. 29,
Sardis	Oct. 2, 3
Como	Oct. 6,
Eureka, at Mount Olivet	Oct. 9, 10
Mt. Pleasant, at Marshall Institute	Oct. 16, 17
Olive Branch, at O. B.	Oct. 19,
Byhalia, at B.	Oct. 20,
Wall Hill, at Chulahoma	Oct. 23, 24
Cockrum, at Greenleaf	Oct. 26,
Coldwater, at Love	Oct. 27,
Senatobia	Oct. 30, 31
Harrison, at Enid	Nov. 3,
Courtland	Nov. 6, 7
Pleasant Hill, at P. H.	Nov. 13,
Hernando and Hicks, at Hernando	Nov. 14,
Tyro, at Loxahoma	Nov. 20, 21
Arkabutla, at Brooks Chap.	Nov. 24,
Longtown	Nov. 26,
Crenshaw, at Crenshaw	Nov. 24, 28

W. M. YOUNG, P. E.

Greenville Dist.—Fourth Round.

Arcola and Hollandale	Sept. 19, 20
Rosedale and Beulah	Sept. 26, Oct. 28
Greenville a.m.	Oct. 3,
Glen Allan p.m.	Oct. 3
Shelby	Oct. 10, 11
Tunica	Oct. 17, 18
Lula and Lyon	Oct. 20, 21
Boyle	Oct. 23, 24
Cleveland Station	Oct. 24, 25
Cleveland Circuit	Oct. 25, 26
Coahoma	Oct. 30, 31
Friar's Point	Nov. 1, 2
Clarksdale	Nov. 2, 3
Lake Cormorant	Nov. 7 8
Jonestown and Belen	Nov. 14, 15
Leland and Benoit	Nov. 17,
Hillhouse	Nov. 18, 19
Gunnison	Nov. 20, 21
Shaw	Nov. 22, 23

R. A. MEEK, P. E.

Corinth Dist.—Fourth Round.

Booneville Ct., at Blackland	Oct. 2, 3
Booneville Sta., at B.	Oct. 3, 4
Corinth Ct., at Gaines Ch.	Oct. 9,
Corinth S.S., at Southside	Oct. 9, 10
Corinth Sta., at 1st Church	Oct. 10, 11
Iuka Ct., at Snowdown	Oct. 16, 17
Iuka Sta., at Iuka	Oct. 17, 18
Kossuth Ct., at Kossuth	Oct. 19,
Guntown and B., at Gunt'n	Oct. 20,
N. Albany Ct., at Union Hill	Oct. 22,
Dumas Ct., at Wells Ch.	Oct. 23, 24
N. Albany Sta., at N. A.	Oct. 24, 25
Myrtle Ct., at Ebenezer	Oct. 26,
Blue Spgs. Ct., at B. S.	Oct. 27,
Rainey Miss., at R. Chapel	Oct. 30, 31
Ripley and B. M., at R.	Oct. 31, No. 1
Jonesboro Ct., at Stateline	Nov. 2,
Hatchie Miss., at El Bethel	Nov. 5,
Rienzi and S. at Rienzi	Nov. 6, 7
East Booneville Ct., at Shady Grove	Nov. 9,
Marietta Ct., at Gilmore Chapel	Nov. 10,
Wheeler Ct., at Wheeler	Nov. 11,
Mooreville Ct., at M.	Nov. 13, 14
Mantachie Ct., at Center Star	Nov. 14, 15
Dry Run Mission at Mt. Zion	Nov. 20, 21
Tishomingo Ct., at	Nov. 23,
Belmont Ct., at Belmont	Nov. 24,
Booneville, Miss., at	Nov. 27, 28

Parties writing me would do well to observe these places and dates. Our motto: Everything in full.

BEN P. JACO, P. E.

Durant Dist.—Fourth Round.

Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10, Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Bounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Columbus Ct., at Piny Gr.	Sept. 18, 19
Starkville Ct., at Sessums	Sept. 25, 26
Starkville	Sept. 29,
West Point	Oct. 1,
Crawford, at Shafer's	Oct. 2, 3
Hebron, at Prairie Chapel	Oct. 9, 10
Macon	Oct. 13,
Columbus, First Church	Oct. 16, 17
Columbus, Second Church	Oct. 17, 18
Brooksville, at Pope's Chap.	Oct. 22,
Shuqualak, at S.	Oct. 23, 24
Winstonville, at New Hope	Oct. 30, 31
Mayhew, at Mayhew	Nov. 6, 7
Mathiston, at Double Spgs.	Nov. 13, 14
Cedar Bluff, at Pheba	Nov. 20, 21
Sturgis, at Sturgis	Nov. 27, 28

L. M. LIPSCOMB, P. E.

Winona Dist.—Fourth Round.

Greenwood	Sept. 19,
Itta Bena 8 p.m.	Sept. 19,
Carrollton, at Coila	Sept. 25, 26
Belzoni, at Belzoni	Oct. 3, 4
Schlater, at Schlater	Oct. 9, 10
Winona	Oct. 13,
Ruleville, at Drew	Oct. 16, 17
North Carrollton, at Poplar Springs	Oct. 23, 24
Indianola, at Indianola	Oct. 24, 25
Moorhead, at Moorhead	Oct. 25,
Inverness, at Inverness	Oct. 26,
Minter City	Oct. 31,
Slate Springs, at S. S.	Nov. 6, 7
Mars Hill, at Chapel Hill	Nov. 8,
Vance, at Lambert	Nov. 14, 15
Webb, at Sumner	Nov. 21, 22
Tutwiler, at Tutwiler	Nov. 22,
Eupora, at Maben	Nov. 23,
Tom Nolen, at Lebanon	Nov. 24,
Winona Ct., at Bethlehem	Nov. 27, 28

E. S. LEWIS, P. E.

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Epworth League

TOPIC FOR SEPTEMBER 25, [illegible]

FAITH PARALYZED BY FEAR

Matt. [illegible]

The multitudes had lingered long listening to the teaching of the Master. As night drew on they grew hungry, and the disciples would send them away into the neighboring villages for food. Instead the Master commanded to feed them, and with a few loaves and fishes he satisfied the hunger of the great throng, with many baskets of fragments left over. When the throng was fed the Master sent away the disciples in a ship while he dismissed the multitude. Then Jesus went up into the mountain to pray. Meantime one of the sudden storms common to the sea of Galilee was bearing down upon the disciples in their ship.

The Lord went to his disciples walking upon the water. When they saw him coming they cried out in terror. Most of us would still be affrighted at such a sight. He quieted their fears, however, by speaking to them. But impetuous Peter was not satisfied. If his Lord could walk on the water, why not he? So he asks to come to him. For a few minutes all is well, and then as he looks at the tossing waves he begins to fear and forthwith to sink. At his cry for help the Master rebuked his unbelief, and at once helped him into the ship.

Humanly speaking it was impossible for a man to walk upon the water. So the followers of Christ are always being confronted with things which seem impossible in the eyes of the world. When the Lord cried on the cross, "It is finished," he left eleven men to conquer the world for him. Apparently they would not be able to make even a ripple on the great Roman Empire; yet they did not doubt, but when he had prepared them for the task they went straight forward. To-day multitudes are doubtful as to the conquest of the heathen world, and think that the Chinese Empire will never be Christian. Thoughtful men see storm-tossed seas over which it is humanly speaking impossible to pass. The conquest of the cities for Christ, upon which the life of our civilization depends, seems hopeless to some. The purification of politics, called by one politician an "iridescent dream," seems hopeless to most people, and yet this can never be a truly Christian nation until this end is reached. The transformation of the nature of the individual seems utterly hopeless to many, and their only expectation is a little reformation that whitewashes the exterior, yet this is what we seek when we plead with men to come to Christ. Many men would expect to walk the waters of a troubled sea before seeing these things accomplished.

He who doubts will sink. Peter sank when he began to doubt. The Christian worker who loses faith will fail. The Christian who doubts his Lord's power to keep will stumble and perhaps fall. Doubt can wreck a man in the social world. Let many whispered things be hinted against some man's character, and soon there will be none "so base as to do him reverence." He will find it [illegible] more [illegible] will keep his [illegible] a great [illegible] the product of doubt [illegible] the Pharisees [illegible]

But there is a cause and a cure for doubt. Peter began to doubt when he looked away from his Lord and looked at the waves, and then [illegible] power of Christ upon the waters. When you measure the task by your strength, then there is sure failure. A great preacher [illegible] Suppose [illegible] the Son of God. [illegible] the strength of the Christ [illegible] there is nothing impossible. He never forgets [illegible] his people [illegible] weakness [illegible] with him.

A CALL TO SERVICE.

To the Epworth Leaguers of the Shreveport District.

At the recent conference of Epworth Leaguers of the district at Mansfield a full set of officers was elected and we are planning and hoping for better things in League work [illegible] wherever possible. One of the chief features in our district plans is that League work should be done more by the laymen and godly women of our church, and have the League as a pastor's assistant rather than have the pastor to plan and push forward the work. We are going to work along these lines.

And now, Brother Pastor, will you please furnish our Secretary, Mrs. S. J. Leigh, [illegible] Oakland Street, Shreveport, with the names of someone in your charge to whom we may present this matter? Or will you, Brother Layman, or some good sister, send us the names?

We want to do you good. We will have some of our very best workers go to your assistance and will help you in every way to build up the League work in your midst.

Our officers are enthusiastic Leaguers and are taking special interest in their departments. Our Secretary will furnish the Advocate with the names and addresses of each of them in her report of the Conference.

Now to the Leagues already organized: If any department of your League is needing help, send to the District Leader for that department [illegible] some one who is capable of doing you good. All we ask is that the League wanting us pay our actual traveling expenses. [illegible]

W. F. HENDERSON, JR.,
President Shreveport Dist. Leagues.
[illegible], La.

BEST I HAVE EVER KNOWN.

[illegible]

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You would not [illegible] the reputation of a man or woman [illegible] you were absolutely sure of the truth. Have you any more right to [illegible] the character of any article of commerce [illegible] hearsay [illegible] and honest trade. [illegible] COCA-COLA [illegible] experts. Yet some of our unscrupulous competitors [illegible] the medium of [illegible] When you hear anybody say COCA-COLA is a harmful, drug habit forming or dangerous beverage [illegible] or old, won't you [illegible] write [illegible] Atlanta, Ga. [illegible] booklet [illegible] Official Reports [illegible] COCA-COLA. [illegible] of the [illegible] of this [illegible] truth about COCA-COLA.

BAYLOR UNIVERSITY COLLEGE OF PHARMACY.

E. W. [illegible], Ph. G., Dean.

Dallas, Texas, February [illegible].

The Coca-Cola Company, Dallas, Tex.

Gentlemen: In reply to your letter of recent date in regard to [illegible] State Legislature, will say that if the items, caffeine and theine, [illegible] from the [illegible] it would be a worthy and commendable bill and should pass.

As to my opinion in regard to caffeine [illegible] beverages, [illegible] say [illegible]

A beverage made by the addition of pure caffeine or its derivatives would really contain all the good features of a cup of tea or coffee and none of the more harmful constituents.

I would condemn tea or coffee where I could not do so in the case of a drink of such as COCA-COLA, or similar drinks containing caffeine.

Yours respectfully,
(Signed) Chester A. D[illegible], Ph. D.
Prof. Materia Medica and Pharmacy, Pharmaceutical Chemistry, Baylor University, Dept. Pharmacy.

If there is any reader of this paper who has any doubts whatever as to the purity and wholesomeness of COCA-COLA, won't you kindly write for the free booklet mentioned above showing the analyses of analytical chemists in all parts of the United States? Address, The COCA-COLA Company, Atlanta, Ga.

MERIDIAN, FIFTH STREET.

Dear Dr. Boswell: Our church is [illegible] Sunday school has taken [illegible] attendance [illegible] Sunday School [illegible] organized classes [illegible] Bible Study Circle [illegible] We are organized [illegible] church work [illegible] We have a spiritual church. A [illegible] revival will be [illegible] Conference [illegible] We have received over [illegible] members [illegible] profession of faith. We use the [illegible] financial plan [illegible] all assessments [illegible] all collections, then paying all bills from the treasury. Our collections are ahead of any previous year [illegible] the man who serves Fifth Street Church, Meridian.

Yours fraternally,
C. M. CHAPMAN.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Sunflower Camp Meeting, Richey, Miss., Sept. 17-24.

Palmer Creek Meeting, near Wortham, Miss., Sept. 29-Oct. 2.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

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Sunday School

By W. B. Campbell.

LESSON FOR SEPT. 26, 1909.

TEMPERANCE LESSON.

I. Cor. x. 23-33.

The letter of St. Paul, of which the Scripture text of this lesson forms a part, was written to a church that was surrounded by tendencies and temptations of outside influences. In no other epistle are evils so particularized, and although written so long ago to an ancient people, the truths and principles remain the same, and are adapted to any people of any time. The subject of the lesson is intended to impress on the mind the necessity of abstaining from the evil habit of drink, and we can make it a study without departing from Paul's writings. It is an evil, a great evil—one that is prevalent among the high and the low, pervading all classes. Where does it come from? What produces this great enemy of man? Paul says in a letter to Timothy that the love of money is the root of all evil. That love of money that pulls down barns to make way for greater ones wherein selfishness is bestowed. That love of money that drives out of the heart all love for God, for the church and God's holy Sabbath day. What a monster does this root of all evil produce! To-day, around the people of our own native land, more than any people on the face of the globe, has this octopus wound its hideous arms, until the American is known by the size of his purse, and recognized by the qualities that have ever been companions to opulence.

There comes a time when iniquity does so abound "that the love of many shall wax cold," that is the love for Christ and his church, the love of God that is shed abroad in our hearts by the Holy Ghost. If there is a love that drives away all good, God had provided a more powerful love to resist the evil. It is that love that is bestowed upon a neighbor even as upon self. In the spirit of that love the admonitions of Paul are before us in to-day's study. All things are lawful if prompted by Christian love, and any act that benefits not is not of the heart that has been purged from selfish love. Some things may be lawful, yet tending not to the upbuilding of the Kingdom; while doing the things that are lawful, and even edifying, ones own prosperity must not entirely engage the mind, for aid must be given a weaker brother.

Acts of kindness are long remembered, and just as long do they create a beneficial influence. Influence must be watched and guarded as a most precious jewel. No thoughtless word, or questionable act, should be permitted to undo the good that has been effected on him that may be following where we lead. In the Lord's earth, and in its fullness, all things are his, and he gives them to us to use, but when the use of any one thing suggests a scruple in the conscience of another, then abstain for conscience's sake; not thine own conscience, but that of the other, who may be taking thee as an example of piety.

"Why is my liberty judged of another man's conscience?" The liberty bestowed upon a "prisoner of hope" is not subject to judgment, but is used for the glory of God. What a small thing is abstinence, compared to the great things done by Christ, the Savior of mankind! There is a class of intemperance growing upon the plant that springs from the root of all evil, that is as pernicious as indulging in the drink habit; it is caste or class distinction. It is an evil that silently works against that for which the follower of Christ should ever work? It is a speechless evil, and conduct is its best expression. It thrusts away from the house of God poor and plainly-clothed ones, that otherwise would be there. It is discernable even in the Sunday school, beginning in the infant class and extending to the senior. It stands between the fastidious teacher and the humble home of a more humble member of her class.

When Jesus taught, "take no thought for the body what ye shall put on," the thought found lodgement in the mind of Paul when he wrote: "Condescend to men of low estate." Is the church of the fashionable center built of different material, spiritually as well as physically, than the little mission church in the suburbs? However that may be, the difference can best be seen on the inside during services. The masses have heard of how the church is turning this way and that way, looking for means by which to reach them. They have seen who among them all are the sincere, the ones that really want the poor and the working people to come in the church. If this intemperance prevails less among Jesus' professed followers, intemperance of other sorts would yield more readily to the cure that is applied. Christ, the Carpenter, knew where to go to seek and to save, even if he did go followed by shouts of derision from those that "needed no physician." O brother, sister, take in the spirit of this scripture: "Let no man seek his own." Hearken to the cry of the poor and toil-worn, as they moan: "O where shall rest be found—rest for the weary soul?" "Leave behind you formality, conventionality, and tell them to listen with you, and the spirit will murmur to you both: "Come unto me * * * and ye shall find rest for your souls."

CHOON CHUN, KOREA.

Dr. J. W. Reed writes: "My wife and I are hard at the language. I have gotten of late so that I think of it all day, and when I wake at night I find my mind revolving around some Korean word, sound of verb, in fact I am just beginning to get saturated with Korean sounds, and hope that some of them will evolve into words.

I am getting along as well as one could expect with my work. I have a clinic three times a week, and had eighty-six patients last month alone, with two small operations with general anaesthetic.

I had a man to come to me the other day who has been a peddler, and who some time ago had his feet frozen; one of them now is so he can walk very little, due to a decayed bone, and he is, though a strong man, forced to beg. This is a condition with an operation and three or four weeks in bed could be relieved and a man could be earning his living. I have not the instruments, or the bed to put him on, and not the three or four dollars for his food to put him on his feet, so I had to let him go. This is one of many cases of this kind. I do operate sometimes when a case comes in as did a Christian woman yesterday with gangrene of the index finger. This I had to work on, but the conditions under which I had to work were embarrassing to say the least, and I was not able to do what should have been done.

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Obituaries

[illegible]

... the death. ... an affectionate ... wife ... [illegible] ... that dreadful disease ... [illegible] ... Yes, he is ... [illegible] ... Black, Miss., and was buried with Knights of Pythias honors.

SISTER OLLIE.

[illegible]

C. WEIR.

JOHNSTON was born in [illegible] Miss., September [illegible] ... passed away in [illegible] ... Rev. P. A. [illegible] ... Brother Johnston was married ... to Miss Margaret [illegible] ... united with the Methodist ... [illegible] ... Twenty-eight years ... family moved ... Brother Johnston has been a [illegible]

Mrs. MARY ELIZABETH LOFLIN, [illegible] B. Loflin, was born [illegible] and died at [illegible] Springs, Miss., August [illegible]. On October [illegible], she was married to R. B. Loflin. [illegible] the Methodist Episcopal Church, South, in early girlhood, and remained a faithful, consistent member till death called her home. Her health was not good for several years previous to her death, which [illegible] greatly against her in labor [illegible]. She was a low [illegible] every day of [illegible] with unabated fidelity. [illegible] had a kinder, truer [illegible] generous to a [illegible]. If there was [illegible] to speak [illegible] she always avoided [illegible] discussing [illegible] neighbors. She [illegible] her loss a [illegible] four sons [illegible]. Wife [illegible] rest and is [illegible] for the loved [illegible] her in the [illegible].

HER PASTOR.

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't. Editor.

NEW ORLEANS, THURSDAY, SEPT. 30, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 37.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2709.

W. L. WEBER, A.M., LL.D.,
President of Centenary College, Shreveport, La.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

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Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

In going through the Times-Democrat of Sept. 18, on the sporting page, which recounts the daily doings of the base ball leagues, we read of a noted player, "said to be one of the best centerfielders in the Southern League," just returned to his home after the campaign, who "announced that he was done with base ball—no more playing for me. I have had my fill." We thought, one man has changed for the better, and we were glad. Not that base ball is wrong in itself when confined to men who play for pleasure or exercise, but glad that at least one man had quit the ranks of the professionals who have become so utterly demoralized and demoralizing. We hoped to see the announcement of his purpose to go into a better business—at least one more in keeping with good morals. But imagine our surprise at the next sentence which read: "I shall put my time to my billiard hall interests." That is a clear case of "jumping from the frying pan into the fire"—going from bad to worse. It is hard for us to understand how an intelligent, educated man, capable of better things, and of great usefulness, can abandon himself, soul and body, to professional base ball; and men must be entirely destitute of worthy ambition who quit base ball to look after billiard cues. Men of this sort are of the sort that it takes to make up a bad world.

* * *

It is more than remarkable that all the loop-holes in the law are on the side of the law-breaker, or the man who undertakes to evade the law's provisions. Men accused of crime, and convicted before the courts, on clear and unimpeachable testimony, actually come clear because of an unimportant irregularity in the proceedings. A case in point: A party of night-riders in Tennessee caught and murdered in cold blood a respectable lawyer, and would have killed his companion had he not escaped. The men were tried, convicted and sentenced. An appeal was taken, and on a mere technicality the verdict was reversed and the cases remanded. The prosecuting attorney expressed doubt as to his ability to bring the men to trial again. Other cases of quite as much importance, and some of less, might be mentioned. And we have noticed that in violations of the liquor laws, if there is any miscarriage of justice, the law suffers, not the man who has violated the law. And in regard to liquor laws, the saddest thing is the difficulty of enforcing them. Attorneys complain that grand juries will not indict offenders when facts are brought to their attention, and in many cases trial juries will not convict, notwithstanding the plainest evidence. One of the best laws ever enacted by the Louisiana legislature—the law removing saloons from the near vicinity of churches and schools, has been well-nigh nullified by the court's decision, which affirms that the law was not intended to apply to saloons in operation at the time it was enacted. And numbers of such saloons in New Orleans remain undisturbed. These things lead us to ask: Is there no relief for citizens who desire to carry out the law?

* * *

It will be remembered by our readers that about three months ago a local option election was held in Bristol, Va. Bristol is a town of considerable size, and divided by the stateline between Virginia and Tennessee. The election returns showed that the liquor forces won by a small majority. The prohibitionists immediately contested the election, principally on the ground that a considerable number of illegal votes were cast, many of these votes being by men who lived on the Tennessee side of the town. This last contention, it appears, was made good by the prohibitionists. The judge, in his decision, rendered on Monday, Sept. 20, held that, "though the voters were not bodily present, a residence once acquired in Virginia could be retained so long as it was the intention of the voter, regardless of where he went or how long he stayed. He held that a majority of the legal votes were cast for license." It is understood that it is not only out of order, but a bit of presumption to criticise the rulings of a court of justice, but we may be allowed to say this: Without disputing the correctness of this judge's ruling in regard to the law in Virginia, under it a man may "acquire residence" in Virginia, sell out his possessions, and move "bag and baggage" to the North Pole, now under the protection of the American flag, and not lose his right to vote in Virginia, so long as he declares it is his "intention" to retain citizenship in the State. No wonder Bristol, Va., went "wet." If this ruling is upheld by the higher courts, all the liquor men will have to do to carry any election is to colonize on the day of election a sufficient number of men who have moved out of the State, or out of the country, and allow them to declare their intention to remain citizens of Virginia.

* * *

Mr. Taft, speaking in Chicago last week, made some notable remarks on "The Law's Delay." We quote in part :"It is not too muuch to say that the administration of criminal law in this country is a disgrace to civilization, and that the prevalence of crime and fraud, which here is greatly in excess of that in European countries, is due largely to the failure of law and its administration to bring criminals to justice. * * * * A murder case in England will be disposed of in a day or two. Counsel are not permitted there to mouse through the record to find errors that in the trial seemed of little account, but that are developed into great injustices in the Court of Appeal. * * * Then it is undoubtedly true that in England lawyers in the conduct of their cases feel much more, and respect much more, their obligations to assist the court in administering justice, and restrain themselves from adopting the desperate and extreme methods for which American lawyers are even applauded. * * * On the civil side of the courts there is undue delay, and this always works for the benefit of the man with the longest purse. * * * * I am a lawyer and admire my profession, but I must admit that we have had too many lawyers in legislating on legal procedure, and they have been prone to think that litigants were made for the purpose of furnishing business to courts and lawyers, and not courts and lawyers for the benefit of the people and litigants." In view of the facts. which are patent and damaging, Mr. Taft proposes to ask of Congress "a commission to study the administration of justice in the Federal Courts." Why ask a commission? Why not ask Congress to ask directly on the matter and remedy the evil at once. And State Legislatures might act at once in behalf of a long-suffering public in the States.

* * *

Other States than Alabama have made the possesion of a United States liquor tax receipt—miscalled a United States license, prima facie evidence of violation of State liquor laws. Concerning this, a writer in the Brooklyn Eagle, as quoted by the Commoner, says: "A bill passed by the lower house of the Alabama legislature proposes to legalize the arrest of any person possessing a United States license for the sale of liquor, without the formality of securing any other evidence or even of alleging any specific act in violation of State law. An old issue is thus formulated in a shape for logic to tackle it freely. We have no doubt that if the bill becomes a law, the logicians on the bench of the supreme court of the United States will do their duty. Maine made the possession of federal license certificates corroborative evidence of violation of her liquor law. At one time she sought also to use the records of the United States internal revenue department in her criminal prosecutions. In the latter effort she was thwarted. The federal courts, however, did not interfere with the "corroborative evidence' clause of the State law. Alabama's scheme is to make the possesion of United States certificates primary and presumptive, not corroborative evidence. This involves an attack on the revenue-raising laws of the nation, an attack absolutely unmasked and vital. With such a statute on the books of every State nearly $7,000,000 of revenue would be taken from the United States in special tax certificates from taxes on spirits would be seriously menaced. Whether such a State law is constitutional or not will be settled, not by Alabama, but by the nation's supreme court. That is the really significant fact."

* * *

President Taft began, on Sept. 15, a tour of the country. In his journeyings he will cover about 12,000 miles. He speaks as he goes. Many cities await with interest his coming. New Orleans and Jackson, Miss., will be embraced in the route. A cartoon in the Times-Democrat, representing the President on his travels, the journey is called "A Tour of Explanation." Mr. Taft seems to be doing a good deal of explaining. Indeed, it appears that one prrincipal reason of his tour is to bring the great West into line with the action of the recent Congress in revising the tariff. He finds it hard work. And with his promises to the people in advance of the election, he can do nothing but explain, or, as debaters say, "beg the question." Defend the action of Congress he cannot. He will doubtless succeed in pacifying some, but the "insurgent leaders" he can never satisfy. And, if he undertakes to "read them out of the party," he will make matters worse, for these leaders have many friends in their respective States who will adhere to them to the end. Mr. Taft himself concedes that the revision is not what he wanted—did not meet his expectation. Then why, it may properly be asked, did he not more strenuously interfere to secure what he desired? Had he done so, the people would listen more patiently now to his explanations. We hope the President will not wear himself out making explanations before he reaches New Orleans in November.

A MATTER OF IMPORTANCE.

By Rev. W. T. J. Sullivan, D.D.

In the the Presidential canvass of 1908 some voters were disposed to inquire about the religious belief of the Republican candidate. The noise of this inquiry got to the ears of the President of the United States and he proceeded to administer a sharp, dictatorial rebuke to these inquirers. He declared that it was no business of the voter to concern himself about the religion of a candidate; that a man's religion was a matter between himself and his God. If the noble President be correct, what, then, becomes of our boasted religious liberty. Are we not free to ask about the political creed of a candidate for office? Suppose this creed and the practice of the candidate display a moral character that is offensive to me and detrimental to the public welfare. Must I pay no heed to these moral questions? Is it a matter of indifference whether a candidate is trustworthy as a man of honor, truth and honesty? Suppose, then, that I inquire into the morals of the candidate. Am I then transgressing my rights? Suppose that my religious convictions forbid my voting for a Universalist, a Unitarian, a Roman Catholic, a Mohammedan, a Budhist, and on that account I cast my vote for the man who suits my religious views better than he does my political platform. What then? Well, that is just what I would do. Then the little political mountebank whose religion and morals rise no higher than the success of his corrupt party, begins to cry, : "Fanatic, mixing religion and politics, uniting church and state," as if religion could pass by the political field without looking in to see if the field were cultivated on right principles; or if the state could construct its constitution and administer its functions without considering the great doctrines which bind man to his duties to God and lay the foundations of his moral obligations. It seems that many of our people have yet to learn that church and state are needful and helpful to each other. The state recognizes, in its practical functions, whether it does in formal statement or not, many of the fundamental doctrines of religion, and hence allies itself with the church. So the church calls on the state for secular service which it cannot command in its own organization. The state would be impotent to execute the laws designed to protect the lives and interests of citizens were it not for the fundamental doctrines of religion which bind man to the obligations of duty. The highest and noblest attainment of man and the truest service he can render to his fellow man is in the sincere fulfillment of his religious obligations. Obedience to the will of God lies at the foundaton of human conduct in the relations and pursuits of life. How, then, can I truly keep the commandments, if I cast my vote for a man who is an enemy to some of the essential doctrines of revealed religion? As a loyal, patriotic citizen, seeking the best interest of my state and country, I must ask about the moral and religious conduct of the candidate. That is my right, my duty and my practice. To rebuke such inquiry is an assault on the personal liberty possessed by every citizen. If our voters would have a deeper regard for religious obligation in casting their votes, many untrustworthy officials would be left out, and the real interests of the people much more securely protected.

Jackson, Miss.

OUR EDUCATIONAL SITUATION.

By Rev. J. A. Rice, D.D.

VII.

Coming now to the situation in Louisiana: Is there room for another college, one under Methodist control, and are the Methodists able to build it? I have asked Prof. Weber for a map showing a radius of a hundred, one hundred and fifty and two hundred miles, describing concentric circles around Shreveport. The first of these circles passes near Gurdon, Ark., on the north, Rayville on the east, near Colmesneil on the southwest, and near Henderson, Tex., on the west. The second circles passed near Hot Springs on the north, Bolton, Miss., on the east, Lake Charles on the southeast, and Greenville on the west. The third of these circles passes near Morrillton, Ark., on the north, beyond Jackson, Miss., on the east, cuts the Gulf on the south, and passes a little beyond Dallas, Tex., on the west. Experience has shown that most colleges draw their chief support from a radius of a hundred miles around. Applying that principle here, we would have that entire area without a college. Texarkana, Ark., and Shreveport are the only cities of any size. Taking the second arc, with a radius of a hundred and fifty miles, we still get no other city except Hot Sprirngs Even the third area would include only Little Rock, Dallas, Jackson, and would pass not a great ways from Houston, and in all this large area even, there is no college worth naming except Millsaps on the east, and the Louisiana State University on the southeast, both of which are on the edge. This would give room for four colleges supported almost exclusively within the largest area, whereas the two on the edge are patronized by large territory outside. Geographically, then, there is abundant room and to spare for a college at Shreveport. I am unable to give the exact population within these circles. Prof. Weber says, "The white population of Louisiana may be put down as 729,000. We ought to touch in Mississippi at least 64,000, in Texas 242,000, in Oklahoma 36,000, in Arkansas 472,000, giving a total of 1,543,000.

Of course these figures are much too small as they are taken from the census of 1900. The Department of Education in Washington gives 1.5 as the percentage of students in higher education to each 1000 inhabitants. This would require 2468 students in our colleges. The fact is, the colleges in my circles have enrolled only 1812. In Massachusetts the percentage is 5.5 per 1000. This proportion would give our colleges 8486 students.

And this territory is marvelously rich in almost every conceivable natural resource. Its climate is delightful, so that the future will bring rapidly increasing numbers of people from all parts of the world and of all lines of interest. It is already opened up by a network of railways so that the abundant materials for all kinds of manufacturing will sooner or later be utilized, and while the river bottoms produce almost immeasurable crops, that whole section will pulse and throb with many kinds of machinery, preparing for distribution over the world products whose wealth no one can now estimate. The type of people, too, will always be substantial. There will be enough agriculture and stable manufactury to bring about a healthy atmosphere and wholesome civic conditions. The very class of people who patronize a college will be the dominant element there.

The advantages of Shreveport are well stated in a circular sent out by some of its citizens:

Shreveport, since the boundaries of the city have been extended, has a population of 40,000 people. Her geographical position is most favorable in that a large and rich territory surrounds her and no competitor to hinder her progress, as New Orleans lies 250 miles to the south, Fort Worth and Dallas an equal distance to the west and St. Louis to the north. Eastward is a large territory extending to the Mississippi river.

Shreveport is the principal distributing point for this vast territory, and it will become more so when her large resources are appreciated and more fully developed. Shreveport is rich in raw material, cotton, timber of various kinds, clay and glass sands are found in abundance, vegetables and fruits of all kinds are grown in its soil to great perfection. While cotton is the chief crop of this section now, fruits, vegetables and grasses of all kinds are beginning to compete for supremacy. The Standard Orchard Company, who operate a few miles west of Shreveport, have several thousand acres in peaches, plums and apricots just come into bearing and which promise good results. This company shipped the first peaches placed on the market in the United States last season.

The following will show some of Shreveport's attractive features:

Natural gas unlimited, for manufacturing and domestic purposes.

A location that is superb from a wholesale distributing standpoint.

A population of 40,000 progressive people.

The market place of the richest valley in the United States.

Over thirty-two miles of handsomely paved streets and alleys. The best paved city of its size in the world. If you don't believe it, come and see.

A street railway system that is unsurpassed and which is constantly growing.

An extensive lighting plant.

Business men who are wide awake at all times and who extend to you a cordial invitation to locate here.

Eleven railroads handling nearly two hundred passengers and freight trains in and out of the city daily.

From a fire insurance standpoint the city is rated in the first class, because of superior fire protection.

Educational and social advantages unsurpassed.

Highest religious advantages, all denominations being represented in the field.

Climate is delightful. There are no extremely cold periods in winter and snow is almost unknown The summer days are not warmer than those in the Northern Central States.

For manufacturing purposes: The proximity of raw material; thousands of acres of virgin timber; large deposits of sand suitable for glass manufacture and shale for manuufacture of brick; all factories exempt from taxation until 1914.

Gladstone Addition is a recent addition of the city of Shreveport, and more recently made a part of Greater Shreveport. This addition is two miles or fifteen minutes' car ride, south of the courthouse and postoffice, and is connected with the center of the city by an electric street railway system making twenty minute schedule. These cars run direct to Gladstone without change of cars and for a five cent fare.

Gladstone is ideal in location, being high and rolling, so that the drainage is perfect. As a resident section it possesses all the necessary advantages for building the modern suburban home. Lying south of the city, the south breeze passes through Gladstone before reaching the city, making the addition cool and delightful. The winds, laden with scent of the pines, make the air healthful and invigorating.

As Gladstone is now a part of the city of Shreveport, all of the utilities will be extended as rapidly as possible, paved streets will soon be built in this addition, which, in connection with the oil road to the west side of Gladstone, will make this addition and the park the most beautiful and fashionable driveway of the city.

Gladstone Park, where Centenary College is located, is especially designed by nature to meet the wants of man. The grounds are broken sufficiently to make them picturesque. A great variety of forest trees covers the entire park and the pines and other evergreens are in sufficient number to give it an all-year summer appearance. Improvements to the extent of $10,000 have already been made in this park, and by another summer we expect to have all the usual amusements found in first-class parks.

In the center of this park is a beautiful artificial lake covering about fourteen acres. This lake is surrounded by dense forests and green lawns of Bermuda grass, making it an ideal spot. Bathing, boating and fishing are indulged in by the public in the lake. The park and lake are open to the public free.

It is the intention of the Gladstone Realty Company to make this the leading suburban resident district of the city. With Centenary College, the park and the lake, and the quick car service to the city, we think the inducements are sufficient to lead us to believe that Glastone soon will be a place of beautiful homes. The plans of several homes are already completed and the work of building same soon will be commenced.

Caddo oil field is now producing thousands of barrels of oil daily and promises to become a very large field, producing a very high grade of oil, running as high as forty degrees specific gravity. New wells are being brought in weekly and the large oil companies of the country are spending millions in developing this territory.

The territory, then, surrounding Shreveport is ample for a great college. The location in Shreveport, with outlets in every direction, is admirable. No one will deny, I presume, the great service a strong college there would render, not only Methodism, but the cause of the kingdom in this part of the Southwest.

Now, are we able to build it? I am not sufficiently in touch with our Methodist people outside New Orleans to know definitely their financial strength, but I have a very distinct impression that a number of our people are growing rich, and I have not the least doubt that there are ten men among us amply able alone to endow the college we need. Is it not possible to get them to see the great opportunity before them of living forever in the grateful hearts of countless men and women, that shall yet live within our borders, and of discharging a noble debt to the wider world? Who among the hundreds of Methodists in Louisiana who are accumulating fortunes will be the first to lead the way in large things in answer to the call voiced by Rev. Briscoe Carter, our commissioner of education? Who?

If a man does something, you may be pretty sure he is something. I pitch my tent by the mouth of a great river: hour after hour, day after day, and month after month it pours its volume of water into the sea. I need no one to inform me that behind that river are deep springs, and mountain streams, and a thousand tributaries; the ceaseless flow of the river is the proof. So, if one has any depth of being, any generosity of nature, any rich heart life, any love for God, any likeness to Jesus Christ, there will be an overflow of beneficence, and every deed will be a sign of the power which lies behind it.—Ex.

THE CAUSE AND THE REMEDY

[illegible]

[illegible]

REV. AUGUSTUS C. ANDERSON

In Memoriam.

[illegible]

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LUZIANNE is [illegible]

LUZIANNE is a palate-pleaser— [illegible]

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LUZIANNE is popular— [illegible] the Southern [illegible]

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[illegible] the sublimest exam[illegible] of one of the greatest [illegible] by God. Greater love hath no man [illegible] that he lay down his life for his friends. [illegible] Anderson was noble in his life, and in his [illegible] Christ lived in his daily walk [illegible] and in his departing from us he [illegible] illustration of his Master's [illegible] He leaves a large circle of broth[illegible] and sisters, and a devoted father and mother [illegible] his early (to our weak sight, too early) [illegible] His friends are legion, and they treasure [illegible] their hearts as a sacred thing. The [illegible] body of Millsaps College united [illegible] his remains, for in his life he [illegible] the example of earnest studious [illegible] of a Christlike charac[illegible] be bequeathed to [illegible] what will [illegible] history among its most hal[illegible]

WALTER G. HARBIN.

W. H. M. S.

REPORT OF CONFERENCE TREASURER OF W. H. M. S. FOR QUARTER ENDING AUG. 31, 1909.

Connectional Work.

Amount raised for—

Membership dues	$366.00
Baby Roll enrollment fees	10.65
From adult mite boxes	10.70
From baby mite boxes	5.54
From Florine McEachern Brigade	16.00
From Conference pledge	38.00
For Coast Mission	17.70
For Conference expense fund	40.75
Total sent to Conference treasurer	$505.34

LOCAL WORK.

Sent to Orphan's Home, Jackson, Miss	$139.35
Value of supplies given locally	112.35
Amount expended for assistance of needy	78.95
Amount expended on parsonages	755.86
Amount expended for furnishing churches, etc.	696.55
Amount reported but not specified	533.71
Amount expended for city mission work	27.50
Total expended and reported to conference treasurer	$2344.27

MRS. J. K. DUNN,
Treasurer of Mississippi Conference Society.

W. F. M. S.

MISSISSIPPI CONFERENCE.

Miss Daisy Davies, Field Secretary of the Woman's Board of Foreign Missions, M. E. Church, South, will hold an institute in Meridian, Miss., embracing Sunday and Monday, October 3rd and 4th.

Miss Davies is well known and highly appreciated throughout the South for her efficient and inspiring work. I earnestly beg each auxiliary, and each church where there is no auxiliary, to send delegates to this Institute.

Because of the many demands upon her time, Miss Davies can be at only a few places in the Mississippi Conference, therefore, this is an opportunity we, as missionary workers, cannot afford to lose. Let all who can, attend and carry back the inspiration of the occasion that it may be productive of great good to the cause.

Send names of delegates to Mrs. L. P. Brown, 12th Street and 23rd Avenue, Meridian, Miss.

Every one who will come may rest assured of a cordial welcome and a pleasant, profitable time.

Mrs. R. M. [illegible], Secretary, Meridian District.

HATTIESBURG, MISS.

Missionary Institute of the Woman's Foreign Missionary Society.

A Missionary Institute will be held at Meridian, October 3-4, under the conduct of Miss Daisy Davies.

All of the auxiliaries on the Meridian District are urgently requested to send delegates—also members of the Newton District living near Meridian.

The ministers of both Districts are cordially invited to be present.

Miss Davies will be in Newtou on the afternoon and evening of October 5th.

This is the beginning of a series of Institutes and lectures which Miss Davies will give in our Conference, the announcements of which will appear later.

Let every member of the society pray that God will bless these meetings, and that as a result every district may grow in membership, zeal and liberality.

We are particularly blessed in having Miss Davies with us during the Membership Campaign, with such help as this we ought to have no trouble in gaining our eight hundred new members.

MRS. A. F. WATKINS,
Corresponding Secretary.

LOUISIANA CONFERENCE.

By this good hour our president is "at home" and expecting some of us to "give an account of our stewardship." We have been fishing for reports, and if nothing more has been done than has been reported we need some new stewardesses.

We are always sure of a favorable reply from Algiers. No wonder people enjoy the Home Mission column in the Algiers paper; Mrs. Rhodes is the "livest" press superintendent in the State that we have any account of, unless it be Miss Pennington of Shreveport. Good work is being done in this department by both of these good sisters, and they often send us clippings from their columns to cheer us on the way. We do not know how large a place Slaughter is, but we know there is one Home Mission woman there who appreciates the bulletin so much she sends fifty cents to pay for it, though there is no auxiliary in the place. In addition to the above mentioned we thank Mrs. L. Meekins of New Orleans, Mrs. W. T. Rehse of Lecompte, Mrs. M. C. Webb of Trout, Miss Laura Bachman of New Orleans, Miss Mary Wilkinson of New Orleans, Mrs. Essie McIlhenery of Crowley, Mrs. A. J. Burks of Winnfield, Mrs. J. C. White of Wilson, Mrs. C. J. Sanders of Eunice, Mrs. R. C. Holt of Rayne, Mrs. L. C. Sadler of Pearl River and Mrs. Love McDade of Haughton for promptly filling and returning report blanks.

We received a letter to-day from a Conference press superintendent in Oklahoma asking for our methods and how to get the women to report. If we could get the sixty-odd women who did not report to answer that question in full it would doubtless make interesting reading.

MRS. ALICE CARY McKINNEY.

Corresponding Secretary's report for the second quarter, 1909:

Number of auxiliaries	47
Total number of members	882
New Members added	39
Members lost during the quarter	193
Auxiliaries organized during the quarter	2
Subscribers to the Missionary Advocate	274
Subscribers to Young Christian Worker	264
Number of Bible women supported	7
Number of scholarships supported	15

MRS. S. A. MONTGOMERY, Cor. Sec.

TREASURER'S REPORT.

Dues	$163.40
Pledge	122.80
Conference expense fund	9.80
Scholarships	255.00
Board debt	2.50
Missionary retirement fund	4.00
Total	$265.00

MRS. J. J. HOLMES, Treasurer.

LETTER FROM REV. C. F. EMERY.

Dear Dr. Boswell: I have thought of you many times since we last roomed together at the Kearney House in Yazoo City, and trust that a kind Providence may again assign us to the same place of entertainment when next we meet at Brookhaven, D. V., next December. I trust these few lines that I send you may not prove uninteresting.

Recently I took a two week's vacation, incidentally giving the good people of Brandon a much needed rest, and spent the time in that most delightful of all occupations—assisting my brethren in the work of the Master.

One week I spent with Rev. J. J. Golden, at Paulding, the old capital of Jasper County. Most of the people have moved away to the railroad towns, and a number of vacant houses are sad reminders of what this place once was. Fifty years ago it was an important commercial center commanding trade from a large section of surrounding country, and among its honored citizens were men who, as jurists and statesmen, are prominently identified in the history of our great State.

I was most delightfully entertained by Brother W. E. Cochran and his wife, who live in the same house in which lived Dr. Harmon and where he passed away surrounded by the many friends who revere the memory of this saintly man. The high altitude, pure atmosphere and splendid water make this an ideal health resort. As might be expected, the moral and religious tone of the community is excellent.

The Methodist Church is the only denomination represented here, with the exception of the Roman Catholic, which has a resident priest. This is the fourth time that I have had the pleasure of being associated with my friend, Brother Golden in a meeting. I have never known a more delightful and lovable man. His energy is untiring and his consecrated zeal and genial qualities have endeared him to all the people. The largest morning congregation we had, assembled to hear his sermon on "Water Baptism," which is the best I have ever heard on the subject. It was with genuine regret that I took my departure from this quiet, restful village.

The next day found me pleasantly domiciled in the parsonage at Forest as the guest of Rev. H. Mellard and wife. The capital city of Scott County was devastated a few years ago by a disastrous fire; but out of the ashes has arisen one of the most attractive towns in East Mississippi. The many new handsome residences and attractive places of business would do credit to a much larger town. They have water works and electric lights, and a large compress nearing completion, giving the place an air of thrift and enterprise.

The one thing most needed just now is a handsome new Methodist Church so as to be in harmony with its surroundings. The other denominations lent a cordial support to the meeting and the attendance and interest in the services were most gratifying. Personally, the generous hospitality of these excellent people left nothing to be desired.

Brother Mellard stands justly high in the estimation and love of his people, and my delightful sojourn in his home will ever abide among life's pleasant recollections.

Everything seems to be moving along smoothly here at Brandon. The spiritual condition of the charge is excellent, as evidenced by the attendance on public worship and the prayer meetings. Doubtless a "full" report will be made at Conference.

C. F. EMERY.

Brandon, Miss.

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INCORPORATED.

THE CHURCH.

By [illegible]

The bigots are not all dead. Ever and anon some theological dwarf or ecclesiastical [illegible] affirms that he belongs to the only church [illegible] are aliens from the mercies of God and only a few steps from perdition. He [illegible] himself and his crowd a monopoly of all [illegible] functions and privileges. No other minister is competent to preach the gospel and administer the sacraments, unless he gets authority from them. If he does not, he is a [illegible] of Jehovah, etc.

This article is intended as an answer to all who claim to belong to "the only church."

What is the Church?

The difference of opinion comes from those who foolishly claim to represent the only true one. A better answer cannot be found than that contained in our Thirteenth Article of Religion:

"The visible church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the sacraments duly administered according to Christ's ordinance, in all those things which of necessity are requisite to the same."

This definition corresponds to the [illegible] idea that a church is a body of people, including their children, holding the essential doctrines of Christianity, organized for the worship of God in offering prayer and praise, in the administration of the sacraments, in preaching the gospel and in the prosecution of Christian work. Wherever there is organization, the preaching of the gospel, the worship of God and Christian work, etc., there is a church of Christ.

The New Testament calls a company of believers "the church," sometimes "the church of God," or "the church of Christ."

In some places the term "church" includes all believers throughout the earth, or its limits are confined to a town or territory, as the church of Laodicea, or churches of Achaia.

The bigots of the world seem to forget that in a number of places the term is applied to the family circle, as "the church which is in thy house." Several times Paul salutes the church that is in the home.

The Greek word "Ekklesia," which is translated "church," means "called out." It implies that Christ has been preached and believed in, and that men regard themselves as called out of the (ways of the) world, out of darkness, away from the service and condemnation of sin, to the light and fellowship, etc., of the gospel.

The Church consists of all who answer the call of God, and "Christians anywhere constitute a church of Jesus Christ."

Whenever they organize, preach the gospel, administer the sacraments, etc., they constitute a visible church. The worship of God, preaching the gospel, the Lord's Supper, baptism, Christian zeal, etc., cannot be neglected.

Many passages might be quoted in support of the definition which has been given. For instance, I Cor. i, 2: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints."

The Corinthians were an organized company of men and women of different nationalities, who separated themselves from sin and consecrated themselves to God in Christ, and lived holy in heart and life. This made them a church.

Notice what Paul says at the twelfth chapter:

"By one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit. For the body is not one member, but many."

The body of which Paul speaks is the church. In his letters to other churches he says that the church is the body of Christ. Christ is the head and we are members of the body. Through the influences of the Holy Spirit we become members of the real church, or body of Christ. After all, [illegible] Baptism [illegible]

[illegible] members [illegible] The New Testament [illegible] of this church.

If a man is [illegible]

It makes little difference to the Lord what name [illegible] Methodist, Presbyterian or any other name [illegible] If the company [illegible] the above definition, it is a church of the living God, whether [illegible] or not.

The church on earth may be organized by any body [illegible]

Every denomination [illegible] Roman Catholics [illegible]

Baptists claim that they [illegible] any other, yet they are [illegible] know no more about [illegible] pretends that the [illegible] Church.

Someone has said that if a body of [illegible] on a voyage [illegible] uninhabited island [illegible] would have the right to organize themselves into a church. Of course they would [illegible] would be as complete a church [illegible] all the [illegible] if they ever came [illegible] of the world and sent a [illegible] received by any ecclesiastical body [illegible] and order his own [illegible]

Many denominations would [illegible] one or two in the world to-day [illegible] would say: "You are not in the apostolic succession." "You were not baptized by the right mode or administrator." "[illegible] government is not Scriptural." "[illegible] is the only church." "You must get in line and believe [illegible] we believe [illegible] every point and [illegible] in every particular."

As a disciple of Jesus Christ [illegible] my chances on the [illegible] than identify myself with a lot of ignorant narrow ecclesiastical bigots.

If the Methodist Church claimed to be the only church in the world, or a small percent of its membership made the foolish claim [illegible] fellowship with Christians of other denominations, and closed its eyes to piety wherever found, I would not stay in it any longer than it would take me to [illegible] my hat. I would repudiate it and [illegible] some church where intelligence and charity characterizes its members, or I would spend all the rest of my time hunting [illegible]

There are members of the Lord's body in all the Christian denominations of the world and under all skies; and if the man who says to the contrary is not careful, he will find himself excluded from the kingdom.

No one denomination in the world is big enough to monopolize the word "Christian," or to claim all the pious people in the world. Christ says that he is "the door," and the church that robs Christ of his words, and substitutes some mere mode or form of church government deserves to die, and is unworthy to be a representative of Jesus Christ in the world.

Whenever a church spends its time assailing other denominations, and contending for tweedledee or tweedledum, it has woefully backslidden and deteri- [illegible] the Son [illegible] Christ [illegible] Lord [illegible]

SHREVEPORT DISTRICT EPWORTH LEAGUE CONFERENCE.

[illegible]

[illegible] interesting and [illegible]

[illegible]

[illegible] Thursday night [illegible] Mansfield [illegible] interest was [illegible] Missions [illegible] Epworth League [illegible]

[illegible] pledge card [illegible] Quiet Hour [illegible]

[illegible] desire to [illegible] Sunday School [illegible] Sunday School and [illegible] pastors in [illegible]

[illegible] of the Leagues are good. [illegible] closed with a consecration service. The sermon was by Rev. W. H. Nelson of [illegible]

The officers for the ensuing year were elected as follows:

President, Mr. W. F. Henderson, Keithville; First Vice President, Mr. W. H. Barber, Shreveport; Second Vice President, Miss Janie Mitchell, Shreveport; Third Vice President, Miss Callie Davies, Mansfield; Fourth Vice President, Miss Hattie Record, Shreveport; Secretary, Mrs. Sadie J. Lingle, Shreveport; Treasurer, Dr. [illegible] Henry, Mansfield; Era Agent, Miss Annie McAlpin, Leesville; Junior Superintendent, Mrs. C. H. Shephard, Mansfield.

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VALUE OF SPARE MOMENTS.

An English paper tells of a lad who, at fourteen, was apprenticed to a soap boiler. One of his resolutions was to read an hour each day, or at least at that rate. He had an old silver watch left him by his uncle, by which he timed his reading.

He stayed seven years with his master, and said that, when he was twenty-one, he knew as much as the young squire did. Now, let us see how much time he had read in the seven years at the rate of one hour each day. It would be 2555 hours, which, at the rate of eight reading hours per day, would be equal to 319, equal to forty-five weeks, nearly a year's reading.

That time spent in treasuring up useful knowledge would accumulate a large store. Surely it is worth trying for. Try what you can do. Begin now. In after years, you will look back upon the task as one of the most pleasant and profitable you ever performed.—*Selected.*

HOPE FOR THE DRUNKARD'S WIFE.

That decision of the Supreme Court which awards over $5000 damages to a wife, whose husband, once sober, had become a prey to the environments of a saloon keeper, points in the right direction. It suggests at least a partial remedy for a wide-spread evil. There is redress to any woman for the alienation of a husband's affections by a third party; but is that a more grievous wrong than the degradation and sorrow she suffers when her husband becomes a drunkard? Admitting that such a man is a moral weakling and that the guilt for his fall rests chiefly with him, yet who will deny the enormous guilt of the man who, for filthy lucre's sake, throws temptation in his way and thus ruins a once happy and prosperous home? In Norway, where the sale of intoxicants is controlled by the State, and where every incitement to drink is cut off, both the drunkard and the man who sold him his last drink are punished—the former by being compelled to do labor to support his family, and the latter, by having a fine or other punishment imposed upon him. If the drunkard were thus taken in hand by the State, and the saloon keeper also, a great step forward would be taken to rid the country of a crying peril. We put robbers and incendiaries behind the prison bars; but what are their depredations compared to the crime that robs innocent wives and their children of all they hold dear in this life?—*The Lutheran.*

RESTFUL VACATIONS.

Miss Van Cott's mind was disturbed by the apparent monotony of the country people around her. She was spending some weeks in the mountains, and had met a number of the inhabitants of the neighboring houses. "They are fainting for the stimulus of variety, poor things!" she exclaimed one day. "They are eating their hearts out in this terrible treadmill existence! I know it, I feel it!"

"Have you ever talked with any of them about it?" inquired a friend, who had many more years to her credit than had Mrs. Van Cott.

"No, I don't like to. They must be very sensitive about such limitations."

"Oh, I don't know. Try it some day."

Miss Van Cott began her investigations with the driver of the old mail coach. He had made that same round daily, he told her, for the last twenty-three years.

"With no respite in all that time?" in a tone of deep commiseration.

"No what, miss?"

"No vacation, no holiday?"

"Oh, yes, miss, they give me two weeks every summer. Pay runs on all the same, an' I don't have to do a thing day nor night."

"Oh," with a sigh of relief, "that is something! And, of course, you spend it in town."

"Stumville? No, siree."

"Oh, no, I mean the city—seeing the sights and keeping in touch with the great world; or reading, maybe, or—how do you spend those precious fourteen days?"

The old man's face brightened at the direct question. He had been evidently somewhat puzzled over the preface to it.

"Oh, well," he returned, in placid reminiscence, "there ain't much to do around home. Jimmy, he looks after the chores, mostly. So I don't mind taking my own pleasure, an' I generally go over the route with the other man. It's wonderful how it rests a body to see his work done for him like that, an' before his very eyes, too.—*Youth's Companion.*

SAVED BY A BOY.

By Mrs. Mary A. Floyd.

There once lived on the Mississippi River, with his parents, a little boy whose name was Hiram Enlow. When he was about nine years old there came a young man, who had wandered from his home and friends, and was at that time stopping with the family for a while. One day this man and little Hiram went out on the river in a small dugout, which was round-built. The river being high and the current strong, they were carried down-stream some distance, and when they came to shore they were below a large drift of logs or snags of trees, which had caved into the river and were standing above the water. The swift current made it both difficult and dangerous to paddle a dugout up-stream beyond the drift, unless the boatman was strong and skillful. The man was strong, but without much skill. However, he made an effort to pass the drift, but, after paddling awhile and making no headway, he rose to his feet, and in doing so accidentally fell overboard, carrying the paddle with him.

Unable to swim, the man was helpless to save himself, and he was soon heard to pray—but not to God—the words of his prayer were, "Help! Help!" The needed help came indirectly from God.

There were men on flatboats not far away, but none of them had any means of saving the drowning man. It was, therefore, apparent that they were to see the poor man drown. Not so: God employed the weakest instrument that was near. Little Hiram heard the cries for help, and, by impulse of nature and inspiration of wisdom from God, little Hiram, with his hands, paddled the dugout to the man, and in a few moments the drowning man caught hold of the dugout.

They drifted down the river. The weight of the man holding to the side of the dugout threatened to capsize it, with the boy. Little Hiram, with the same wisdom which the Lord gave him, threw his weight to the other side of the dugout, and holding as much as possible, the man finally raised himself out of the water and rolled in the dugout from the other side, which caused the dugout to dip water.

At length the man recovered strength enough to paddle the boat to shore. But the danger was not all passed, for the man, regardless of the entreaties of little Hiram to land and leave the dugout, or at least to let him go ashore, would do neither. Up-stream again he would go! Hiram's heart ached as they passed the drift the second time.

God provided for their safety. The man yielded to the entreaties of the boy, and obeyed his instructions. The boy remembered how his father had always done, and advised the man—that was to keep his seat, and stay close to the drift, guiding and guarding it from being driven sidewise against the drift, which required skill and strength. If they had failed and been driven against the drift, they would have been drawn under by the swift current, and escape would be impossible. Notwithstanding the perils of their situation, they reached shore safely. It was evident that God, through a little boy, had saved the careless and indifferent man from a watery grave.

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NORTH MISSISSIPPI CONFERENCE—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

WITH PARDONABLE PRIDE

Mr. C. G. Chalmers has been the publisher of the ADVOCATE four years, and the undersigned is closing his ninth year as editor. The fortunes of the paper have fluctuated through all these years, as indeed it has done all along its history. But we are glad to say that the paper is now in better shape than at any time since our connection with it. We are not carrying quite as many names on our mail list as we had when the Post Office Department denied us the privilege (two years ago) of second-class mail rates to subscribers who were a year or more behind in payment, thereby forcing us to cut them off, but we have a far better paid-up list and it is growing.

If the brethren will send in new subscriptions and renewals during the next two months as they are doing now, we will carry to the Annual Conferences the best report ever made by an editor or publisher, except the report made the year preceding the Civil War. We make this statement with pardonable pride.

We would be glad to receive ONE THOUSAND new subscriptions by the 1st of December. Who will be foremost in securing this number? We respectfully and earnestly make this appeal to Louisiana and Mississippi Methodists.

Fraternally,
JOHN W. BOSWELL.

SPECIAL ISSUE.

The next issue of the ADVOCATE will be devoted to Home Mission Work, with special reference to missions in New Orleans, missions to the French in Louisiana, and the Gulf Coast missions in Mississippi. Practically everything else will be side-tracked for that issue now in hand, to go over for a week—some of it for a longer time, as fresh matter that cannot be delayed will come in between now and then.

The mission issue will, in some respects, be the most interesting and important paper we have ever sent out. Those who have favored us with contributions have taken special pains in their preparation.

We hope and pray that the paper will appeal to the hearts and purses of our readers. An extra amount of copies will be printed.

THE EVENING SERMON.

We have never been able to sympathize with those pastors who, because many of the old and faithful members of the church fail to attend the evening service, reducing by a few the number of hearers, abandon the sermon, and, instead, arrange a musical programme. This has always seemed to us as a concession to the worldly-minded of the community—a device to draw them together, not for instruction or edification, but for entertainment.

In our experience as a pastor, especially in towns, we have found the evening service more important than the morning, for then [illegible] God could [illegible]

[illegible] and we [illegible] still we [illegible]

[illegible] the morning sermon [illegible] with a sense of shame [illegible] work was [illegible] three hours on Sunday afternoon [illegible] sermon for the evening service [illegible] with light and lively, earnest attention [illegible] evidence that good was accomplished. As a matter of fact, the evening sermon was [illegible] arranged, but as well prepared [illegible] one, but it caught and held the attention of the people and was more effective.

How it is with other preachers [illegible] we do not know, but with our experience in the past, we could not be induced to abandon the evening sermon for a "sacred concert" or any other device for the sake of pleasing a few people who are satisfied with nothing except the sensational in religion.

THE CHURCH IN POLITICS.

Is the Church in politics? The [illegible] and their allies so charge. This is because Christians of all evangelical denominations are actively engaged in work to bring about the prohibition of the whisky traffic. But if every man, woman and child claiming to be Christian was so engaged, it would not follow that the Church is in politics. It would not be true, even if all the men, women and children in the Churches should engage, on their own responsibility, in a contest for tariff reform, the free coinage of silver, or any other great question involving the management of the affairs of State. Not until the Church, as such, in committee of the whole, or through duly-appointed representatives, undertakes to shape the political opinions of its members, or declares in favor of the policies of one party or another, can it be justly said to be in politics. What Church has undertaken to do this?

It is true that four-fifths, perhaps a larger percentage, of Baptists, Methodists, Presbyterians and smaller bodies, are prohibitionists, together with a large number of good citizens who belong to no Church, but they were and are prohibitionists in their individual capacity, just as those members of the Church are who stand for regulation, rather than the prohibition of the traffic. It is true also that these members of the Church being prohibitionists first and of choice, have, by their votes in associations, conventions, conferences and assemblies, put their respective Churches on the side of prohibition. They have done this, not through any desire to manage the affairs of State, but as a matter of safety to the family and society. It is remarkable that the only set of prohibitionists who have manifested a desire to take charge of the government as a party, have miserably failed—failed even to secure the sympathy, to say nothing of the help, of the great body of prohibitionists. This is because the people look upon prohibition as a moral, rather than as a political issue.

But should it be admitted on all sides that prohibition is a political question, the church would be amply justified in standing for it, because its purpose is to rid the country of the greatest curse that afflicts it. Indeed, the Church would be recreant in the face of danger and faithless to its calling should it fail to endorse, not only prohibition, but every other method devised for the extirpation of intemperance. We cannot for

PERSONAL

[illegible] Rev. [illegible] W. B[illegible], of Charleston, Miss., for [illegible] work in behalf of the Advocate. The club [illegible] will be printed a little later.

We have been informed that President Weber, [illegible] College, [illegible] last week [illegible]. We have received no particulars [illegible] sickness.

Rev. J. A. Wells, of Seventh Avenue, Meridian, and Zimville charge, has been hindered of late and absent on account of the protracted sickness of his wife, but he is at his work again and hopeful.

Rev. W. G. Burks, of the Grenada Circuit, enters upon the fourth quarter with fair prospects of presenting a clean balance sheet at Conference. He serves a good and appreciative people, and his work constantly progresses.

Rev. J. E. J. Ferguson, writing from Vaughan, Miss., says: "Our work is moving along nicely—have had good meeting at every church on the work—will give you a report later." Accompanying this was a fine list—ten in number—of new and renewing subscribers.

The [illegible] Circuit, under the ministry of Rev. W. V. Shearer, has been greatly blessed the past season with revivals, resulting in the addition of one hundred and fifteen souls to the church with good prospect of gathering in more. Brother Shearer is a hard worker.

Our church at Amory, Miss., has suffered a great loss in the death of Miss Bettie Owen. She was suddenly called away by a stroke of paralysis on the 21 inst. She was buried at old Green Brier Cemetery beside her father and mother. Her pastor, Rev. W. S. Shipman, promises us a suitable memoir.

Rev. W. S. Shipman, Amory, Miss., has with him at this time, in a meeting, Rev. W. W. Scott, of the North Alabama Conference, who is no ordinary man or preacher, and is doing a great work for his Lord. Brother Shipman says: "We are expecting great results," which he will report to the Advocate in due time.

The two Meridian Colleges, under the direction of the two Presidents, J. W. and M. A. Beeson, opened the full session with a great concourse of students from many sections of the country, and some from foreign ports; and the presidents say, "The colleges have a fine student-body, perhaps the finest in many respects of any previous year."

Writing about the Ruston District, Rev. R. W. Tucker, the presiding elder, says: "The work is going successfully, and despite the very short crop, I think the preachers are going to have good financial reports. We have had some fine revivals, and some meetings to be held yet. This is a good country and as fine people as can be found anywhere."

Rev. R. D. Norsworthy, of the Mississippi Conference, and his excellent wife celebrated their golden wedding at the home of Mr. and Mrs. Jno. B. Ligon, of Natchez, on the evening of September 21. We have in hand a full account of the occasion by Rev. Robt. Selby, which we will print as soon as possible. May the happy couple enjoy many more anniversaries!

Rev. Theo. Copeland, D.D., who has many friends in New Orleans, has been returned for the fourth year to St. Paul's Church, St. Louis. The church is preparing to give him a grand reception. He has accomplished a great work at St. Paul's, and is justly popular. Brother Copeland is one of our warm personal friends, and we rejoice with him in his welfare and success. May his fourth year be the most successful!

One of the "beloved" who never fails to speak a good word to the editor or of the editor (as far as we know), in a recent greeting, says: "I hope you will be able to report collections in full. The man who doesn't hand in a good report at Conference is going to feel 'mighty lonesome.'" The Advocate representative will not be "lonesome," but if he reports collections in full, it will be the first time in the history of journalism.

President H. G. Hawkins funrishes the following items concerning the opening of his school: "The formal opening exercises of the 70th session of the Port Gibson Female College were held Friday, September 24. There were appropriate talks made by Revs. P. W. Jones, M. Flowers, M. M. Black, G. H. Galloway and M. B. Sharbrough. The opening sermon was preached on Sunday by Rev. W. G. Linfield. The attendance of the students is about as large as it was for the 69th session, during which the enrollment was 128."

Now that the summer vacation is over, and the good people of Minden have returned to their houses, as have thousands in other places, the pastor, Rev. E. K. Means has entered vigorously into the fall compaign. Among the first things he did was to look after the interests of the Advocate, in which he was successful—as a list of eleven names testifies. More are to follow. Brother Means says: "Minden is a great place. I have here everything I can possibly desire and far more than I deserve. Come up and visit me and see for yourself."

Dr. J. A. B. Jones, of the Mississippi Conference closed a ministry of half a century several years ago. His ministry was commemorated at the Annual Conference by a semi-centennial sermon. He repeated the sermon at Port Gibson, Miss., on the 19th inst., where, just fifty years ago he was pastor, and where also he served only twenty years ago. A number of his old friends—including members of other churches, greeted him on this occasion. The sermon was impressive and edifying. Brother Jones is greatly loved in Port Gibson, where both he and his honored father, the late Dr. John G. Jones, served the church so well and so faithfully.

Rev. J. E. Ellis who holds forth at Gallman, Miss., and at other points rejoices on account of success in the work. At Mount Pleasant there was but one conversion, but the meeting was good. At Bethesda there were seven additions. At old Crystal Springs there were five additions. At Gallman seventeen were added to the church. Some of the old people say, "this was the best meeting ever held in Gallman." Brother Ellis was assisted in one or more of these meetings by Rev. H. B. Watkins of Hazlehurst. He proved himself to be capital help, "preaching the pure Gospel in a simple way," and by courteous manners winning the favor of the people, both poor and rich—a man who has the promise of a great future.

STORM NEWS FROM HOUMA, La.

Dear Doctor Boswell: I presume that you will have more storm news than you will have space to give to it; however, I want to give you what we have here in Terrehonne, and if you have the space, you can use it otherwise; please state that our church at Bourg, or the one that was connected with the Houma work is completely destroyed, and we will have to build from the ground again using what we can of the old lumber. We expect to do this, however, and have services in our new house before Christmas.

There is no loss of life among our people or among the Houma people. The estimate for the Parish in loss of life, runs from two to four hundred, and some of the conservative estimators put the deaths at about two hundred. Insofar as having buildings damaged and trees torn up, twisted off and limbs broken, I don't suppose that there is a house in the town of Houma that has not suffered in some of these ways. There are a number of the smaller houses down, and off the blocks. However, those that are of much value in the residences of the town, are intact with the exception of broken off chimneys and broken glasses.

The loss in the business section from the blowing off of the tin roofs is very great, estimated $70,000 or, $80,000.

Sea Breeze, where a number of our Houma people had summer camps, had a tide of fifteen feet and where there was ten or twelve camps, there is now only a large place that was once used for an oyster factory.

Private, town and parish relief fund here has reached $2,400. Yours fraternally,

C. V. BREITHAUPT.

REPORT ON HOSPITAL EXTENSION.

On September 21st there was held in Jackson, an informal meeting to discuss plans for establishing one or more Methodist hospitals.

There were present: Rev. R. A. Meek and Mr. J. H. Sherard of the Hospital Commission of the North Mississippi Conference; Dr. A. F. Watkins and Rev. C. F. Emery, appointed by Bishop Morrison to represent the Mississippi Conference; Dr. W. R. Lambuth representing the Board of Missions; Rev. A. E. Clement of the Tennessee Conference, appointed by Bishop Hoss as Financial Agent for the Galloway Hospital at Nashville; and Mrs. Robert Somerville representing the Mission Board of the Woman's Home Mission Society.

Brother Sherard, President of the Joint Hospital Commission was elected Chairman, and C. F. Emery, Secretary of the same Commission, was chosen secretary.

Prayer was offered by Dr. A. F. Watkins. Several hours were spent in careful deliberation.

Dr. W. R. Lambuth offered a resolution setting forth the great need of the church to enterprise this important work, and suggested that interest be concentrated upon the Galloway Memorial Hospital to be erected at Nashville.

Rev. C. F. Emery offered a substitute, the substance of which was that we do not at this time commit ourselves to any one plan for establishing a hospital or system of hospitals, but that we recommend that the several Annual Conference memorialize the General Conference to formulate and adopt a working plan for hospital extension and enact such legislation as will put the same into active operation.

After some discussion the following was adopted unanimously:

"Whereas, the establishment of hospitals and the ministry of the sick through Christian physicians and trained nurses has become a powerful factor in reaching the hearts of the people and strengthening their faith in Christ and Christianity; and

"Whereas, we believe the time has come for the Methodist Episcopal Church, South, to inaugurate a hospital extension movement throughout our entire connection; and

"Whereas, efforts are now being put forth in several different sections of our connection, looking to the establishment of a chain of hospitals; therefore, be it

"Resolved, First, That while we would not interfere with the initiative steps taken by any Annual Conference or group of Conferences, it is the sense of this meeting that the several conferences do not commit themselves to any special plan for establishing any hospital system or chain of hospitals, but leave the matter to the action of the next General Conference.

"Resolved, Second, That we hereby recommend that all annual conferences memorialize the General Conference to formulate and adopt a working plan for hospital extension and enact any legislation that may be deemed necessary for the furtherance of this cause."

C. F. EMERY, Secretary.

AN APPEAL.

Dear Brethren: Some time since I sent out an appeal for help to rebuild our church that was blown down at Longtown, Miss., some responded, but the number was very small. So we didn't begin to get enough to rebuild as we had hoped. But one of our good laymen came to our relief and assumed $250 of the amount, and completed the building; but now the time for payment is drawing nigh and there is no money in the treasury to liquidate the debt, so it will fall upon this layman to pay it if we can't get some help on the outside, and I don't feel that it is right to impose upon our good layman. So, brethren, I am going to ask you all again to take up a collection in your congregations and help us out in this matter. And brother laymen will not some eight or ten of you send a five or ten dollar check apiece on this, too. This is a very worthy cause, and I hope you brethren will appreciate the situation and respond freely to our request. You will encourage a people that need help and also help relieve a layman that has the cause of Christ at heart. Thanking you in advance for you donations. I am sincerely and cordially,

W. V. SHEARER, P. C., Longtown, Miss.

THE SARDIS DISTRICT.

Dear Dr. Boswell: The Sardis District gives promise of the best report for years. Three good churches have been built, two more are now being built, another rebuilt, and others repaired and repainted. The church at Sardis is a beauty—the best arranged church inside that I have seen in the Conference. The church at Crenshaw is a beauty; the pews have just come so that the congregation will be in the church in a few days. The church at Cacy, on Mt. Pleasant charge, was dedicated in early summer and clear of debt. It is a neat, splendid church.

There has been many good revivals and some great meetings; the finances are in better shape than this time last year; every interest of the district has improved; Sunday schools and Epworth Leagues and the Womans' Missionary Societies all show progress, and the preachers have been faithful in a high degree. Never before have I been associated with a company of preachers in the work of our great church where there was such uniform loyalty and brotherly love, and such intense application to business, the work of the church and trying to save souls. I have held six meetings for the brethren and have promised to hold one more.

Brother Hankins has been sick much of the year, but he has recently been holding meetings again. The men in their new pastorates are all doing well.

W. M. YOUNG.

NOTES AND PERSONALS BY REV. W. T. GRIFFIN.

Rev. E. C. McGilvray has given up his work, the Americus Circuit, and gone to an Iowa Conference. Rev. Lyman Roberts has been appointed by the presiding elder to take his place until Conference.

Brother W. J. Ferguson has held several revivals on his own work, and the results have been very gratifying. Many were converted and added to the church.

Rev. A. M. Broadfoot was assisted in his meeting just closed at Bay Springs by W. T. Griffin. There were reclamations and conversions and twelve members were received. This is his fourth year and his people regret that he cannot remain longer. The church has prospered. New church and parsonage built.

Mrs. L. E. Alford of Long Beach who has been in the sanitarium in New Orleans for several weeks, has returned home much improved in health.

Rev. J. T. Abney of Summit has been on a business trip to Gulfport, Miss. His work moves smoothly onward.

Miss Rhoda Anette Dragoo, our deaconess, has entered upon her work enthusiastically at Biloxi, Miss. A wise selection has evidently been made, and she is getting a hold with a master-hand.

Rev. E. W. Lipscomb and wife of Biloxi are visiting relatives at Meridan and Columbus, Miss.

The Seamen's Bethel at Gulfport continues to have good attendance and the sailors are showing their appreciation of the work.

THE BUSINESS MAN IN THE SUNDAY SCHOOL.

On Oct. 3, 4 and 5, in the city of New Orleans, there will be held a conference in the interest of reaching more of the business men of Louisiana and securing their co-operation in Sunday school work. W. C. Pearce, of Chicago, adult superintendent of the International Association, and W. N. Wiggins, general secretary of Texas, will conduct this conference under the auspices of the Louisiana Sunday School Association. On the last day of the conference, Oct. 5th, the Executive Committee of the Louisiana Sunday School Association will hold its semi-annuaul meeting, and the conference and and committee will have a great rally on the night of the 5th. On Monday night, from 5:30 to 7 o'clock there will be a supper for men only. All men interested in the promoting of Sunday school work in Louisiana are especially invited. At 7 o'clock there will be a great parade of business men interested in religious education in the State. Tuesday night, from 5:30 to 7:30 the State Executive Committee will hold their annual dinner in honor of the out-of-town members of the committee, and at the closing session Mr. Pearce will deliver an address on "The Men of Louisiana for the Man of Galliee." Special rates on all roads.

EXCLUSIVE AGENTS FOR
ALASKA AND BOHN SYPHON REFRIGERATORS,
Garland and New Process Gas Stoves.
THE UNITED HARDWARE CO., LTD.,
1005-1007 Canal Street, New Orleans.

FROM CARTHAGE, MISS.

Dear Dr. Boswell: I am glad to be able to report our very successful revivals this summer within the bounds of the Carthage Charge. The first, held at Singleton the fifth Sunday in August—was very good, indeed, in fact, it surpassed anything ever held in that part of the country. The church has been very cold and indifferent for several years past, but some had become aroused and were anxious about the condition of the church, and many earnest prayers were offered up in behalf of the success of the meeting, and as soon as the preaching began, there it was clearly demonstrated that God was with us and was going to honor our petitions. Rev. C. N. Guice did all the preaching, and in an able manner, and to the [illegible] [illegible] that God was with him, since every sermon seemed to have been a direct answer to our prayers "as it just fit the occasion," and not a service passed after Monday, 11 a.m., without several being either converted or reclaimed. The congregations were large from the first—in fact, we had an overflowing house at every service, and by Tuesday night the people were literally flocking out, and at night they would meet an hour before preaching to be sure of a seat and hear "Brother Guice."

The final outcome was thirty-four accessions, nearly all young men and women; twenty-four pledges for family altars above those already established, and no way apparently of telling how many conversions, as the whole community was more or less moved, and feeling still running high.

We closed Friday and began at the Carthage church at once. Brother Guice did the preaching here also, and in an able manner, which was inspiring and filled with solid thought and food for the soul. Interest was not altogether as good here as it was at Singleton, but the meeting gradually worked its way among the people, and they say it was the best held here in fifteen or twenty years. We received sixteen accessions, ten family altars pledges, and one close observer said there were at least thirty-five or forty conversions.

Doctor, we did not forget the Advocate altogether, while we were anxious for souls for our Lord, because we believe it does good every week for God and the church. Inclosed is a list of twelve subscriptions, which makes my number in all twenty-four.

May God bless the Advocate and its staff.

B. E. MEIGS.

FROM DEASONVILLE CHARGE.

Dear Dr. Boswell: I have been thinking for some time I would send you a sketch of my work. I have an outside row, and it is badly squirrel-eaten, but praise the Lord for that. I am in the local ranks, or you may call it evangelistic work if you will. I am under Brother J. E. J. Ferguson, on the Deasonville Charge. I love Brother Ferguson. He is a religious young man. His heart is in the work. Everything is moving along well. He has good meetings so far. Many accessions to the church; collections are well up, and we are praying for this to be a year to be long remembered on Deasonville Charge.

I have seven regular appointments on the charge. I am devoting all the time I can to the work. I go where I am impressed to go or where they send for me. I have just returned from Leake County, where I was invited to come and hold a meeting. I was away back in the sticks. I preached ten days for the people in that place. There were shining results of great good accomplished there. We closed the meeting with the house running over and some in the [illegible] and fifty persons came forward for prayer the last service. My motto is, "Let the people alone." I believe in plain preaching. I believe in going in [illegible] against sin. Better have plain talk here than in the Judgment. Jesus said, "Ye shall know them by their fruits."

HENRY L. GILLEN.

SUBMITTED TO YOUR GOOD JUDGMENT WITHOUT COMMENT.

Atlanta, Ga., Sept. 1st, 1909.

In examination of the active principles of tea, coffee and COCA-COLA we find that tea contains from [illegible] to [illegible] per cent. caffeine and from 13.41 to 17.24 per cent. of tannic acid.

Coffee contains [illegible] per cent. to [illegible] per cent. of caffeine and also tannic acid in smaller quantities than found in tea. The average cup of coffee contains about 1 grain of caffeine, though a "strong" coffee, which is more and more coming into use, a cup is likely to contain as much as [illegible] grains of caffeine.

Therefore, a person drinking a cup of coffee is likely to get from 1 to 2 grains of caffeine; the more cups he drinks the more caffeine in proportion.

COCA-COLA contains [illegible] grains of caffeine per ounce of the syrup, which means per glass of COCA-COLA as 1 ounce of syrup is used in making a glass of beverage. The pure COCA-COLA syrup, therefore, contains [illegible] of 1 per cent. caffeine and since there are six ounces of water added to this and one ounce of pure COCA-COLA syrup to make the seven ounces of fluid found in a glass of COCA-COLA, we find that a single glass of COCA-COLA contains in round numbers [illegible] of 1 per cent. caffeine.

Comparing this amount of caffeine with the amount found in a cup of coffee or tea, we find that in a glass of COCA-COLA there is just about one third the amount of caffeine to be found in the other two beverages mentioned.

Caffeine in the small amount found in COCA-COLA could not be considered a strong stimulant, but merely a mild one, and by its slighter stimulating effects upon the nervous system, it refreshes the mind, causes more animation, and thus, physiologically, tends to relieve, temporarily, fatigue and mental exhaustion.

To sum up: coffee and tea, on account of the large amount of tannic acid and violatile oils which they contain, tend, in the long run, to interfere with digestion, and the large amount of caffeine, which they contain, renders them more harmful if drunk to excess. On the other hand, COCA-COLA does not contain any substance which can in any way interfere with the digestive system; while the small amount of caffeine contained slightly stimulates the heart and nervous system and refreshes the whole mechanism. Yours very truly,

(Signed) Stewart R. Roberts, M.D.M. Sc. Ex-Prof. Biology in Emory College; Prof. Physiology in Atlanta School of Medicine.

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Household Lubricant

It's especially compounded to meet all requirements for oiling the ordinary household articles. [illegible] Comes in a handy oiler [illegible] Sold everywhere.

In 4 oz. & 8 oz. Cans

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OPIUM or Morphine Habit Treated. Free trial. Cases where other remedies have failed specially desired. Confidential. Dr. H. J. CONTRELL, successor to HARRIS INSTITUTE, Room 552, No. 400 W. 23rd St., New York.

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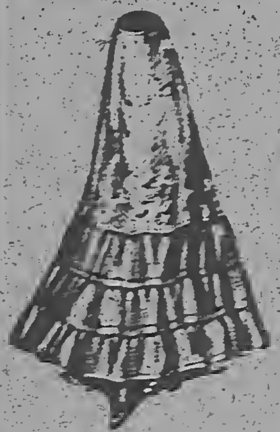
A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1134 Walnut St., Kansas City, Mo.

ESTABLISHED 1858 CHURCH AND SCHOOL BELLS Write for SPECIAL DONATION PLAN Cat. No. 57 THE C. S. BELL COMPANY, HILLSBORO, O.

JEWEL BARBER SHOP. JOHN SCHNEIDER, Prop.

Hair Cutting, Twenty-five Cents. 624 Gravier Street, New Orleans. Opposite Canal-Louisiana Bank.



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Petticoats made of guaranteed Taffeta Silk, twelve inch flounces, fifteen rows stitching, all feld seams, percaline ruffle, comes in all colors and black. This Skirt is full and well made, is well worth $6.50 and an exceptionally good bargain for $4.98.

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Instead of at 9:20 a. m., as formerly.

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THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and FRIDAYS.

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Through Sleepers Daily. Dining Cars.
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ST. LOUIS.
Through Sleepers Daily. Dining Cars.
SUMMER TOURIST TICKETS NOW ON SALE.

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TO VISIT
THE COOL SUMMER RESORTS
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COLORADO, CALIFORNIA, WASHINGTON,
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LOUISIANA RAILWAY and NAVIGATION COMPANY
IS THE WAY TO GO.

Tourist Tickets on sale to all the places of interest in the West, Northwest and Southwest at very low rates. Good until October 31st, 1909, with liberal stop-overs.

Inquire of H. W. BRECHTELL, Agent, 727 Gravier St., or address E. C. D. MARSHALL, Gen. Pass. Agent, Shreveport, La.

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Mi-o-na tablets will cure indigestion, belching of gas, foul breath, dizziness and sick headache, or money back. They give relief in five minutes.

"I had stomach trouble for years. After eating I would be troubled for an hour with indigestion. One box of Mi-o-na tablets completely cured me. That was 12 months ago and I have not been troubled again." J. B. Haskey, Gaffney, S. C., April 20, 1909.

Mi-o-na tablets cost 50 cents a large box at druggists' and is the best prescription for stomach trouble ever written.

Do not accept a substitute, there is nothing "just as good." Mail orders filled; all charges prepaid. Trial package free. Booth's Mi-o-na, Dept. 11, Buffalo, N. Y.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler $1.00
AT LEADING DRUGGISTS EVERYWHERE

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That is the story of many churches, and yet many are damaged or destroyed—and no insurance whatever. This latter number is decreasing and has been since our

Methodist Mutual, The National Mutual Church Insurance Co., of Chicago

began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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184 LaSalle st., Chicago, Ill.

Mrs. Alice H. Barclay
Agent, M. E. Church South
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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to conneet free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People Interested in this proposition should consult C. C Hartwell & Co., for a detailed explanation.

COLUMBUS CIRCUIT.

Perhaps it is due the good people and former pastors of this work, that I send in some items, as I have not reported this year.

I have just closed my last revival. At all the churches where we have been, God has wonderfully blessed the Word. We have received about forty into the church. We have had some of the sweetest services that I have ever experienced. God still honors and blesses his word when it is preached in love, but without fear or favor. We have had great demonstrations of the Spirit's power in our midst.

Brothers J. E. Thomas and S. A. Brown helped me greatly in two meetings. I don't know two more forceful and effective preachers in our church than these brethren. Fearless as lions, and yet meek as lambs, "wise as serpents, and harmless as doves." Our meetings were all at high-water tide. But I believe that as in the case of our Lord's wine, we had the best, last. This meeting was held at the church commonly known as Vaughn's Church. So-called because the church is largely made up of the Vaughn family. And by the way, there is no better people in our Methodism than the Vaughns.

Brother S. A. Brown came to me on Monday, at this place and the power of the Spirit was visible from the first service. And on Tuesday we had the most effective service that it has been my pleasure to witness in many years.

At Flint Hill, we had a great victory. Brother Thomas preached some strong gospel sermons. We had good results, and we think that a foundation was laid and a work begun that will live and grow throughout eternity. At the other churches I did the preaching. God was with me and many souls were saved. To him be all the glory.

W. R. GOUDELOCK.

HOW'S THIS?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & Co., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by his firm.

WALDING, KINNAN & MARVIN.
Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c. per bottle. Sold by all Druggists.

Take Hall's Family Pills for constipation.

GOOD WORDS FOR MISSIONARIES.

A number of British officials in India have borne witness to the character and ability of missionaries in that great portion of the British Empire. The latest, perhaps, is that of Sir Andrew Fraser, late Lieutenant-Governor of Bengal, who in an address before the great "Missions in India" meeting in London recently said:

"I have served in two provinces, and I have known as many missionaries as possible in both. I have gone in commissions under government over the whole of India, and visited every province and many native states, and in every place I have becomes acquainted with the missionaries. I claim for a layman an exceptional right to speak in regard to missions. I throw myself with all my weight into the class of witnesses who come to speak with thankfulness to God of what they have seen in the past, and hopefulness in regard to the future.—Missionary Review of the World.

BOOK ON OPIUM AND WHISKEY HABITS.

Dr. B. M. Woolley, of Atlanta, Ga., has published a little booklet entitled "Opium and Whiskey Habits and Their Cure." Such a work will not appeal to the public in general, but if you happen to know of anyone who should have it, you can do him an act of kindness by sending the Doctor his name and address and the book will be sent with the author's compliments.

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Our new natural method of treatment have been so successful in the disease named above and in other chronic ailments that we guarantee satisfaction in every case we accept for treatment. If after one full week's treatment and observance of our instructions, a patient is not convinced that our treatment is just what is needed for the cure of his or her disease, the week's treatment including room and board in the sanitarium will cost the patient nothing whatever.

If other treatment has failed to benefit you, come to us and BE CURED and at the same time learn how to avoid illness in the future.

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B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

LOUISIANA CONFERENCE

[illegible] Dist.—Fourth Round.

[illegible] ... Oct. [illegible]
[illegible] ... Oct. [illegible]
[illegible] ... Oct. [illegible]
[illegible] ... Oct. [illegible]
Arcadia ... Oct. [illegible]
[illegible] ... Oct. [illegible]
[illegible] ... Oct. [illegible]
[illegible] ... Oct. [illegible]
[illegible] ... Nov. [illegible]
Winnfield ... Nov. [illegible]
[illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
Lisbon ... Dec. [illegible]
Cotton Valley ... Dec. [illegible]
Minden ... Dec. [illegible]

E. W. TUCKER, P. E.

Crowley District—Fourth Round.

Eunice ... Oct. 2, 3
French Mission, at Lydia ... Oct. 6
New Iberia ... Oct. 9, 10
Indian Bayou, at Hebron ... Oct. 13
Morgan City ... Oct. 16, 17
Abbeville ... Oct. 23, 24
Patterson ... Oct. 30, 31
Gueydan ... Nov. 6, 7
Rayne ... Nov. 13, 14
Prudhomme, at Church Pt. ... Nov. 20, 21
Lake Charles ... Nov. 27, 28
Sulphur ... Nov. 28, 29
St. Martinville ... Dec. 4, 5
Jeanerette ... Dec. 11, 12

Special attention is called to questions 14, 16 and 29.

J. E. DENSON, P. E.

New Orleans Dist.—Fourth Round.

Mary Werlein and McDonoghville ... Oct. 2
Epworth ... p.m. Oct. 2[illegible]
Donaldsonville and Vacherie ... Oct. 1[illegible]
Carrollton Avenue ... a.m. Oct. 24
Louisiana Avenue ... p.m. Oct. 24
Slidell ... Oct. 31
Plaquemine ... Nov. 7
Covington ... Nov. 14
First Church ... a.m. Nov. 21
Second Church ... p.m. Nov. 21
Felicity ... a.m. Nov. 28
Algiers ... p.m. Nov. 28
Rayne Memorial ... Dec. 5

F. N. PARKER, P. E.

Monroe Dist.—Fourth Round.

Bastrop ... Oct. 2, 3
Bonita, at New Hope ... Oct. 9, 10
Mer Rouge, at Collinston ... Oct. 10, 11
Winnsboro ... Oct. 16, 17
Gilbert ... Oct. 17, 18
Floyd ... Oct. 23, 24
Florence ... Oct. 30, 31
Farmerville, at Marion ... Nov. 6, 7
Rayville ... Nov. 13, 14
Mangham ... Nov. 14, 15
Tallulah ... Nov. 20, 21
Waterproof ... Nov. 21, 22
Downsville ... Nov. 27, 28

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Boyce, at Boyce ... Oct. 2, 3
Pineville, at Fellowship ... Oct. 9, 10
Bunkie, at LeCompte ... Oct. 16, 17
Melville, at Melville ... Oct. 23, 24
Simmesport, at Woodside ... Oct. 30, 31
Opelousas ... Nov. 3,
Pollock, at Pollock ... Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg ... Nov. 13, 14
Eden at Bela ... Nov. 14,
Trout ... Nov. 20, 21
Colfax ... Nov. 22,
Master's Chap., at Standard Nov. 27, 28
Glenmora, at Forest Hill ... Dec. 1,
Chicot, at Elm Bayou ... Dec. 4, 5
Alexandria ... Dec. 8,
Natchitoches ... Dec. 11, 12

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Jackson, at Concord ... Oct. 2, 3
Baker, at Blackwater ... Oct. 8,
St. Francisville, at St. F. ... Oct. 9, 10
Baton Rouge, Second Ch. ... Oct. 16, 17
Baton Rouge, First Ch. ... Oct. 17, 18
East Feliciana, at Gilead ... Oct. 2[illegible]
Port Vincent, at New River ... Oct. [illegible]
Independence, at Tickfaw ... Oct. [illegible]
Kentwood ... Oct. [illegible], Nov. [illegible]
Mt. Hermon, at Mt. H. ... Nov. [illegible]
Ponchatoula, at [illegible] ... Nov. [illegible]
Franklinton, at F. ... Nov. [illegible]
Bogalusa ... Nov. [illegible]
Pine Grove, at [illegible] ... Nov. [illegible]
Amite City ... Nov. [illegible]
Denham Springs ... Nov. [illegible]
Hammond ... Nov. [illegible]
Greensburg, at G. ... Dec. [illegible]
New Roads ... Dec. [illegible]

Dear Brethren of the Baton Rouge District: Please see that your official boards bring to the Fourth Quarterly Conference the proper financial reports.

Charges desiring assistance from the Mission Board will please take notice that it is the policy of the Board of Missions to help those who show a disposition to help themselves. The appropriations for the year 1911 will probably be made on a basis of what was done in 1910, rather than on promises to do things in 1911.

Will all the pastors please try to have their entire official boards present at the Fourth Quarterly Conferences? Let the pastors be prepared to nominate stewards and trustees who will do the work to which they are elected.

C. C. MILLER, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Chunky, at Meehan ... Oct. 2, 3
Decatur, at Union ... Oct. 9, 10
Walnut Grove, at Zion (Friday) ... Oct. 1[illegible]
Carthage, at New Bethel ... Oct. 1[illegible]
Neshoba, at Mars Hill (Friday) ... Oct. 21
Philadelphia, at P. ... Oct. 23, 24
Indian Mission, at Phillips (Monday) ... Oct. 25,
[illegible], at Lodahar ... Oct. 30, 31
Morton and P., at Lindsey Chapel ... Oct. 31, Nov. 1
Trenton, at T. (Tuesday) ... Nov. 2
Harperville, at Hillsboro ... Nov. 6, 7
Forest and H., at F. ... Nov. 7, 8
Lake, at Conehatta (Wed.) ... Nov. 10
Rose Hill, at Hopewell ... Nov. 13, 14
Montrose, at M. P. (Wed.) ... Nov. 17
Homewood, at Carr Church ... Nov. 20, 21
Raleigh, at Raleigh ... Nov. 21, 22
Bay Springs, at B. S. (Thursday) ... Nov. 25,
Laurel, Main Street (Fri.) ... Nov. 26,
Laurel, Kingston ... Nov. 27, 28
Laurel, Sixth Street ... Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday) ... Dec. 2,
Newton ... Dec. 4, 5

Let the trustees be ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Thomasville ... Oct. 2, 3
Brandon ... 7:30 p.m. Oct. 6, 7
Florence at Monterey ... Oct. 9, 10
Sharon ... Oct. 16, 17
Jackson Ct., at District Parsonage ... Oct. 22,
Deasonville, at New Hope ... Oct. 23, 24
Braxton, at Mendenhall ... Oct. 30, 31
Terry, at Byrum, 11 a.m. ... Nov. 4,
Benton ... Nov. 6, 7
Jackson, Capital Street, 7:30 p.m. ... Nov. 8,
Pinola, at Harrisville, 11 a. m. ... Nov. 10,
Camden, at Forest Grove ... Nov. 13, 14
Yazoo City, 7:30 p.m. ... Nov. 17, 18
Fannin ... Nov. 20, 21
Jackson, 1st. Church, 7:30 p.m. ... Nov. 22,
[illegible] p.m. ... Nov. [illegible]
[illegible], at [illegible] ... [illegible]
[illegible], 11 a.m. ... Dec. [illegible]
Eden, at Pleasant Hill ... Dec. [illegible]

Special attention is called to questions 14 and 29.

J. E. [illegible], P. E.

Seashore Dist.—Fourth Round.

[illegible] ... Sept. [illegible], Oct. 1
[illegible] and Wiggins, at W. ... Oct. [illegible]
[illegible], at Lyman ... Oct. [illegible]
Ocean Springs and [illegible] St., at [illegible] St. ... Oct. [illegible]
[illegible] and Bond, at Bond ... Oct. [illegible]
[illegible], at Pine Grove, 11 a.m. ... Oct. [illegible]
[illegible], at Camp Ground ... Oct. [illegible]
Bay St. Louis ... Oct. [illegible]
Pass Christian ... Nov. [illegible]
[illegible], at [illegible] ... Nov. [illegible]
[illegible] ... Nov. [illegible]
Biloxi ... Nov. [illegible]
Gulfport, [illegible] Ave. ... Nov. [illegible]
Gulfport, [illegible] Street ... Nov. [illegible]
Long Beach ... Nov. [illegible]
Purvis ... Nov. [illegible]
[illegible] ... Nov. [illegible]
Poplarville ... Nov. [illegible]
Pearl River Mission, at Wesley Chapel, 11 a.m. ... Nov. 21
Carriere and McNeill, at [illegible] ... Nov. 24,
[illegible], at Salem 11 a.m. ... Nov. 26,
Moss Point ... Nov. [illegible]
Escatawpa, at Escatawpa ... Nov. 27, 28
Pascagoula ... Nov. 29,
Wolf River Mission, at Bethel, 11 a.m. ... Dec. 1,
[illegible], at Campground 11 a.m. ... Dec. 2

W. B. JONES, P. E.

Natchez District—Fourth Round.

Hamburg, at Roxie ... Oct. 2, 3
Woodville ... Oct. 9, 10
Woodville Ct., at Woodville ... Oct. 11,
Homochitto, at Mt. Vernon ... Oct. 16, 17
Adams, at Ebenezer ... Oct. 23, 24
[illegible], at Bethel ... Oct. 30, 31
Barlow, at Rehoboth ... Nov. 6, 7
Bayou Pierre, at Center Pt. ... Nov. 8,
Meadville, at Meadville ... Nov. 13, 14
Gloster ... Nov. 17,
Centerville ... Nov. 20, 21
Liberty, at Salem ... Nov. 27, 28
Washington, at Washington ... Dec. 4,
Natchez, Pearl Street ... Dec. 4, 5
Natchez, Jefferson Street ... Dec. [illegible]

H. W. FEATHERSTUN, P. E.

Brookhaven District—Fourth Round.

[illegible], at Sartin ... Oct. 2, 3
[illegible], at [illegible] ... Oct. 9, 10
Brookhaven ... Oct. 10, 11
N. Wesson, at Beauregard ... Oct. 12,
Hazlehurst ... Oct. 13, 14
Gallman, at Gallman ... Oct. 23, 24
Crystal Springs ... Oct. 24, 25
Cayuga, at Cayuga ... Oct. 30, 31
Magnolia ... Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield ... Nov. 6, 7
Summit, at Summit ... Nov. 13, 14
Prentiss, at Carson ... Nov. 15,
Georgetown, at Bahala Ch. ... Nov. 20, 21
Tylertown, at China Grove ... Nov. 27, 28
Monticello, at Tilton ... Dec. 4,
Silver Creek, at Silver C. ... Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Hermanville, at Carpenter ... Oct. 2, 3
Washington St., Vicksburg ... Oct. 1[illegible]
Bolton, at Bolton ... Oct. 1[illegible]
Edwards, at Clinton ... Oct. 1[illegible]
Satartia, at Mt. Olivet ... Oct. 23, 24
Rolling Fork, at R. F. ... Oct. 30, 31
Anguilla, at Anguilla ... Nov. 1, 2
Mayersville, at Brunswick ... Nov. 6, 7
Warren, at Porter's Chapel ... Nov. 13, 14
Oak Ridge, at O. R. ... Nov. 20, 21
Rocky Springs ... Nov. 27, 28
Port Gibson, at P. G. ... Nov. 28,
Harriston, at Lorman ... Dec. 1, 2
Rodney, at Rodney ... Dec. 2,
Vicksburg, at Crawford St. ... Dec. 4, 5

G. H. GALLOWAY, P. E.

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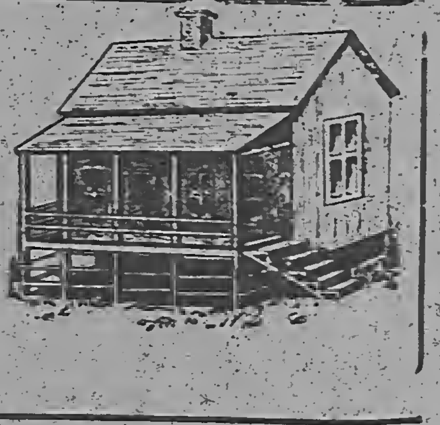

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 19[illegible]

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly, and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

PORT VINCENT, LA.

Dear Dr. Boswell: As I feel delighted to see so many letters from different points and enjoy reading the good results of the summer meetings, I feel that perhaps some one would like to know what we are doing on the Port Vincent charge. The Lord has been with us in all of our meetings. We have held two meetings at Port Vincent, one in June beginning the third Sunday, with Rev. R. S. Walton, of Hammond, who did the preaching. The power of God was with him. The church was greatly strengthened.

Our second meeting began the first Sunday in September, closing the fourth. Rev. W. D. Kleinschmidt, of Zachary, La., preached with power, and every one was made better by his preaching.

We held a meeting at Sibley's Grove, with our pastor doing the preaching. The meeting was begun the third Sunday in August, and was a success. The power of God was with us from the beginning. We had twelve accessions to the church. Men and women cried out, "What must I do to be saved?" Our meeting was one to be long remembered. The Lord gove us the victory over sin. He was in our midst to own and to bless.

We have received nineteen members on the work and baptized twenty-three children. Our churches are moving on nicely at every appointment, spiritually.

As the year draws to a close we look back and see the hand of God in all things. We learn to walk closer with him and trust him for his goodness.

GALLOWAY MEMORIAL CHURCH.

Carrollton Sunday School, $15.00.

J. R. BINGHAM, Treas.,
Carrollton, Miss.

NORTH MISSISSIPPI CONFERENCE

Oxford Dist.—Fourth Round.

Oxford	Oct. 3, 4
Paris Ct. at Bruner's Chap.	Oct. 9, 10
Coffeeville at Goshen	Oct. 11,
Water Valley Ct. at Pleasant R.	Oct. 12,
Abbeville Ct. at A.	Oct. 13,
Potts Camp Ct. at Lebanon	Oct. 14,
Water Valley, First Ch.	Oct. 17, 18
Water Valley, Main St.	Oct. 17, 19
Grenada Sta.	Oct. 24, 25
Grenada Ct. at Holcomb	Oct. 30, 31
Charleston Ct. at C.	Nov. 2,
Ashland Ct. at A.	Nov. 6, 7
Randolph Ct. at Sarepta	Nov. 11,
Toccapola Ct., at Toccapola	Nov. 13, 14
Lafayette Ct.	Nov. 15,
Holly Springs Ct. at Early Grove	Nov. 19,
Waterford Ct. at Pine Mt.	Nov. 20, 21
Holly Springs Sta.	Nov. 26,
Red Banks Ct. at Victoria	Nov. 27.

Rev. W. S. Lagrone will come to us on the 9th of October and remain in the District for one week. He will be present at five of the Conferences and will also visit other places during that time.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Sardis	Oct. 2, 3
Como	Oct. 6,
Eureka, at Mount Olivet	Oct. 9, 10
Mt. Pleasant, at Marshall Institute	Oct. 16, 17
Olive Branch, at O. B.	Oct. 19,
Byhalia, at B.	Oct. 20,
Wall Hill, at Chulahoma	Oct. 23, 24
Cockrum, at Greenleaf	Oct. 26,
Coldwater, at Love	Oct. 27,
Senatobia	Oct. 30, 31
Harrison, at Enid	Nov. 5,
Courtland	Nov. 6, 7
Pleasant Hill, at P. H.	Nov. 13,
Hernando and Hicks, at Hernando	Nov. 14,
Tyro, at Loxahoma	Nov. 20, 21
Arkabutla, at Brooks Chap.	Nov. 24,
Longtown	Nov. 26,
Crenshaw, at Crenshaw	Nov. 27, 28

W. M. YOUNG, P. E.

Greenville Dist.—Fourth Round.

Rosedale and Beulah	Sept. 26, Oct. 28
Greenville	a.m. Oct. 3,
Glen Allan	p.m. Oct. 3
Shelby	Oct. 10, 11
Tunica	Oct. 17, 18
Lula and Lyon	Oct. 20, 21
Boyle	Oct. 23, 24
Cleveland Station	Oct. 24, 25
Cleveland Circuit	Oct. 25, 26
Coahoma	Oct. 30, 31
Friar's Point	Nov. 1, 2
Clarksdale	Nov. 2, 3
Lake Cormorant	Nov. 7 8
Jonestown and Belen	Nov. 14, 15
Leland and Benoit	Nov. 17,
Hillhouse	Nov. 18, 19
Gunnison	Nov. 20, 21
Shaw	Nov. 22, 23

R. A. MEEK, P. E.

Corinth Dist.—Fourth Round.

Booneville Ct., at Blackland	Oct. 2, 3
Booneville Sta., at B.	Oct. 3, 4
Corinth Ct., at Gaines Ch.	Oct. 9,
Corinth S.S., at Southside	Oct. 9, 10
Corinth Sta., at 1st Church	Oct. 10, 11
Iuka Ct., at Snowdown	Oct. 16, 17
Iuka Sta., at Iuka	Oct. 17, 18
Kossuth Ct., at Kossuth	Oct. 19,
Guntown and B., at Gunt'n	Oct. 20,
N. Albany Ct., at Union Hill	Oct. 22,
Dumas Ct., at Wells Ch.	Oct. 23, 24
N. Albany Sta., at N. A.	Oct. 24, 25
Myrtle Ct., at Ebenezer	Oct. 26,
Blue Spgs. Ct., at B. S.	Oct. 27,
Rainey Miss., at R. Chapel	Oct. 30, 31
Ripley and B. M., at R.	Oct. 31, No. 1
Jonesboro Ct., at Stateline	Nov. 2,
Hatchie Miss., at El Bethel	Nov. 5,
Rienzi and S. at Rienzi	Nov. 6, 7
East Booneville Ct., at Shady Grove	Nov. 9,
Marietta Ct., at Gilmore Chapel	Nov. 10,
Wheeler Ct., at Wheeler	Nov. 11,
Mooreville Ct., at M.	Nov. 13, 14
Mantachie Ct., at Center Star	Nov. 14, 15
Dry Run Mission at Mt. Zion	Nov. 20, 21
Tishomingo Ct., at	Nov. 23,
Belmont Ct., at Belmont	Nov. 24,
Booneville, Miss., at	Nov. 27, 28

Parties writing me would do well to observe these places and dates. Our motto: Everything in full.

BEN P. JACO, P. E.

Durant Dist.—Fourth Round.

Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Circuit—Oct. 9, 10, Nov. 16.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Valden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Fulton, at Mt. Pleasant	Oct. 2, 3
New Salem, at Hopewell	Oct. 3, 4
Houlka, at Concord	Oct. 9, 10
Bounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

West Point	Oct. 1,
Crawford, at Shafer's	Oct. 2, 3
Hebron, at Prairie Chapel	Oct. 9, 10
Macon	Oct. 13,
Columbus, First Church	Oct. 16, 17
Columbus, Second Church	Oct. 17, 18
Brooksville, at Pope's Chap.	Oct. 22,
Shuqualak, at S.	Oct. 23, 24
Winstonville, at New Hope	Oct. 30, 31
Mayhew, at Mayhew	Nov. 6, 7
Mathiston, at Double Spgs.	Nov. 13, 14
Cedar Bluff, at Pheba	Nov. 20, 21
Sturgis, at Sturgis	Nov. 27, 28

L. M. LIPSCOMB, P. E.

No Cough

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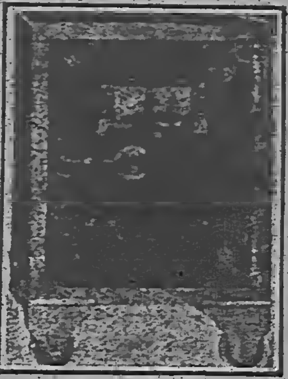

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Winona Dist.—Fourth Round.

Belzoni, at Belzoni	Oct. 3, 4
Schlater, at Schlater	Oct. 9, 10
Winona	Oct. 13,
Ruleville, at Drew	Oct. 16, 17
North Carrollton, at Poplar Springs	Oct. 23, 24
Indianola, at Indianola	Oct. 24, 25
Moorhead, at Moorhead	Oct. 25,
Inverness, at Inverness	Oct. 26,
Minter City	Oct. 31,
Slate Springs, at S. S.	Nov. 6, 7
Mars Hill, at Chapel Hill	Nov. 8,
Vance, at Lambert	Nov. 14, 15
Webb, at Sumner	Nov. 21, 22
Tutwiler, at Tutwiler	Nov. 22,
Eupora, at Maben	Nov. 23,
Tom Nolen, at Lebanon	Nov. 24,
Winona Ct., at Bethlehem	Nov. 27, 28

E. S. LEWIS, P. E.

CALENDAR.

Important events of the current year, in which those living in the bounds of our patronizing Conferences should be especially interested.

INSTITUTES.

Superintendents of Sunday Schools, Meridian, Miss., Sept. 22-24.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

Palmer Creek Meeting, near Wortham, Miss, Sept. 29-Oct. 4.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Louisiana Sunday School Association Conference on Organized Adult Class Work, New Orleans, La., Oct. 3-5.

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N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

Sunday School

By W. B. Campbell.

LESSON FOR OCT. 3, 1909.

PAUL A PRISONER—THE ARREST.

Acts xxi, 27-39.

Golden Text "Thou therefore endure hardness as a good soldier of Jesus Christ."—II Tim ii, 3.

Paul and the disciples from Cesarea reached Jerusalem and were welcomed in a brotherly manner; the Scripture says, received gladly; but when the apostle went before James and all the elders, the very first words said seemed an echo of the warning that had been given more than once before. It was true that God had wrought a great work among the Gentiles, and for that they all glorified God. James conceded the conversion of many thousands of the Jews, yet these same Jews were still all zealous of the law; they adhered to many ceremonials in the Mosaic law; Paul had not spoken against this formality, neither had he insisted that the Gentile converts be made to conform thereto. The Jews were inclined to exaggerate Paul's attitude in teaching the Gentiles; they accused him of luring many away from the sacred precepts that were a part of the Jewish life. They had grown wroth concerning it, as the following incidents will show: James and the elders of the church knew of Paul's work and had approved of it, they also knew of the feeling that smouldered like a fire, in the hearts of the Jerusalem Jews, and they began at once to devise means for Paul's safety. The means of placating the disturbers of peace was suggested by the chief of the church; if left to his own will, Paul would have boldly walked through the temple porches, just as Jesus did when he told a wondering multitude that his Father's house was a house of prayer. That which Paul was advised to do was the very cause of arousing the people to the madness of a mob, and in less time than it takes to write it he was a prisoner and in imminent danger of being put to death, and all Jerusalem was in an uproar.

Paul's assent to the suggestion of James, which ended so disastrously, was no compromise of principle, he was willing to conform to any mere outward formality if by that means he could peacefully work among the countrymen he loved so well. He would submit to anything if it enabled him to teach that "the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." This truth was spoken by the Prophet Samuel, yet it had never been learned, and it was no time then to hold back on principles that could only be learned when the heart was touched hy the gospel of Christ in its fulness. Then, again, Paul's mission to Jerusalem was one of peace; he was full of a desire for reconciliation hetween Jewish and Gentile converts, and any controversy would act against this reconciliation. As the infuriated mob ran upon the apostle, who were the first to cry, "Help! men of Israel"? Asiatic Jews, who were thwarted in a similar movement at Ephesus. When they beheld Paul there in that holy city, and in the holy temple, and at the time of the holy Pentecost, their wrath transformed them from religious Jews to mad fanatics.

The roar of the mob continued, and the signal of insurrection came to the captain in command of the Roman garrison, who rushed a detachment of troops to the scene of disturbance. When the rioters saw the advancing soldiers they left off beating Paul, hut still held him until the captain came near and took charge of him, binding him with not one chain, but two chains, asking who his prisoner was, and of what had he heen guilty. Some of the mob tried to answer, hut the confusion prevented them being understood, and the threatening violence of the people was so, that the soldiers had to actually carry Paul away from them. "Away with him" cried the mob, moved by the same satanic spirit that thirty years before, made the mob follow Jesus clamoring for his crucifixion. Jesus had come to them to speak peace, so had Paul, but Jerusalem never learned the things that made for her peace. Her terrihle destruction in after years was foretold by the Savior as he wept over the city of David.

It was Paul's desire to publicly proclaim unto the people, as well as to the Roman authorities, his identity and the real cause of intense feeling toward him. So, as he was being led away, he made request of the chief captain that he be permitted to speak to the people; and then, on the steps that led up to the fortress, he turned and faced the mob that was clamoring for his life, and in their native tongue he told of the time when he was full of zeal for the law, even to persecuting all who were seemingly remiss in its observance. Then he told of the great change that had taken place in his life. There he stood, bound with chains, on the steps that led to the prison, boldly proclaiming his obedience to the one he called Lord, the one seen in the vision, even Jesus of Nazareth, that had suffered death at the hands of his own people. His audience had no ears for such a recital: "Away with such a fellow from the earth; for it is not fit that he should live!"

After this Paul, the prisoner, was taken into the castle. He had grown accustomed to persecution, and was ready even to die for the name of the Lord Jesus. The love for Christ had made him ready for anything that was before him, in the road that he was to walk, in the service of his Lord.

This is the best lesson for us to learn—that even our lives should be given for his service. The day may come, even in this generation, when we will be put to the test to try our loyalty to the Savior. Then let us he ready to acknowledge him even amidst persecution, and before the world, that he may confess us before the Father and all the holy angels in heaven.

CAPUDINE CURES HEADACHE.

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Epworth League

TOPIC FOR OCTOBER 3, 1909.

OBEDIENCE AND ABUNDANCE.

Mal. iii:10; Prov. xi:24, 25.

(For the Christian Stewardship Covenant.)

Malachi asks a dramatic question, "Will a man rob God?" Then with accusing words he condemns Israel for robbing God of the tithes and offerings which they owed to the House of the Lord. The Psalmist puts the thought differently: "The liberal soul shall be made fat; and he that watereth shall be watered also himself." It is perfectly plain that the Lord has commanded men to give freely of their possessions, and promised to bless them if they give.

WHY SHOULD MEN GIVE?

You and yours belong to the Lord. You hold nothing absolutely; you are stewards at his will. Your possessions you hold but for a limited time, and then you must account for the way in which you have used them. The Master has a right to demand of his stewards that they use his things according to his will. He has commanded that we should use part of our treasures for the welfare of others. He has set for us the pattern of a self-sacrificing life, and unless we give of the things he has given to us, until we feel it, we can never acquire the unselfish character of our Lord. Freely he has given us all things, and freely would he have us give ourselves and our possessions to those who need our help.

HOW MUCH SHOULD MEN GIVE?

As much as they can cheerfully give. It is written, the Lord loveth a cheerful giver. That which the heart does not give, is not recorded in heaven, for our Infinite Father could do without any of our little treasures. According as the Lord has prospered you. The "widow's mite" was of priceless value because it was her all. The Lord expects of each of us the things which we are able to give. From the rich, large gifts, and from the poor according to their means. The size of your offering to the Lord's work, is measured by the means which you have to offer. It would seem as if the total offering of any year, should not be less than a tenth of your net income. The Mosaic law, is not binding on us in its letter, but it would certainly seem as if we should at least do as much under the inspiration of love as the Jew did under constraint of law. And after all, the tithe as a part devoted to the Lord's work, is much older than the Mosaic law. When the Master criticises the Pharisees for tithing, and neglecting the weightier matters of the law, he says, "These ought ye to have done, and not to have left the other undone." It does seem as if every man should fix a proportion of his income that should be the minimum of his giving, and that proportion should hardly be less than a tenth.

TO WHAT AND TO WHOM SHOULD MEN GIVE?

Tithing, or any other system of giving, is not intended to provide a mechanical substitute for the heart. It only sets the heart free from some of the trammels of selfishness. The problem becomes, what would my Lord have me do? This should be a matter of prayer and study. The fields of philanthropy have room for all that men care to give. Much nonsense has been written about the difficulty of giving away a million. The man who wants to do so, can place a hundred millions so that every cent of it will be doing the Lord's work. Before you there opens varied fields of work in your home church, in the needs of your fellow-men all around you, in the educational fields, in the problems of church extension, and of the foreign fields. When the heart leads you to the Master's feet to find wisdom to wisely use the means he has intrusted to you, the ways will open, whether your wealth is counted by nickels or by millions.

THE OVERFLOWING BLESSING

There is a singular challenge in the passage quoted from Malachi: To the man who devotes a tenth, the Lord promises an uncontainable blessing. Those who have tested this challenge have never had cause to regret it. If such were the measure of the giving among professed Christians, what a relief there would be in the problems of the kingdom. There would be none of the humiliating experiences now encountered by the servants of the King, when they go begging for money to do the Lord's work. The children of the King should never have to beg. The Church would move steadily forward to do many things which now are considered the dreams of visionaries. May the Lord help us all to dream dreams and see visions, and then to bring to pass the dreams, and to make our visions abiding realities.

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The Bodi-Tone Company

wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you will get acquainted with this new scientific medicinal combination, which is going to become the foremost medicine used by the American People. We want you to send us the Bodi-Tone Coupon, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it TONES ALL YOUR BODY.

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is just what its name means—A TONE FOR ALL THE BODY and we want you to try it and see what it will do for YOUR body. Bodi-Tone is a little round tablet that is taken three times every day. Each $1.00 box contains seventy-five Bodi-Tones, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it helps nature to tone every organ in the body.

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is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each one has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medicas of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

Bodi-Tone

is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century, a genuine pure food and drug medicine.

Bodi-Tone

though a scientific medicinal combination, is prepared from such remedies which the common people as well as the doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it a GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies nature intended to tone the body, or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

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is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

A Trial of Bodi-Tone

is yours for the asking. You need not send any money—do not send any stamps. The Bodi-Tone Company wants to spend every penny of the trial's cost, wants to send the medicine to you, wants you to give it a trial for a full period of twenty-five days before you pay one single penny. Simply fill out the Bodi-Tone Coupon, mail it to the Bodi-Tone Company, Chicago, and let Bodi-Tone do its work for you.

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Bodi-Tone Company, Chicago, Illinois.

I have just read the Bodi-Tone Announcement offering a $1.00 box of Bodi-Tone on twenty-five days trial. Please send me a box by return mail, postage prepaid. I promise to give it a good trial and to pay $1.00 if I find I am benefited at the end of twenty-five days. If it does not help me I will not pay one penny and will owe you nothing. Send the box of Bodi-Tone to the following address:

Name ______________________

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Bodi-Tone Company, - - Chicago, Illinois

Obituaries.

JOSEPH ENOCH CARRUTH was born April 18, 1841. His parents were Presbyterians, but he never united with that church. When but a young man, he united with the M. E. Church, South, at Adams. He spent four years in the Civil War, being engaged in many battles. A member of his company says: "He was as true a soldier as could be found." During the war he was converted in a meeting at some point in Georgia. Jan. 5, 1871, he was married to Miss Melisa A. Tarver. This union was blessed with seven children, three of these with the mother preceded him to the glory land. March 10, 1897, he was married again to Miss Mary Ada King. This union was blessed with six children; four of these children, with the mother, are left to mourn their loss. There never lived a truer, more loyal and consecrated member of the church than "Uncle Enoch." He could have said with the poet,

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

For a number of years he had been secretary and treasurer of the board of stewards, recording steward, and Bible teacher in the Sunday School. He always found something to do. He was a natural leader, and people loved to follow him. I have never known a man that had more influence, and could command more men than did Brother Carruth. He was known for his piety, faithfulness, and liberality. The preachers of the Mississippi Conference as well as others in other Conferences knew and loved him. He was a true soldier of the cross. At Adams he could do more with the people than any other man. They looked on him as a man of prayer and good judgment; this he was, and what he said and thought had its weight. Back of every word and experience, there was steadfastness, with a holy life. He made mistakes, but was always ready to correct them. Not only was Brother Carruth useful in church, but in State, as well. He was popular in the affairs of county, being a member of the board of education at the time of his death. He was a Mason of the highest type. So much was he loved and appreciated by his brethren of the lodge, that from time to time, they not only permitted him to hold every office in the lodge, but since his death, there has been placed in the hall an enlarged photograph. He was a good man, a kind husband and father, a sympathizing, and helpful friend, a useful citizen, a self-sacrificing and diligent layman. He loved all, and worked untiringly for the salvation of all. His death was not unexpected, though none were ready for it. After confinement to his bed for three or more weeks, his spirit departed this life on the evening of Feb. 27, 1909. Sunday, Feb. 28, in the presence of a large congregation, after services conducted by the pastor, we laid his body away in the Adams Cemetery. His pastor,

JAS. V. BENNETT.

Little LUCILE ANDREWS was born July 14, 1906; and died July the 29th, 1909. She was a bright child. Her chair is vacant, her little voice will be heard no more, and I am going to think of her as a little angel to guide papa and mamma home to heaven. Dear parents, think of her sweet life on earth! For three short years she was a source of pleasure to us. She never did wound our hearts or cause us pain, and to-day she is with Jesus, a tender bud plucked to bloom in a brighter world. May God soon heal the wound is my prayer. And may papa and mamma be ready when the summons comes.

GRANDMOTHER.

LEE CARLETON GRAVES, infant son of Rev. W. W. and Mrs. Nora Graves was born September 20, 1908, and died September 11, 1909. The cooing voice which was the sweetest music in the home is hushed in death. The baby smiles that brought sunshine into the home lie buried in the grave. The sweet touch of the tiny fingers will be missed so much by mother, but little Lee Carleton lives with God for "of such is the kingdom of heaven." We tenderly laid the little baby to rest in the Homewood Cemetery about four o'clock Saturday afternoon, September 11th, where it will peacefully sleep till the resurrection morning. A great concourse of people attended the funeral, and the little grave was literally covered with flowers, so appreciative are those good people of their pastor and his family. May the Lord bless them all.

T. J. O'NEIL.

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340 acres 1 1-2 miles from Evergreen High School. High state of culitvation.

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320 acres of new land, houses and barns new. These lands are in rich Avoyelles Parish. Suitable for cane, corn, alfalfa, hay or stock.

Sold to proper parties on good terms. Address

VIRGINIA, Franklin, La.

CONFERENCE AT ALEXANDRIA.

I want to prepare a folder for distribution throughout Louisiana Methodism, containing information about the Annual Conference in December. In it I want to anounce railroad rates, hotel rates for visitors and whatever part of the program can be announced. I also want to publish calls for committees, etc., and wish the chairman would send announcements to me soon.

Suggestions to the Committee on Public Worship will be appreciated. With proper advertising there ought to be 500 visitors to the Conference.

Yours truly,
H. R. SINGLETON.

PORT GIBSON FEMALE COLLEGE, Port Gibson, Miss., offers to several young ladies who will enter before October 15th students' work, positions by which the expenses for the session may be reduced to a small figure.

REPORT FROM VERONA CHARGE.

We have held our three meetings. The church was very much revived at each place. We received eleven into the church, and baptized six children. We are greatly indebted to Revs. W. W. Jones, of Rienzi, and V. C. Curtis, of Coldwater, for valuable ministerial aid. They both preached the gospel in simplicity and effectiveness. May they live long to bless the world. Our prayer meetings at Verona are well attended, and are spiritual. Our Sunday schools are increasing in interest and numbers. The good women are truly loyal to their missionary societies and parsonage improvement (you know, we are especially gratified at the latter). Our school opened up last week, with fine prospects—twenty-four boarders. Our town is quite healthy, notwithstanding the longest spell of the hottest weather we have had in many years. It has been trying on our fleshy presiding elder, who has run like a streak over the district, almost, in the month of July, filling his entire list of appointments, and at some places preaching many times, giving us some new things all the time, especially in the way of illustrations; but he has some good old, hardy Irish blood in him, and he can stand it. We would like for him to come this way more frequently.

Our crops are cut short, but we have much more than we deserve.

Some of the boys seem to be much interested about the next General Conference, and some about the next Annual. I guess they are thinking about the starting point to the General Conference. I trust the Spirit of the good Lord and the suitableness of men will defeat all manipulations to elect radical or unsuitable men as delegates to the General Conference. We want no politics in our Conferences, schools or missions. We do especially want our school property to remain ours, to which so many Methodist preachers gave liberally, and gave without ever dreaming that "our household" would ever be divided as to whether we should own our own, or turn it over to secular hands. Surely, we will not do the latter. I trust we still have loyal element enough in the M. E. Church, South, to prevent radical legislation. She has been baptized with the tears of as good men and women, who have long since gone to their reward, as ever graced this earth, as well as having been baptized by the Holy Ghost. May she exist intact until the second coming of our Lord.

D. W. BABB.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

FIRST CHURCH, COLUMBUS.

Dear Advocate: While many others sought the breezes on the mountain heights or by the seashore, I tarried by the stuff. For several weeks I was the only pastor in town. I spent part of two weeks assisting Brother Mounger at Eupora and Maben, and all the remainder of the time looking after church affairs. I believe a preacher needs a vacation. It is true, the wise ones tell us, that the devil never takes a vacation, but we are not following his example.

Church matters are moving along in Columbus. Dr. M. H. Wells, the young man at Second Church, begins a meeting the third Sunday.

My own charge shows some life in the Epworth League and Sunday school. Truth is, we have the best League I ever saw. Our Sunday school numbers about 560, or more, on the roll. W. H. Carter is the efficient superintendent. Some of our people are blue over the crop prospect, but I notice that they do not deny themselves the ordinary pleasures they are accustomed to.

The brethren will be glad to know that Brother A. P. Leech is in fine health; has been preaching more than usual this year, and steps around as spry as a boy.

We still keep up our class meeting. Every Wednesday morning a number of elect women and occasionally a man meet and pray and talk about God's love and the spiritual condition of the city.

The Conference year is nearly gone. A little over two months, and the clans will gather at Okolona to meet Bishop Hoss. Much yet remains to be done. I hope all of us can report: "Had a good year, Bishop." T. W. LEWIS.

Columbus, Miss.

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FROM ZION CHURCH.

Dear Dr. Boswell: The protracted meeting held by Revs. George Fikes and M. L. White, beginning Sept. 2, closed Sept. 9. Brothers White and Fikes, and the members seemed to be filled with the Holy Spirit the entire time. The meeting was interesting to all who attended. Brother White delivered sixteen fine sermons, each being better than the preceding one. He gave us two each day until the last day, when he gave us three. Young people who had never listened to preaching were very attentive. It was indeed a glorious revival.

Rev. James Moore, of Damascus, was with us on Sunday and Thursday, and conducted the experience meeting, and we had a very good meeting. People testified who had never testified before, and people prayed who had never prayed in public.

Revs. John Hays and Sam Ferguson were with us on Sunday. Quite a number of the Walnut Grove people attended, everybody being anxious to see Brother White and receive the great message he was bringing. We appreciated their presence, not only that, but their kind service while with us.

Brother White served us here on the Walnut Grove Circuit for four years, and the people would have been pleased to have him four more. He served until 1906. He had the Zion Church house constructed and organized in 1904. It was organized with a small number. The first protracted meeting was held in September of the same year, the number of members increasing to near fifty, and it has been steadily growing spiritually and financially ever since.

The church will accommodate a large congregation, but was not large enough to accommodate the many people who attended. This was the fifth protracted meeting held in the Zion Church, and probably the most profitable, the first and last being held by Brother White.

During this protracted meeting there were twenty-seven accessions to the church, twenty-three of whom were baptized. There was shouting and great rejoicing over the members, especially some whom a great many people thought were lost. Thirty-three little ones were baptized.

The committee for collection was composed of Misses Lottie Parker, Delia Mae Hamil and Winnie Brooks. Owing to the shortage here in crops, the collection was not what it would have been, although it was sufficient to defray Brother White's expenses and have a purse of considerable amount to carry away with him.

We all sincerely desire Brother White's help and presence in another meeting, it being God's will.

WINNIE BROOKS.

FOR FEVERISHNESS AND ACHING
Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

FROM OLIVE BRANCH.

Dear Dr. Boswell: Will you allow a few words from Olive Branch? I am just home from ten weeks' work in protracted meetings, somewhat tired and worn as a result of the continuous strain and oppressive heat and floating dust gone through with the summer's work.

My meetings have been very gratifying in results—a number of souls saved, a goodly number of additions to the church and my church membership greatly revived and made more aggressive in the work.

I have six Sunday schools and have only five churches on this charge. Have three prayer meetings, which are carried on weekly. I have now by far the banner Epworth League in our Conference, if not the banner League in Mississippi. I organized this League at Olive Branch, where some said we could not have a League, the past spring, and to-day we enroll over one hundred members. I have some very efficient and enthusiastic League workers in this League. I enjoy very much working with the young people. They are my truest, best friends.

My League at Kelly deserves special mention and praise, as this noble band of twenty-five, nearly all young people, was the banner League in Sardis District last year; and one of the best in its financial report in our Conference.

Everything goes well at Olive Branch. Finances about up to date. Nothing preventing, Olive Branch will report "in full" at Okolona.

I have a fine people, who are thoughtful of and kind to their preacher and his family. Forward we march.

K. P. FOUST.

NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, OCT. 7, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 38

"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2809

REV. A. W. TURNER.

Pastor of the Methodist Episcopal Church, South, Opelousas, La. He Is One of the Most Active Workers for the Church and for the Cause of Prohibition.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

There are three great exhibitions in full swing at this time in our great country. Mr. Taft, the President, is said to be swinging 'round the circle, and while he does not attract as many people in one day as do the other exhibitions, it is safe to say that before he gets back to Washington, he will have seen and spoken to more citizens, twice over than attended the Seattle fair which is about closing. That attraction has been on for three months or more, and has proved to be immensely interesting, and probably will prove to be of great practical benefit to the great Northwest. The third attraction is the Hudson-Fulton celebration in New York. Three hundred years ago Hudson with his little schooner sailed up the Hudson river, and a white man for the first time saw that beautiful stream. And one hundred years ago Robert Fulton steamed up the Hudson on his newly invented boat, the "Clermont"—the first craft to be driven by power other than oars and wind. It was a weak and slow boat, but the forerunner of water crafts that revolutionized the carrying trade of the world. The celebration now on in New York, eclipses anything in the way of display, parading and illuminating a city has ever seen in the country. The people greatly rejoice.

* * *

We are not sure that our neighbor, the editor of the Times-Democrat, was serious or only joking when in a recent article he criticised the president of a photographer's association, who in his annual address "demanded laws to protect the public from poor photographing." That he was poking fun at the president is evident. That he was jesting in his strictures concerning "the baby in the bowl" is not so certain. Whether so or not, the strictures are to the point. He does not see why a photographer should condemn poor pictures and at the same time be guilty of encouraging adoring parents in the silly custom of having their babies photographed naked in a bowl, or next to naked sitting on the floor, thus becoming "accessory before and after the fact" to a thing that will put a young woman or young man to shame in after years. The editor calls such pictures "cunning little atrocities perpetrated upon defenseless" little ones. And surely they are. But if it is out of order to photograph babies after the fashion named, it is just as much out of order to make a photo-engraving and print it in a newspaper. The paper that does it is certainly an "accessory after the fact." We hope to see no more such pictures in the "good old Times-Democrat."

* * *

Under the head of "Making a Farm Pay," the Washington Post has the following to say: "Southern farmers cannot fail to find much of interest and profit in a recent Department of Agriculture publication, "A Profitable Cotton Farm," by C. L. Goodrich, one of the government's experts. The farm in question is located in South Carolina, and in 1902, when its present owner took possession, it was in a deplorably bad condition, after having been under cultivation for about eighty years. Now it is fertile, well improved with fences and farm buildings, and is producing crops which yield the owner a handsome profit and a large income. All this has been accomplished by a deep and thorough cultivation of the soil, by the use of barnyard manure and some commercial fertilizer, by rotation of crops and by the industry and good judgment of the farmer himself. The farm is not an especially large one, containing only 132 acres, half of which are planted. The farmer has divided his tilled land into three equal fields, on which he raises corn, oats and cotton in succession. Before he took the farm it was producing only five to eight bushels of corn or about 300 pounds of seed cotton to the acre. The first year he made it produce one and one-half bales of cotton and thirty-seven bushels of corn to the acre. Now his yields per acre are two and one-fourth bales of cotton, eighty-five bushels of corn and eighty bushels of oats." That is certainly an object lesson. We commend it to all the farmers and farmers' sons who read the Advocate.

* * *

A wise judge out in Missouri had to pass on a divorce suit brought by a man against his wife, on the ground that she had "a high temper." He denied the man's petition, and dismissed the case in the following graphic and emphatic style: "Woman has a right to be high tempered if she wants, and her husband ought to be man enough to yield her that privilege. What, if the wife does fly all to pieces now and then and say mean things? Most good women have some spirit and they can't help showing it once in a while. A wife has just as much right to possess a temper as her husband has, and the husband's duty is to indulge her when she wants to express herself. This young woman here, the evidence shows, has borne four children; she does the entire work for the family, and does it well. Her work about the house is just as important as her husband's work in the fields. She raises the family; he looks after the crops and gathers in the money. Marriage is a reciprocity contract. The husband, because he is the stronger, has no right to lay down any more stringent rules for his wife to follow than he follows himself. Nine times out of ten, when a wife gets angry it is because her husband has imposed upon her. If you would throw arms around your wife and kiss her once in a while when she has been working hard and is red in the face from cooking over her stove for you and the children, perhaps you wouldn't find her high tempered. That is all I have to say now; you people run along home and go back to housekeeping."We do not give place to this to encourage wives to be fussy and rail out on their husbands, but to show how foolish and mean a husband can sometimes be.

* * *

The great gulf storm that swept the coast and adjoining country on Monday and Monday night, September 20, was the most extensive and destructive that has occurred within the memory of the inhabitants. Possibly the number of lives lost may be enumerated, but the damage to farms and crops and timber, to railroads and other public property can never be known. The value of the timber alone, now flat on the ground will count up into the millions. All will be a total loss except what the saw mills can use, which will be comparatively a small amount. Much suffering immediately on the coast is being endured, but the more fortunate citizens are helping the distressed, many of whom lost all their possessions. In New Orleans but little damage was done, save to large sheds and the roofs of houses. Exaggerated statements went out leading many not well informed to believe that the city was inundated and well nigh destroyed. In view of this false impression Mayor Behrman gave out the following to the Associated Press: "The City of New Orleans is absolutely safe. Situated 110 miles from the Gulf of Mexico, no tidal wave could reach New Orleans, either across the immense area of land between the city and the Gulf of Mexico, or through the Mississippi river. New Orleans, London and Hamburg are the three great seaports of the world which are completely safe from the possibility of tidal inundation. The storm while of great intensity, did no greater damage than to uproot trees, dismantle a few roofs and create other damage of minor character. Though New Orleans was for a time isolated so far as wire connections were concerned, our situation was at all times safe, and more apprehension was felt for us outside than inside the city. The storm served to prove that this city, with its landlocked river harbor is one of the safest in the world for shipping and for human beings."

* * *

One of the remarkable things in the stirring world of to-day is the change of attitude of so many Roman Catholics on the liquor question. For a long time there has been among them a strong "total abstinence society," but now, not a few, if we have not been misinformed, are prohibitionists, and recently the Catholic Total Abstinence Union of America came squarely out in favor of local option, which is next step to prohibition—in fact, is a form of prohibition. The following resolution was passed by the Union: "We, the delegates of this convention, approve of local option, and we recommend that all our members make a vigorous fight for it whenever they can, on the principle of the American idea that the will of the majority should prevail, and the people be given the same privilege of deciding the existence of the saloon in a community as they have in selecting the police justice who passes judgment on the frequenter of the saloon—the drunkard who is the product of the saloon. We urge the necessity of educating the youth as to the danger of drink, and the administration of the total abstinence pledge to them in all parochial schools. We urge all members of this union to be active in Catholic societies in endeavoring to prevent the use of liquor at all gatherings and festivities." That indicates progress. When Roman Catholics and Protestants can "forget their jealousies and differences" as exhorted by Bishop McFaul, a leader among Romanists, "and unite and stand shoulder to shoulder" in a warfare against drink, the open saloon with all its woes would have but a short lease on life. New Orleans is as much rum-ridden and rum-cursed as any city in the union, and we suppose we risk nothing in saying that the business here is in the hands of Roman Catholics. What would be the result should Archbishop Blenk and all his priests earnestly endeavor to get their members to quit the trade? We feel sure an army of saloon keepers would soon seek another means of getting a living.

SOME THINGS THE HOME CHURCH CAN LEARN FROM CUBAN METHODISM.

By Dr. John A. Rice.

We have been in Cuba ten years and have made a very creditable beginning. The fact that it was a new field was in some ways an advantage. We had nothing to undo. We were tied to no precedents, hampered by no long-established usages and traditions. We were free to follow the leadings of wisdom in the light of experience in other fields and at home. If we were free to start over, here what would the ten years in Cuba have to say to us?

1. Attack the cities: We are rapidly getting entrenched in the cities there. Paul went where people were. So did Bishop Candler. So must we in the States. I hope to see the machinery of the whole church so adjusted as to be delivered with all its power upon our large cities. The teeming millions congested there are in as deep need as ever of the people we preach. The Christ is the only solution of the manifold problems of city life. And we can no longer be content with the small percent of this population now being reached. No man has a keener appreciation of the country and its importance to the kingdom than I, but its problems are not so pressing as those of the city.

2. Remove the time limit: Men are returned in Cuba as long as seven years, and then in some cases would do well to stay seven years longer, I have no doubt. It is recognized that the personal touch of workers who have been long enough in one place to have established characters there is an important element of evangelistic power. Continuity of administration is seen to be necessary to success in Cuba. Why not in America?

3. Change the term presiding elder to superintendent: When they were specially needed to preside over the sacrament of the Lord's Supper, the

term suggested its real meaning, but now they are supervisors of the work and would better be so named. Think of there being no presiding elder in all Cuba!

4. Rearrange their work so as to save useless expenditure of money and energy: Let them be free to go wherever they may be needed, and not to every charge a given number of times. There are three superintendents on the Island. These men are all doing other work also. Some of them are killing themselves. But the home work could be so arranged as to make the oversight of the district a part of the duty of a regular pastor. If he happens to be on a heavy charge, provide helpers enough to carry on every phase of the work without overtaxing anybody. Or if he is to have no other work, enlarge his district to double its present size. Is it not somewhat out of proportion that fifteen to seventeen percent on the amount paid pastors goes to mere oversight? Would any business be run on that basis?

5. Stir up the spirit of personal evangelism: I asked several times how the missionaries were able to open new places and found that they were usually helped by those who had been converted and wanted their friends to find the Savior now so precious to them. When the preacher goes to a new field he usaully carries letters to people there and in many cases is preceded by converts that prepare the way. The trouble with many of our churches is that when people join they learn only one prayer: "Now I lay me down to sleep." The spirit of active aggressive evangelism is all too scarce. Religion is power only in passage to helpful service. The church is a force and not a field, an army in atttack upon the enemy and not a social club nor a mutual admiration society. What a wonderful experience it must be to get vital touch for the first time with the blessed Savior who has hitherto been only a hearsay, whose religion has been only meaningless, ritual and form? No wonder those converted on foreign fields are active. To many of us it is only an old story that we take as a matter of course. To them it is tremendously vital. City evangelism means, in the last analysis, the burning of the fire in the individual so intensely as to catch from heart to heart as of yore.

The archbishop of Canterbury is reported to have said recently that he was working seventeen hours a day and had no time to consider the labor problem or the affairs of the working man. The modern pastor is so busy running the machine and caring for business connected with the church that he has all too little time for personal work. Why could not he be relieved of all this and lead his flock in a constant effort to reach the great outside?

6. Push education: The way to the future generation is through the hearts of the children of this. Only a small percent of the men and women can be reached. The children are open. So the church in Cuba has done well to begin with the school. We have a fine location and a very good plant in Havana and so in other cities. The day I left Brother Bradwell told me that he had just received another application to take a boarding pupil which was exactly three times as many as he could accommodate. He has bought a beautiful lot of five acres half-way between Havana and Maryanao, a suburban town of several thousand inhabitants, some five miles from Havana. Here he will build for the higher classes of Candler College. This site commands a lovely view of the gulf on one side, an exquisite valley on another and the great city on another. Closely connected with the city by ample electric cars, it will be in a few years in the heart of the residence portion. The only regret is that he could not get twenty acres. It would be a splendid investment. He can easily command three times the pupils that he can teach. How different from the states! Here we send out agents to beg for pupils; there we turn them away all the time. We can get all we will provide for. It is a question of men and money. But if we would build as much better institutions here than those offered by others as we do there, we could command pupils easily also. Through these schools we are making converts all the time. The church here can get all the students we are willing to provide adequately for. And the number we train will go far toward determining our future.

7. The great city is ripe for the institutional church. The brethren with whom I talked are anxious to enter upon this phase of Christian work, feeling that the time is now. Our location in Havana is ideal: $300,000 put into a plant there would yield enormous returns. So in the other cities. The most surprising thing I saw in Cuba is the Clerks' Club, a magnificent building on the Prado, the principal street, beautifully fitted and furnished with all club appliances, with night school for the children of the members, with a hospital where members are treated free in another part of the city, nursing, medical attention, medicine, nourishment, everything that the modern hospital furnishes, and the total cost is one dollar and a half per month per member for all these privileges. They have twenty-eight thousand members. And another building, even finer, is going up a few blocks away. This shows a peculiar readiness to combine for amusement and mutual help. The church could utilize this social instinct, with sufficient means to provide what is needed. As I went through the elegant apartments and learned what they all meant to the working man, I coveted like equipment for work for my Lord.

IF I WERE CALLED TO BE A LAYMAN.

By Rev. John Tillery Lewis.

"It seems to me that somewhere I have read, in a periodical bearing evidence of having been published on this terrestial sphere, an article with the following "entitlement": "If I Were Called to Preach." Perhaps I did; perhaps I didn't. Anyway, I have an uncontrollable drawing to write on that great subject, "If I Were Called to Be a Layman." And since God has called me to preach, of course no one can say that I am a "bnsy body" when I write concerning my ideal of a layman, for I am just doing what God commissioned me to do. See?

Now, there are various occupations in which laymen serve in the world. I might write on what I would do as a layman in a general way, but it is my desire to be specific, hence I will confine my remarks to what I would do were I called to serve as a layman in the capacity of a lawyer. And, by the way, at one time I purposed to practice law, but being impressed that God wanted me to preach, I accepted the call. My daily prayer is that I may please God.

Now, were I a lawyer and a Christian, I would conduct my practice upon those principles that are advantageous to the highest interest of God's kingdom. I would ever keep before me the fact that while duty demands that I painstakingly see to it that my client be given a fair and impartial trial according to the law and evidence, still loyalty to and copartnership with Christ compels me not to take advantage of justice in the interest of my client, upon a mere technicality of the law. After all, it is not love for the client that causes lawyers to work the technicalities of the law in the interest of their clients, but it is greed for gold or a desire to establish the reputation that they are shrewd lawyers. Now, if I were a layman lawyer I would remember my obligation and vow to the State, as well as that one made in behalf of my client, and I would be as scrupulous in the interest of the State as in the interest of my client. Acting upon the above Christ-like basis there are many cases I would not take. For just as soon as the facts were laid before me by my would-be client, I would weigh his innocency or guilt and if by his own words he were guilty then I would tell him to go elsewhere for aid. And if he should misrepresent facts to me, and make it appear that he was innocent when he was guilty, he would have to suffer the consequences. For if in the midst of the taking of evidence it should develop by reliable evidence that my client was guilty, he having represented himself as innocent, I would in the midst of the trial inform the judge that my client would have to get him another lawyer. I would say further to the judge: "The defendant represented to me that he was innocent, and upon that supposition I took the case, butu according to the evidence before the jury he is in my opinion guilty. Believing that he is guilty, I cannot plead him innocent, my loyalty to the State prohibits such a procednre."

Nor yet would I stand for the packing of the jury. Instead of selecting men of that type that are employed almost universally as jurymen, men who can be bought with a few drinks of whisky or a few dollars, I would select the best citizens of my county; men who are so related to the material interest of the county that their own interest, as well as that of the county, demands that they execute jusice. And if conditions were such that men of that type are not summoned as jurymen I would then set about to create a public demand for such men, so that those whose duty it is to select men for jurymen would not dare select, nor yet want any save the highest type of citizens as jurymen.

And then as a Christian lawyer I would not demand an unreasonable fee. I would not take advantage of a fellow citizen and force from him a fee out of proportion to the service rendered. But I would remember the golden rule, "Do unto others as ye would they should do to you." So much for my duty as a lawyer.

Now, were I a layman, no matter what my vocation, I would be loyal to my church and to my pastor. I would seek to become thoronghly possessed with those lofty ideals for which the church of God stands. As far as my business would allow, I would devote my time and services to the church. When not providentially hindered, prayer-meeting nights would find me among the few at prayer-meeting and every Sabbath morn would find me at Sunday school and church, also Sunday evenings. My pastor would find in me a brother, and so close would I get to him that when he came into my presence he could but feel the lofty esteem in which I held him. He would never feel like he was intruding his presence upon me, nor yet would he have any occasion to feel that he was a beggar. I would not want him to live an salt, bread and water while I was enjoying the fat of the land. The spirit of brotherhood, which spirit all Christians have, does not act on that wise. I would not leave my church on Sundays either for business or pleasure, especially would I not make a habit of leaving home on Sundays and keeping others away from God's house, as well as doing the same myself. If I were a layman I would seek to fill a layman's place to the highest point of my ability for God's glory.

And last, but not least, if I were called to be a layman I would not attempt to give advice to those whom God has called to preach, but I would console myself with the thought that the majority of preachers are studiously attempting to do God's work. If there were a few hypocrites among them who think more of gold than of saving souls, I would leave them for correction to the faithful ones, not deeming myself worthy, since God did not call me to preach. And then, if I were called to be a layman, and expected the preachers to be wholly unconcerned about where they are going, etc., why, I would be wholly unconcerned about who I got as pastor, and would so act. But whoever I might happen to get would find in me a loyal and true layman, God helping me.

Brethren, if we will only look more deeply into our own lives, and follow more closely after God's spirit, we will find enough beams in our own eyes to keep us eternally busy, without our being so greatly concerned about motes in our brother's eyes. O God! please to deliver us from the egotistical and self-infatuated critic, and be thou pleased to fill his soul, whether he be preacher or layman, with the sweet spirit of "brotherly love." Amen!

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ON PAYING THE PREACHER.

By Rev. J. M. Huggin.

In the Advocate of the 9th ult., we have an article by Hon. W. A. Belk, on Ministerial Support, to which I ask space for a brief reply.

The main thought of the article is given in the first sentence as follows: "Some preachers are better paid than others because they are worth more." The position set forth in this sentence, and advocated in the article, is that preachers are paid according to their worth. Is not this position highly complimentary of the many preachers of to-day who are receiving very small salaries, as well as some of the past, such as Paul, Bunyan, Wesley and Asbury? If preachers are stationed according to their worth in dollars and cents as Brother Belk would have us believe, it would be a great calamity to the church for all the preachers to be first-class, for then three-fourths at least of our charges would be without pastors. But perhaps Brother Belk would claim that we have many inferior preachers, and that they are necessary in order to supply all the people with the gospel. According to this claim, inferior preachers can be used, where first-class preachers could not. So Brother Belk's position involves the absurdity, that inferior preachers are superior to their superiors in the ministry.

But it is sometimes said that a first-class preacher would make a first-class charge of any work he might be assigned to. This assertion is gratuitous, if not preposterous. Some of our charges will never pay good salaries, without great changes in their circumstances, and the personel of their membership. I freely admit that there is considerable difference in the ability of preachers, but the superiority of one, or the inferiority of another, cannot be determined by their appointments. I agree with Brother Belk in all he says about our presiding elders and Bishops. Our presiding elders are the best perhaps that our Conference could afford, and our Cnference is as fine a body of men, as the planet on which we live can afford. But we all are in one respect like the high priests of old, "compassed with infirmity." Dr. Boswell is correct in saying that presiding elders are sometimes prejudiced. I heard of one once whose father was an illiterate local preacher, in a very hard country circuit. This old local preacher took the position that the people were giving too much attention to the education of their children, and that the "sun do move"—or John Jasper theory of astronomy was the correct one. He drew his pastor into a discussion of these questions, and of course the pastor could not agree with him and as he could not brook opposition conceived a dislike for the pastor. Sometime afterward, the above-mentioned presiding presiding elder said when that preacher's case was being discussed in the cabinet that his father was not favorably impressed with him, but did not give the circumstances. He might have been ignorant of some of the circumstances. If the whole truth had been told his representations would not have hurt the preacher.

Is it not true that the presiding elders frequently proceed along the line of least resistance in giving advice as to appointments. The one who with loud mouth proclaims his own greatness and obstreperously contends for place and power, is considered rather than the one possessed of gentle, manly instincts and dominated by the spirit of Christ, especially if the latter has been serving hard fields without complaint.

If St. Paul had been stationed at Corinth, and some of the Cephas faction had urgently asked for his removal, it perhaps would have been done, that is, if a form of church government had obtained similar to ours (I like our form of church government; prefer it to all others). But it is like all other eclesiastical governments, administered by men. Some of those Corinthians had said of him, his bodily presence is weak and his speech contemptible, II Cor. 10:10. I reckon some one told him it was "time to take his inventory" and so he gives it to us in the next chapter to the one from which I quote.

Now I want to submit to the consideration of Brother Belk, and others, some facts. There were 150 pastoral charges in this—the North Mississippi Conference last year. Fifty of these paid less than $500 each to their pastors, while 100 charges paid from $500 up to $2400 each to their pastors. The fifty preachers who received less than $500 apiece from their charges, notwithstanding the fact that they were not able to employ celebrated evangelists, reported an average of a fraction over thirty received into the church on profession of faith in each of their charges, while those who received $500 and upward received only twenty-four and a fraction on profession of faith each into the church.

Now Brother Belk says God's contract with preachers "calls for souls, not money." He evidently believes then as he has stated, that the chief purpose of the ministry is to win souls to Christ. Will he say that the class of preachers that was more successful in the chief purpose of the ministry, are worth less, yes, much less than the class that has been less successful. The declaration that some preachers are paid more because they are worth more is in my humble judgment little less than an aspersion of a large number of true and valuable ministers of the gospel. Whatever hurts the ministry, hurts the church. A minister who endures hardness as a good soldier of Jesus Christ, bears the burden instead of thrusting them upon others, denies self and family in his loyalty to Christ and his fellow-man, deserves better treatment at the hands of his brethren than that accorded by Brother Belk in his article. I am not writing this for the purpose of obtaining a better salary. Though I believe many preachers are dwarfed by insufficient salaries, I do not believe any of our preachers are paid too much, but some are paid too little. "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him." This I have tried to do. And I may say with love in my heart.

Sept. 24, 1909.

"ETCHINGS OF THE EAST.

By Dr. J. T. Sawyer.

The above is the title of a book of travels in the Orient, by Rev. John M. Moore, D.D., Ph.D.

Sailing from San Francisco on Jan. 30, 1908, and bound for Yokahoma, his steamer, the "Mongolia," of the Pacific Mail Line, made the 6039 miles in eighteen days. Having taken the southern, or long route, he was enabled to spend a short while in Honolulu, Sandwich Islands, where a stoppage of twenty-two hours was had. While away, Dr. Moore every week sent to the Nashville Advocate a letter descriptive of the lands, peoples and doings in the East. On his home-coming there was a general demand for the publication of those letters in book form, which was done by Smith & Lamar, Agents of our Publishing House at Nashville, Tenn. We have read the volume with unflagging interest, and have found it replete in valuable and accurate information in regard to the non-Christian countries, and the Christian mission fields and work. Dr. Moore has put into his 349 pages just what all live Methodists and other Christians want to know, and ought to know. The book is liberally illustrated, and the mechanical work put upon it is first-class. The author's style is of the best and all that he writes is couched in splendid English—strong, chaste and clear. We quote from the chapter entitled "Going up to Jerusalem." "A more glorious sight never greeted my eyes than that of my first evening, when in the gathering twilight, I could see the stern, grey walls, the outlines of the Tower of David, the Mosque of Omar, the Tower of Antonia, the Church of the Holy Sepulcher, the buttresses of the Damascus Gate, the place of the Gordon tomb, and beyond the Mount of Olives, crowned with its great tower, and farther still the mountains of Moab beyond the Jordan. There was a solemnity in the scene that made the soul turn to God and the heaven that seemed watching so near at hand. The deep-toned bells rang out from the various places of worship the earnest call to prayer, while the shrill voice of the Moslem in the minaret added the unusual note to this grave harmony. In the midst of the meditation in the failing evening light, the great orange moon, larger than all the moons that I had ever seen, more golden than any that I had ever known, climbed from behind the Moab mountains into the sombre sky and measured itself by the works of man on the Mount of Olives. In less than an hour its glory had fallen upon the City of David, and there lay before me in the hush of that gorgeous night the undisputed site of the most memorable scenes ever enacted in the history of the human race. Is it any wonder that more than once during the night, sleep released its grasp for a few moments, so that the traveler might again see the shifting of the shadows and catch new visions of the world's holy city?"

And this: "Fortunate indeed is that individual who has the privilege of a visit to Jerusalem, the holy city of the ancient Israelites and the religious capital of the world. From the standpoint of commerce, learning, political power, Jerusalem may be insignificant in this generation; but from the standpoint of human hope and destiny, the old city is possessed of an interest which neither time nor conditions can ever abate or destroy. The foundations of the world's institutions are laid upon corner-stones which were quarried from the deposits of this holy place. The hidden wealth of man and his world is being constantly revealed by the light which is maintained by the flow of truth from this ancient reservoir of heaven-wrought civilization. Mt. Zion is an eternal hill, no more ancient in history than it is secure in the devotion of all future generations. Jerusalem may suffer yet the ravages of many barbarous hands and be many times razed to the earth as in the past; but it can never perish so long as man inhabits this planet. To see this sacred place is to come in touch with the two eternities between whose peaks man walks in hope to the end of his day. To spend a fortnight in the ancient city is to have communion with the Divine through the means by which the holiest revelations have come to man."

Should our preachers and people generally purchase and prayerfully read Dr. Moore's "Etchings of the East," their missionary zeal and gifts for the saving of the lost millions across the seas would be greatly increased. In his fore-word, Dr. Moore expresses "the earnest hope that some new interest in the non-Christian peoples may be awakened and that some new missionary effort will be put forth as a result of the reading of these letters."

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W. H. M. S.

LOUISIANA CONFERENCE.

The mid-year meeting of the Executive Committee of the Woman's Home Mission Society was held in the First Methodist Church in Alexandria, La., on September 16, 1909. Those present were Mrs. E. R. Kennedy, President; Mrs. J. H. Reville, Second Vice President, and Mrs. H. R. Singleton, Recording Secretary. The work of the Conference was found to be in a very healthy condition. Since March of this year, thirteen new auxiliaries have been organized with a membership of 212, and also five new brigades have been formed. We are always glad to record the new brigades, since it is through them we touch the young life of the church, and hope to raise up from their ranks our leaders of the future. The total membership of the Conference, including brigades, now amounts to 2,109 with 432 subscribers to "Our Homes." The statement of our Conference Treasurer for the first quarter showed the amount sent her to be $705.24, a gain over corresponding quarter of last year of $271.45. No statement has been received of the second quarter. The local work done during the two quarters from March to September, amounts to $5,020.75.

The Secretary read a letter from Miss Nita Tilley, a young woman from Rev. Martin Hebert's work, telling of her great desire for training in Christian work, that she may be fitted to labor among her own people in South Louisiana. Mrs. MacDonell has offered her a scholarship in the training school, but on account of the antagonistic attitude of her family toward her since her conversion from Romanism, she can expect no help from home, and has no means of providing for her traveling expenses and the necessary things while attending school. A letter was also read from Brother Hebert, in which he highly recommended her and asked that we help her. On motion of Mrs. Singleton, it was decided to pay these expenses.

The Secretary read a letter from Miss Bennett, in which she expressed the desire that Rev. Martin Hebert might be able to attend the Board Meeting and present the work of the French Mission. The committee decided to pay his traveling expenses to and from Savannah, Ga.

A letter was read from Rev. Paul M. Brown, saying a deaconess had been recently appointed to the Alexandria district to work in the mill towns, and he was expecting her on the eighth of September.

April 14-17 was settled on as the time of the next annual meeting to be held in the City of New Orleans. The program will be announced later. October 4-10 has been set aside as the week of prayer. Let every auxiliary observe it and place before our Father in Heaven the need for strength, courage and wisdom to carry on this great work for him. The offering this year goes to the Sue Bennett Memorial School and is sorely needed in enlarging the work there. May the collection be twice as large as it was last year!

HATTIE THEUS SINGLETON, Rec. Sec.

MISSISSIPPI CONFERENCE.

The W. H. M. S. of Main St. Laurel uses the local press freely to a great advantage. The subject for the June meeting was "The Boy." The week before the date of this meeting, the energetic press superintendent of that auxiliary sent to the paper an announcement of the subject for the afternoon, and invited every mother who had a boy to be present and have a voice in the meeting. The week after she reported the meeting and also sent a copy of an original paper "What Can the W. H. M. S. do for the Boy?" which was written by one of the members and used at this meeting. There is no wonder that these ladies are doing so much good, they are not selfish, they tell others of their work, thereby giving many helpful ideas.

A new auxiliary of the W. H. M. S. has been organized at Zero, Meridian District, with ten members. It is gratifying to us when after prayer and hard work, a new auxilliary is organized, but it is very gratifying when the ladies of the church write to the district secretary and ask her to come to them and organize a W. H. M. S. for them, as this one did.

The W. H. M. S. of Capitol St. Jackson, realizing that they must always be on the alert and have their eyes wide open in the work for our Lord, decided to have a lunch stand during the encampment in July. Their press superintendent writes, "Notwithstanding the warm weather, we spent many enjoyable hours working together, met some pleasant friends and realized the handsome little sum of eighty ($80.00) dollars."

The Magnolia auxiliary has done noble work for the Orphans' Home, a work others of us would do well to imitate. They had a church reception in connection with a "Linen Shower," served punch and cake and had a very successful entertainment. The invitations were in rhyme and very unique. The box which they sent the Home, contained sheets, pillow cases, table cloths and napkins, and many dozens of towels, some clothing for little Roy Miles and many other things. The box was valued at $60.

MRS. J. L. NEILL, Press Supt.

Report of the treasurer, Mrs. J. K. Dunn, for second quarter, 1909:

Connectional Work.

Amount raised for membership dues	$ 366.00
Amount raised for Baby Roll dues	10.65
Amount raised from Adult mite boxes	10.70
Amount raised from Baby mite boxes	5.54
Amount raised from Florine McEachern Brigade	16.00
Amount raised from Conference Pledge	38.00
Amount raised for coast mission	17.70
Amount raised for Conference expense fund	40.75
Total	$ 505.34

Local Work.

Amount sent to Orphans' Home	$ 139.35
Value of supplies given locally	112.35
Amount expended for assistence of needy	78.95
Amount expended on parsonages	755.86
Amount expended on churches, etc.	696.55
Reported expended but not specified	533.71
Amount expended for city mission work	27.50
Total	$2,344.27

MRS. J. L. NEIL, Press Supt.

GOLDEN WEDDING ANNIVERSARY.

The following invitation was responded to by quite a number of guests who were very graciously received by Mrs. G. J. Bohin and Mrs. W. J. Kaiser: Mr. Robert Draughon Norsworthy and Miss Clara Eugenia Swayze, September 21, 1859, Jackson, La.; September 21, 1909, Natchez, Miss.; at the residence of Mr. and Mrs. Jno. Barrows Ligon, No. 820 Main Street, from 8 to 11:30 o'clock."

At 8:30 in the presence of a goodly number of friends, Rev. John A. B. Jones, of Magnolia, in a very charming manner, recited a ceremony which renewed the marriage vows of fifty years ago. In the course of the ceremony, Mr. Jones drew from his pocket the original certificate of marriage which he, being the officiating minister, wrote with his own hand and in full. No two people ever seemed happier than these who had borne each others frailties and shared each others joys for a half century.

A beautiful poem, written by Mrs. Gunn, wife of the Episcopal rector, was read as a contribution to the occasion, by Rev. Robt. Selby, pastor of Jefferson Street Methodist Church, and he also read a telegram of congratulation from Mr. A. Trimble and wife from Hot Springs, Ark.,

Hon. W. C. Bowman as a representative of the Board of Stewards of Jefferson Street Church, in a very appropriate address presented in the name of the congregation, a heavy envelope which contained eighty dollars in gold. Besides this, other presents in gold were presented, and everybody wished this graceful couple many years yet of connubial bliss.

Mrs. Johnson of Meridian, a daughter of the couple was present, adding much to their pleasure and happiness. Rev. T. J. Norsworthy, a son, and pastor of our church at Malvern, Ark., was on his way to attend the celebration, but was detained by the storm of Monday night, arriving in the city the next morning.

A very remarkable incident in connection with the officiating minister, Rev. J. A. B. Jones, is that on Sunday, the nineteenth, he preached his semi-centennial sermon at Port Gibson on the fiftieth anniversary of his appointment as pastor to that charge.

Several present remarked on the uniqueness of this celebration in that the second ceremony was performed by the minister who performed the first.

These two unusually happy people are growing old gracefully and the wish of their pastor and friends is that when they put out to sea, they may see their Pilot face to face and be anchored safely where they shall have rest, eternal rest, from the storms and sunsets of this life. ROBT. SELBY.

Natchez, Miss.

REV. W. P. KIMBALL.

Rev. Whitmall P. Kimball was born in the State of North Carolina on the 26th day of June, 1829, and when quite a boy came with his parents to the State of Mississippi, where his father, who was a Methodist minister died in a few years. Here he received a fairly good education, grew to manhood, was soundly converted and joined the M. E. Church, South.

In 1858, he joined the Memphis Conference and after serving one year in said Conference was transferred to the Louisiana Conference, in which he labored very acceptably and successfully for a number of years. Against the wishes and contrary to the advice of his many friends, he felt impelled by financial pressure to ask a location, and the remainder of his life was a faithful preacher in that capacity.

In 1890 he removed to Lamar County, Texas, and there on the 21st of April, 1909, suddenly passed into his eternal home. In 1878, Brother Kimball was happily married to Miss Sarah A. Hawkins of Marshall County, Miss. To this couple were born five sons, two of whom became ministers, but have both passed over the river, and two of whom are still living and walking in the footsteps of their devoted but sainted father.

Brother Kimball was a good man and a faithful servant of God. I loved him as I have loved but few men, and expect to meet him again in the city beyond. T. J. UPTON.

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SEASHORE CAMP GROUNDS.

Recent letters appearing in these columns from prominent ministers of our church, who attended and took part in some of the Educational and Christian Assembly work of Seashore Camp Grounds, are decidedly commendatory as to the character of work done last summer, and no less optimistic as to the outlook for future development.

The writer has watched with a great deal of interest, and almost enthusiasm at times, the growing sentiment in favor of utilizing this valuable and inviting spot for larger and greater things than we even dared to hope for only a few years ago. Such hopeful sentiments as to the future of "Old Seashore" are in no sense disloyal to the records and traditions of her glorious past. In the earlier history of the Camp Grounds, the annual camp meeting drew great crowds from far and near, whose opportunities to hear the Gospel preached by ministers of more than average ability, were not so good as we now enjoy. Hence, we had larger crowds to preach to, with a vastly greater percentage of unsaved souls, and a manifest desire to hear and appropriate the truths of the Gospel, when clearly and faithfully presented. But now we have a new order of things. Where we had but a few struggling missions, twenty-five or thirty years ago, stretching from Bay St. Louis to Scranton, we now have several strong self-supporting churches well organized and equipped for effective work in all the departments of modern Christian activities, such as the laymen's movement, Sunday School, Epworth League, Missionary Societies, prayer meetings, Baracca Classes, etc. Through these auxiliaries the church is not only training her young people for effective Christian service, but is bringing them to a saving knowledge of Christ, so that it is safe to say that three-fourths of all the additions to the membership of our church on profession of faith come through some one of these institutions of modern church life. So the old time camp meeting, good and effective as it was, has been supplanted by the more modern, and as I believe, more effective methods of present day organizstion. Is it any wonder then that we do not have the great seasons of "refreshing and ingathering of souls" that once characterized these annual camp meeting occasions on Seashore Camp Grounds? The truth is, if a census were taken of any typical congregation within recent years, I venture the prediction that ninety per cent. would be found to be professed Christians and members of some Protestant church. We are forced to the conclusion then that while the camp meeting as an institution has been on the wane, the preacher on his regular charge is becoming more and more effective, and has actually pre-empted the field, through the agency of organized movements to which the church is committed.

While I believe that the day of the old time camp meeting is past, I am in no sense committed to the policy of doing away with our annual camp meeting, but rather adapting it to our present needs. As long as there is a population of some five hundred people who live on the grounds for three months during the summer, deprived as they are, of their home church life, and some twenty-five thousand additional ones, easily accessible to the grounds, by means of the gulf cosst trolley line, extending from Biloxi to Pass Christian, there is no reason to believe that great good cannot be accomplished through a series of revival meetings, conducted by a strong evangelist of wide reputation, clean record and sane methods. To such a man, the entire control and management of the meeting could safely be entrusted, just as all Protestant churches in a city often unife in holding a great revival under the leadership of some prominent revivalist, with such splendid results. Under such a movement, the preachers and prominent laymen of all denominations along the coast could be enlisted, and through them the evangelist could direct his efforts in securing the attendance of nonprofessed Christians; and thus reach a class of people who never attend the services of the camp meeting, and as I believe, never will, as long as the regular pastors filling charges within a reasonable distance of the camp grounds are used to do the preaching. I mean no reflection on these preachers. Their preaching is good enough for anybody to listen to—be he a saint or sinner. I have no patience with a church member who requires the advent of some evangelist or preacher of wide reputation, before you can get him out to church. However, we don't run revival meetings primarily for church members. They are run to bring sinners to Christ, and in order to present the truths of the Gospel to them and convict them of sin; we must secure their attendance and enlist their interest through some means out of the ordinary. Moreover, we ought not to get impatient with people who demand something new. There is no more reason for running a camp meeting just as we did forty years ago, than there would be in adopting the same means of locomotion in getting to and from the ground which was in vogue at that time, to-wit: a farm wagon drawn by a pair of fancy, cloven-footed animals of the bovine type.

If the methods of conducting camp meetings had kept pace with the marvelous advance made in the regular pastorates, they would perhaps be as popular to-day as they were forty years ago. Notwithstanding the great advance in methods of warfare made by the regular pastorate, I am not contending that these, effective as they be in the home church, are adaptable to camp meeting purposes. We must put into the camp meetings something that the people don't get at home. If we use the same preachers and the same songs and the same prayers and the same order of service, with "no variableness, nor shadow of turning," year after year, the people are not coming to hear it. They can get that programme carried out perfectly every Sunday morning and evening at their home town, and therefore there can be no posible justification for a camp meeting unless we can manage to get out of that groove.

I am therefore pleading, not to abandon the camp meeting, but rather to put new life into it by adopting more modern methods, and thus preserve and project its former usefulness into the present and future life of that populous community. Seashore ought to and will be made, I verily believe, the center of the best religious thought and activities for the States of Louisiana and Mississippi and Alabama. The leaven is now at work in the auspicious beginning made last summer by the establishment of the "Seashore Divinity School" and the "School of Methods for Sunday School Workers." These, in addition to the sessions of the "Assembly for Christian Workers" inaugurated some years ago, are going to expand into most potent agencies for good to the church, to say nothing of the proposed Methodist Training School soon to be established on the grounds. These institutions, however, can never reach their full measure of usefulness till adequate buildings and other needed improvements are provided; and these improvements cannot now be made unless the New Orleans District Conference shall fall in line, at their next meeting with the action taken by the Mobile and Seashore District Conference last spring, in approving a bond issue of $20,000 to erect suitable buildings for the accommodation of the camp meeting and other Christian assembly work to be carried on during the summer months, and the Methodist Training School to be operated during the winter months.

When these things are provided, then the public will begin to see that the church honestly intends to develop and utilize this valuable estate for the purpose of promoting morality, education and religion, and we will hear no more of the vexatious subjects of "taxation" and "confiscation" that have obtruded themselves into our deliberations relating to the proper administration of the property.

W. L. ELLIS,
Rec.-Sec., Seashore Camp Grounds.

"A SERIOUS SITUATION."

Dear Doctor—The above quotation appears as a caption to your editorial in the Advocate of September 9th, in which you call attention to certain questions concerning titles to properties of our church. After certain quotations which you credit to Dr. DuBose in connection with Vanderbilt University, and reference to claims made by the trustees of Randolph-Macon College, you close your most timely warning by saying that "Verily the church is confronting a serious situation." After the report made by the Commission appointed to look into the charter and title to Vanderbilt property, we were surprised to read the statement, "that it is not worth the paper it is written upon." We, of the uninitiated, have been of the opinion that that commission was appointed to settle the question of ownership, and that such decision would be final, but now we read that such is not the case. Only a few days since appeared a long communication in the Commercial Appeal, in which statement was made that this would be one of the leading isues at our approaching General Conference, yes, and further stated that delegates would be elected to that body largely upon this issue. With the report of the commission before that body we cannot suppose that the General Conference will act in the premises otherwise than in the greatest interest of the church. Not reflecting in any particular upon the loyalty of any member of the Board of Trust of that Institution, I make bold to say that if the contention that Vanderbilt University is not in fee simple, the property of the Methodist Episcopal Church, South, that all of our educational and eleemosynary institutions, as well, will suffer. Once establish the doubt in the minds of the masses of the church that such men as Bishop McTyiere and his associates were incapable of securing property with indisputable title and you raise the question as to the validity of title to all of our institutions.

Among the older Conferences in the connection, I doubt if there is an exception where there has not been wrangling over titles to properties of some kind which were thought to be secure to the church. By some technicality, or some reverting clause, property which has been supported by the church and which has received moneys upon the supposition that it was church property, and which would never have been given but for such idea, has been taken from us to the chagrin and hurt of the church.

With these local instances before us, every similar case will only deepen the distrust of the people in the ability of the church to manage its affairs, and confirm the statement made in your editorial, that "some boldly affirm that the church is not capable of running her schools." To this writer, the seriousness of the situation does not end with Vanderbilt University or Randolph-Macon College, but in the shaking of the confidence of our people.

That there has been quite an increase in the disposition to endow colleges and assist eleemosynary institutions among our people has been gratefully remarked, but this stream will cease its flow when uncertainty is thrown upon its final disposition. The burden of every college president and every manager of our Orphans' Homes, and all such church property, will be to convince the people that the institutions they represent are the property of the church, and that the Methodists of the land are not contributing to that which is questionable in its title, and finally to be diverted into some other channel. Aside from the properties referred to in your editorial; but as an abstract proposition, I am of opinion that you are wise in your statement that the church is facing a serious question.

Surely some action should be taken which will forever put at rest the question of titles to our Church schools and other institutions.

T. B. HOLLOMAN.

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A PICTURE OF ONE'S VOICE.

An exchange suggests the following, which one may easily test for himself:

To take a picture of your voice, it is only necessary to tie a sheet of thin, strong paper over the wide end of a trumpet. Hold it with the sheet of paper upward, take a thin pinch of white sand and place it in the center of the paper, hold the trumpet vertically above your face, and sing a note into lower end. Do not blow, but sing the note. Lower the trumpet carefully, and look at the sand. You will find that the vibrations of your voice have scattered the pinch of sand into a beautiful sound picture. Every note in the musical scale will produce a different picture, so you may produce a great variety of them. Some of these pictures look like pansies, roses and other flowers; some look like snakes, and others like flying birds. In fact, there is no limit to the vibration.—*Exchange.*

EFFECT OF MUSIC ON ANIMALS.

Says a writer in an exchange: Our good old dog, Bruno, lies down and listens contentedly when he hears us singing sacred songs; but let his young master take out his mouth harmonica and play Yankee Doodle and poor Bruno will raise his nose in the air and howl most piteously.

This recalls to mind a very interesting experiment which was tried recently at the New York Zoological Garden to determine the effect of music on different animals. A gramophone was taken about the garden, and selections, vocal and instrumental, were played upon it before the cages of the lions and tigers, elephants and camels, birds and monkeys, as well as the wolves. The wolves did not like it, but the tigers and lions were delighted. One lion rose on his hind legs and kept time with his front paws. The camels crowded round the instrument, and listened with rapt attention. They even stuck their noses in the horn to discover where the music came from. The elephants kept time to the harmony by flapping their ears, and would now and then trumpet their applause. The orang-outang listened in ecstasy, although a blue-nosed baboon was manifestly offended, and scolded all the time. A blue-coated macaw in the bird house actually danced to the playing of a lively Irish tune.—*Selected.*

HINTS ON READING.

Better let the soul of a few good books enter into you than to become an encyclopedia of facts or an authority on literature. If the latter, men will look upon you as a book of ready reference; if the former, you will be trusted and loved as one who incarnates life's best things.

The test of a book's worth is our desire to return to it and re-read it. Read to assimilate and appropriate rather than simply to quote.

Quotation can never substitute for eloquence, any more than the pianola or phonograph can substitute for the human touch or voice.

When a book helps you, pass it on. Give others the benefit of your reading.

Do not read a book simply because it is advertised. Know something of its worth first. Let others do the experimenting.

Do not think it necessary to know something about every modern novel. To be such a connoisseur is a good evidence of superficial intelligence.—*Rev. J. T. Stone, in C. E. World.*

WHICH WAS THE WISER?

"Two years ago," said a clergyman, "I conducted the funeral services of one of my parishioners. He had been a farmer. Forty years ago he commenced work with one hundred acres of land, and he ended with the same hundred. He was a skillful, industrious workman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his neighbors.

"'It was always a hospitable house,' said one. 'The poor man was never turned away. His sons and daughters received the best education which his means could command, and all are leading useful and happy lives.'

"Said another: 'Those children sitting there weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's neice. She lived with them for years. The young fellow who is weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on—not of a miser who had heaped riches together, but of a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance.

"On my way home from the funeral I stopped at the house of another farmer, who said to me in a shrill, rasping tone:

"'So poor Gould is dead! He left a poor account—not a penny more than he got from his father; now I started with nothing; and look here,' pointing to his broad fields, 'I own down to the stream.'

"And on the thin, hard lips were a wretched attempt to laugh. The house was bare and comfortless, his wife worn out with work, had long ago gone to her grave. Of his children, one daughter was still drudging in the kitchen; one son had taken to drink and died in prison. The other, a harder miser than his father, remained at home to fight with him over every penny wrung out of their fertile field.

"And yesterday I buried this man," continued the clergyman. "Neither neighbor nor friend, son or daughter, shed a tear over him. His children were eager to begin the quarrel for his ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body.

"Economy to a noble purpose is a virtue, but miserliness devours intelligence, religion, hope and life itself."—Herald and Presbyter.

TAKEN BY SURPRISE.

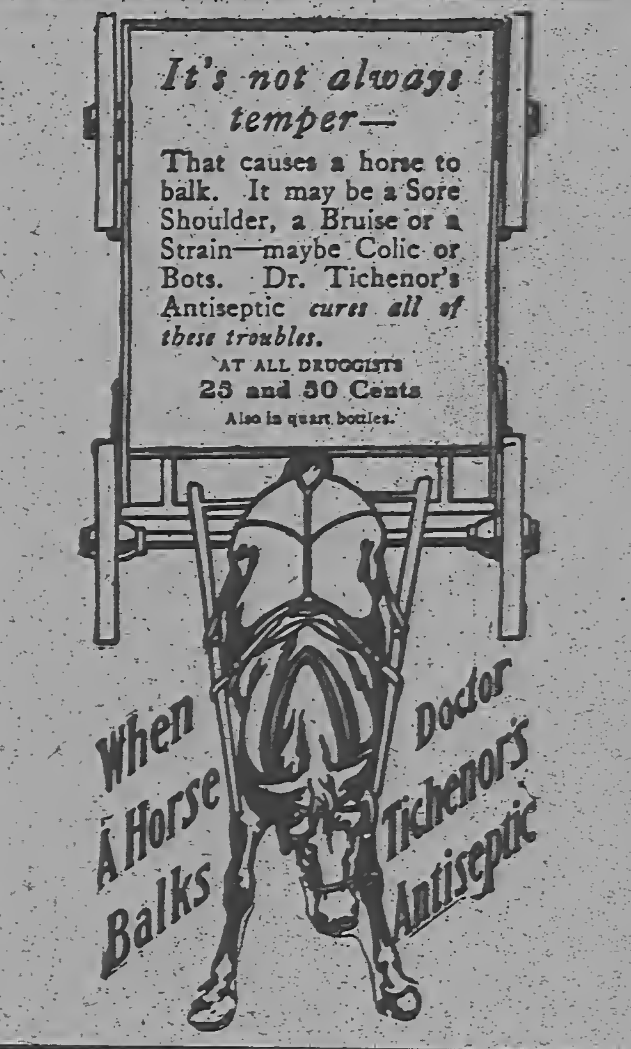
By Rev. W. G. Harbin.

It is a sentiment common to the heart of universal humanity to value the appreciation of one's own people above that of all the rest of the world. This notice is to express appreciation of one of the most delightful episodes of my whole ministry.

During the meeting just closed at Haynesville, La., my good pastor, Rev. W. T. Woodward, told me at the beginning of the service that he had a speech to make just before the benediction. Speeches from Brother Woodward are always good to listen to, so I very readily acquiesced in this statement. Just before the benediction I whispered to him that the time had perhaps come for his speech. He began by telling me, with great positiveness of manner, that I should sit in a chair in a very prominent position by the altar railing. With great wonder and some natural trepidation I did this. I could think of no reason for this except that the intense heat of the day had affected the preacher's mind. However, in a graceful speech, he soon made it clear that I was to be seated thus prominently in order that I might be the recipient of a very handsome 17-jewel, gold case, Elgin watch. This he soon produced, in its handsome velvet case, and turned over to me. It came as an expression of the appreciation of my pastor and the good people of whom, under God, he is the leader.

Such things are rarely surprises. This was. Until the watch appeared I was entirely ignorant of what it was all about. When Brother Woodward concluded his speech and sat down I was able only to stammer and stutter a bit, and thank my lucky stars that he hadn't done it before the sermon; for I should certainly have been unable to preach.

It is very gratifying that this delicate and beautiful expression took the form it did. On the train, in hotels, and in the pulpit, whenever, in the course of my work I shall have occasion to know the time, the golden hands of this beautiful gift will point beyond the moment and the hour to the best and dearest friends a man ever had.



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A RELIGION WITHOUT AUTHORITY.

A religion without authority, we take it, is a religion self-conceived and self-imposed, and practiced because it is agreeable to reason and the individual's moral sense. Whether this is the true definition or not, it will satisfy all who deny the divinity of Christ and the divine inspiration of the Scriptures. Such a religion enthrones reason and conscience, and is therefore rationalism pure and simple.

Really, is there such a thing as a religion without authority? We have no doubt that what is intended by the expression is to rule God out of the thoughts of men as the author of a universal religion, and to get rid of the idea that the Bible is the will of God and the only rule of conduct. Supposing this to be true, does it not follow that if any other kind or form of religion is devised and accepted, it carries with it some degree of authority? That is to say, if a man rejects Christ's religion, and accepts another religion, whether of his own devising or another's, or whether for his own good, or his neighbor's, is he not under obligation to obey it? "The fool hath said in his heart there is no God." He is doubly a fool who makes his own God, and his own religion, and then deliberately refuses obedience.

If Dr. Eliot, who prophesies that the religion of the future will be "without authority," succeeds in so convincing men; and further succeeds in impressing them that his new religion is true, he brings them thereby under obligation to accept it and practice it. His religion is to him and his disciples a religion of authority. This reasoning leads to the conclusion that, if there were as many kinds of religion as there are men in the world, each one would be a religion of authority binding on the individual who entertains it. If there be a religion at all it must of necessity be a religion of authority.

St. Paul speaks of a class of men who did "not like to retain God in their knowledge." men whose knowledge of God and his laws hampered them in the exercise of their evil desires and passions. If they did not become outright atheists, they threw off all restraints imposed by their knowledge of God, and acted as if God did not exist. This, of course, cannot be said of Dr. Eliot, for he is a man of upright character and life; but take his prophecy as to the nature of the future religion, together with other statements made by him in the same connection, the conviction is forced upon us that the Christ of the Bible, and the religion of the Bible are stumbling blocks to his reason, and that he would rid Jesus of his Divinity and the Holy Scriptures of their supernatural character. And further, we are persuaded that his views will appeal to many men trained in the principles of evangelical religion, but who under the teachings of liberal preachers, and the schools have come to doubt the faith of their fathers, and would gladly be freed from its obligations. True, the teachings set forth are not new, but they were put forth under favorable conditions, and by Dr. Eliot, who had but recently toured the country and had been lionized by the schools, and boards of trade, and civic authorities as an oracle.

Why should men desire to adopt a religion that carries with it no authority? It would be more reasonable for them to reject the necessity of religion altogether. Why should they reject a religion that speaks with authority? To us it seems that, unless men hold themselves above all law, human and divine, and fully able to care for themselves—to direct their course, and shape their destiny, they would gladly hail a religion professing to come from God, even though it imposed duties in direct conflict with the desires and impulses of human nature, and especially, if like the religion of Christ it lifts men above sin, and out of sin, into favor with God.

A religion without authority to bind the conscience and control the life, can have no power to help—to sustain the weak, succor the tempted, comfort the sorrowing, or give assurance of rest beyond the grave. Such a religion is worthless.

A ROMANIST'S VIEW OF REVIVALS.

The great revival that stirred Boston some months ago attracted the attention of the editor of the *Pilot*, a Roman Catholic journal of that city. The *Pilot* says: "The revival spirit is all right. Every religion must use it in some form." But it concludes that "it is not worth the time and energy spent upon it unless enduring results are gained." That is freely granted. What surprises us, though, is that the *Pilot* thinks the Boston revival, conducted by Protestants, will prove a failure because "there is no organization to carry into practice the fine sentiments that are eloquently proclaimed." We wonder if the *Pilot's* editor ever heard of Methodism, as fine an organization as was ever projected to carry into practice the fine sentiments of the gospel. If Mr. Wesley had one faculty more fully developed than another it was his faculty to organize, develop and strengthen his converts. The contrast between him and Mr. Whitefield in this respect was remarkable. Mr. Whitefield was a more popular preacher than Mr. Wesley, and made more converts, but he did not properly organize and care for them. The result is that while the Whitefield Methodists are few in number and confined to the kingdom of Great Britain, Wesleyan Methodists are over the world and numbered by the million.

Methodism was seldom ever planted anywhere that it did not grow and produce fruit—all because of a strong, compact, working and governing organization, always carrying into practice the "fine sentiments" its preachers so "eloquently proclaimed." A nobleman traveling through one of the interior parishes of England lighted on a village where it was impossible for him to get a bit of strong drink. Meeting a laboring man, he hailed him and said: "My good man, can you tell me why I can get nothing to drink in this town?" The laborer straightened himself, and in a dignified manner replied: "Sir, about one hundred years ago, a man by the name of John Wesley came this way." That was all he said. The answer implied organization, strength, the power to put into practice the truths which Methodism teaches.

Methodism is well organized to-day, adding all the while to the number of the saved, the great majority of them through the medium of revivals. The fact that the numbers grow indicates that we have organization enough, and strong enough to take care of what the Lord gives us. The *Boston Pilot* must search for some other ground on which to base an objection, not specially to revivals, but to Protestantism in general.

THE ESSENTIALS OF PARLIAMENTARY LAW.

It is somewhat remarkable that the two writers who have recently discussed parliamentary law should both be preachers of Texas, and both have written well, being thoroughly informed. "The Essentials of Parliamentary Law," by Dr. E. W. Alderson, of Terrell, Tex., is a thorough discussion of the matter, not of the parliamentary usages of any special body, but for any body, conference, association, convention, or assembly that proposes to transact business in an orderly manner. As far as we are able to determine, Dr. Alderson treats the matter exhaustively. One who has mastered his treatise will have little need of applying elsewhere for information. The author is one of the learned and popular preachers of Texas, famed for his ability in defending the faith. His book will add to his laurels. We trust it will have a large sale. Now is the time to buy. Apply to the author, Terrell, Texas.

SPECIAL MISSION NUMBER.

After the Advocate was put to press last week, we received a telegram from Dr. Nelson, of the Mission rooms, asking us to postpone the Mission issue for a week. This we have done. It will appear October 14th, if nothing happens.

PERSONAL.

Rev. J. M. Henry of Baton Rouge, was in the city the early part of the week and spent some time in the Advocate's office. He reports matters connected with his charge in good shape.

Rev. M. L. Blauton, of Covington, was in the city on Monday, and paid a call to the Advocate. He is in robust health and good spirits, and likes Covington. The ozone, he finds, is an excellent tonic.

A young lady, leader in the League, writes that she enjoys the Advocate very much, especially the League Department. She always reads the League lesson as part of the programme for the devotional meeting. This is encouraging to our League editor in his work.

Rev. J. B. Randolph since finishing his course at Vanderbilt in the spring, has been doing fine work on the Myrtle charge, which includes our old home, Hickory Flat, Miss. His work prospers and he bears the Advocate on his mind and heart, and works for it. He succeeds.

During the sickness of Rev. C. A. Powell, Newton, Miss. (which has lasted three weeks) his appointments were filled by Rev. C. McDonald. The brethren of Newton have been attentive to the pastor during his sickness. Let the Church remember Brother Powell in prayer.

Rev. J. W. Price writing to the Advocate, says: "The Harperville Circuit seems to be taking on new life. Our meetings have all been real good—the church strengthened numerically and spiritually. We remember the Advocate and are doing some work for our good paper."

Rev. I. D. Borders of Holly Springs, if no providential hindrance intervened, is now engaged in protracted services, with Rev. C. N. Guice doing the preaching. Brother Guice is a good preacher and a gifted singer. We hope their services may be crowned with great success.

A note from Dr. W. B. Murrah in another column informs us of the opening of Millsap's College for the fall term of 1909. We infer that Dr. and Mrs. Murrah are home from their European tour, as the note was written from Jackson, Miss. We had not seen any notice of their arrival.

Brother R. A. Vaughan, agent of the Louisiana Methodist Orphange, writes: "The proceeds from "Work Day," amounts to date, October 1, to $1,066.83, with the mails bringing in returns each day. We are grateful to God, and feel that he will bless those who have responded to this call."

The work at Hub, Miss., moves smoothly under the pastorate of Rev. Hilary Westbrook, who is in the first year of his ministry. He has been blessed with good meetings at every church on his circuit. Numbers have been converted and added to the church, and several professed to be sanctified.

Dr. and Mrs. D. R. Richardson, of Iuka, Miss., will be "At Home" to their friends on the afternoon of October 12, from four to six; the occasion being the fiftieth anniversary of their marriage. So reads a notice in the town paper. May they live to enjoy many more years of happy married life!

Rev. J. H. Holder, Booneville, Miss., sends us a list of twenty-two subscriptions, old and new, and gives to that "elect lady," Mrs Tucker, mother of Rev. R. A. Tucker, credit for securing them. And Brother Holder says, "there are more to follow." We thank both the pastor and his faithful helper for their good work.

Mr. and Mrs. Josephine Farrow of Hawkinsville, Ga., favored us with an invitation to the marriage of their daughter, Ida to Rev. E. G. Mohler, which was arranged for Tuesday evening, October 5. Brother Mohler is the junior pastor of North Gulfport Charge, Miss. We wish the young couple all joy in their new relation.

One of our leading preachers who reads the Advocates, in a note to the office, says: "Tell 'Observer' to write again. Evidently he has kept his eyes open." "Observer" will please take notice. And this leads us to say, 1. Rev. W. B. Lewis denies writing the "Observer" article. 2. It was not written "by a layman." 3. More guessing is in order.

Rev. T. D. Lipscomb, Tront, La., is having success in his work. The church was blessed with an accession of twenty-eight members during the third quarter, making thirty-eight during the year. Brother Lipscomb adds: "We have a good report for Conference, and hope to improve on it during the remaining weeks of the year."

Rev. K. W. Dodson is closing his fourth year at Mansfield—the years have been pleasant and profitable. The charge is delightful because so many good people live in Mansfield. "The collections will be in full." Brother Dodson sends us eleven subscriptions. This taken in connection with the revival now in progress, is a good "wind up" of a quadrennium.

In a note of date, September 24, Rev. W. H. Lewis says: "The wife of Rev. J. A. Wells, the pastor of 7th Ave. and Vimville, has been in a very critical condition with typhoid fever. At one time her life was despaired of, but she is now improving and Brother Wells has resumed his work. His local preachers and exhorters did him good service while he was detained at the bedside of his wife."

Rev. C. J. Nugent, of the Kentucky Conference, was born in Opelousas, La., and reared to manhood in New Orleans. He is now classed among the old preachers, although he has been in the ministry only about forty years. Rev. J. R. Deering, his presiding elder, says: "He made the 'blue ribbon' report to the Annual Conference just had." We congratulate our friend and one time co-laborer in Mississippi and Arkansas.

We have received a copy of "The Baptism of Jesus by John the Baptist," written by Rev. John J. Random, D.D., of the Tennessee Conference. We have read it with pleasure and profit. The question is well and wisely handled. It settles some questions satisfactorily. With the exception of one short sentence (which possibly we do not understand), we heartily commend the leaflet to our readers. It may be had of Smith & Lamar, Nashville, Tenn., at 3 cts. per copy, $2.00 per hundred, postpaid.

A brother who fails or declines to give his name, sends us a communication based on the supposition that the name of our church will be changed at the coming General Conference, and suggests nine names that might possibly suit. He would like to know what name the editor prefers. We prefer Methodist Episcopal Church, South, above everything, but if conditions demand a change, then we shall choose, not one of the nine suggested, but some other name. We feel sure there is something in a name after all!

Rev. J. H. Fitzgerald, en route for his field of labor at Durango, Mex., spent an hour with us between trains. He was for ten years a missionary in Mexico, but on acount of a failure in health, about two years ago, he came home on a furlough. He has spent most of his time in this country at Ashville, N. C. We pray for him a rich service and great usefulness, and hope that even as his heart leads him back to his task, so may the King give him strength in body and spirit for the work that awaits him.

MILLSAPS COLLEGE.

Dear Dr. Boswell: The friends of our college will be glad to know that we opened our eighth session to-day, under conditions higthly favorable. Encouraging addresses were delivered by Gov. Noel and the Rev. Robert Selby.

With all of the members of the faculty in place, ready and eager for hard work, and a large number of students already on hand, we confidently expect a session of great prosperity. One notable feature of the opening exercises was the presence in the chapel of the largest senior class we have ever had.

Cordially, W. B. MURRAH.

September 29, 1909.

MILLSAP'S COLLEGE ENDOWMENT FUND.

Mr. Editor: I desire to call attention to the necessity of making payments on the Endowment Fund this fall. Quite a large number of those who subscribed to the fund, especially in South Mississippi, have not yet paid anything. "Hard Times" struck them, and they ask for time. With the approach of better times—cotton is a good price and the lumber market is improving every day—it is desired that our friends pay all they can by December 1, 1909.

My pastoral charge requires all my time and energy, but I am giving some thought to the work of collecting the unpaid subscriptions to this fund. I shall depend largely upon the pastors in the communities where subscriptions have been taken. If they will simply announce to their people some bright Sunday morning when they have a full congregation, that I am very anxious to collect these subscriptions, I will be greatly obliged to them. I am trying to employ some one in each community to take charge of the subscription lists, and if the subscribers will be ready to pay in November, it will greatly facilitate this work.

I am serving as agent without the hope of fee or reward, and I trust that all our friends will take due notice of this call and act accordingly.

T. W. LEWIS.

Columbus, Miss., Sept. 29, 1909.

MEMORIAL.

To have commemorated Miss Mattie Decker's death the Sunday following the first aniversary, 2nd of September, 1909, in the Caro (Texas) Church, where she had worked untiringly, and held up her beautiful character to the children in Sunday School, who loved her so dearly, to emulate, would have been a small expression of what we feel in the loss of her. On the anniversary of her death, her niece, Mrs. W. T. Whiteman, knowing my fondness for Miss Mattie, brought me some flowers of a night blooming cereus, and said, "I thought you would like to have them, and Aunt Mattie brought the plant to me from a cousin in Louisiana." As I looked long at the delicate tints which shaded kindly over the pure white petals, and looked into the unfolding spotless flower, I thought, what a perfect emblem of her life. Externally, all the tinted graces of the gentle woman, one in whose heart there was no guile, and mind that gendered thoughts as pure as the petal of those flowers—a true type of the once Southern woman, the world paid homage to. Although modest and reserved, she had decided opinions, was courageous and firm in her stand for right. A letter written to her aunt and cousin in New Orleans a few hours before she died, breathes the spirit she lived. "I have been at death's door, and thought you would like to know how I stemmed the storm. With a faithful doctor and five lady friends, excellent nurses and sisters Mollie and Sallie, I have pulled through. * * * I had the best of care and so much loving attention, for which I feel grateful. * * * Oh, I can't be thankful enough for God's goodness to me. I felt that I was going, and I wanted my house to be in order." Truly, her house was in order, it was swept of self and garnished with Christian graces. It seemed to have been God's plan that she should go to him without regret to leave loved ones here. His message came for her while she slept after she was convalescent. During her serious illness, she often expressed regret to leave the widowed sister-in-law, Mrs. M. E. Decker, whose home she had shared thirty-five years. She knew, if she was taken, the home that had blended into "our home" through their beautiful fidelity to each other would be broken up. The leaven her sweet spirit diffused into that home and the world cannot be measured until the end of time, when the works and influence of her well spent life roll upon the shores of eternity.

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FROM GLENMORA, LA.

Dear Doctor Boswell: When I came to this work the 31st of December, prospects for a good year seemed discouraging. At two of my Quarterly Conferences my report on "spiritual state of the church" was rather like the wail of the prophets not, however, without some expression of hope. That hope was in God, in his goodness and willingness to hear and answer prayer, and in his power to awaken and save. The spiritual atmosphere is getting better here all the time. Our meeting at Glenmora began the third of June and continued till the seventh. Brother J. F. Waltman was with us and did some earnest, faithful, Holy Ghost preaching. It seemed a pity that we had to close just when we did, but owing to so much sickness around here we thought it best to close.

We began our meeting at Melder the fourth Sunday in July. Brother G. D. Purcell was with us and captivated the people with his plain gospel preaching. Sin was held up as a great enemy to be hated and forsaken. The necessity of a "clean heart" before God was preached in power. Jesus Christ, as the Savior from sin, was held up before the awakened and penitent sinner. Righteousness, and peace and joy in the Holy Ghost was stressed as being the religion needed.

Our meeting at Camp Ground Church began the 11th of August and continued till the 18th. The Lord was with us and revived his faithful people at that place. Brother Frank J. McCoy did the preaching and gave us the pure word of God. Brother McCoy deserves much credit for his great zeal and faith in his calling to preach and teach the love of Jesus Christ to a dying world. He also proved himself to be an interesting and successful altar worker.

Brother Brown, our beloved presiding elder, was with us on Saturday and Sunday during the meeting and held our third Quarterly Conference. He also preached two impressive sermons. On Sunday evening he preached a sermon to men only, on the importance of living purer lives, and teaching them that in the church is the place to rear their children.

Brother S. D. Howard was with us in our meeting at Forest Hill which began the second Sunday in September. I never heard better preaching in my life, and that was the decision of all that heard him. He captivated the people. The meeting was a success beyond a doubt. We had fine congregations at the eleven o'clock service, and at night the house was crowded with a hungry, thirsting multitude of people who were anxious to drink in his words of truth and wisdom.

As a result of these meetings the church has been revived, and the country at large blest. We have had twelve accessions, eleven on profession of faith and one by certificate.

I am laboring and praying for a great year for my Master. Brethren, pray for us. Satan yet has a strong hold in this country, and God is needed in so many homes.

Doctor, before closing, would like to say that our people have been very kind to us. So many useful things have been given to us this year, that help a small salary.

God bless the editor and readers of the Advocate.

G. A. MORGAN, P. C.

FROM THE IDA CHARGE.

We are now domiciled in Shreveport, having our name enrolled as a student of Centenary College, but still filling our appointments on the Ida Charge. The summer was spent in holding revivals at the several churches on the work, and the Lord abundantly blessed our efforts as some fifty or sixty were added to the church, and we had many conversions among those who were already members of the church.

We have made a vigorous mission campaign and will be able to report this item in full, and also hope to report everything in full. Finances have been much better this year on the work than last, but I believe this is a fact everywhere and at all times when the Spirit of the Lord moves on and in the people. It takes a man born of God to realize that, "The earth is the Lord's, and the fullness thereof," and that the great mission and purpose of man is God's glory.

These good people continue to pound us, but I think we will be able to stand the pounding. Just a few days ago we received a large box from Dixie which contained a pounding that any preacher could appreciate. Those Dixie people are among the very "salt of the earth."

HENRY T. YOUNG.

666 Topeka Ave., Shreveport, La.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C Hartwell & Co., for a detailed explanation.

DOWNSVILLE, LA.

Dear Editor: We have held our meetings at Downsville and Pine Grove. We had with us at Downsville, Brother V. D. Skipper who did us some very fine preaching, which was both edifying and delightful to the people, and resulted in the addition of five persons on profession of faith. Brother Skipper is one of our most able men and has the credit of preaching the deepest and best sermon that was ever delivered in the Downsville Church. By special request, Brother Skipper is to return and preach this sermon again, at Downsville the fifth Sunday in October.

Our Pine Grove meeting was run but a few days as people were busy gathering their crops. We had a good revival, baptized ten children and received fifteen persons on profession of faith into the church.

We have received into membership this year, three by certificate and one hundred and thirty-three on profession of faith.

To God be all the glory.

M. H. HONEYCUTT, P. C.

SHUBUTA AND QUITMAN.

We closed an eight day's meeting at Quitman last Friday night, September 24, with twenty-one accessions on profession of faith and eleven by certificate. Brother J. J. Golden came to us on Monday and did all the preaching during the week. I have never had a more efficient help in a meeting, and the work he did in strengthening and building up the church will abide.

We have held the dedication service of our new parsonage and it was a most delightful and impressive service. Mrs. Dr. Hand spoke for the ladies, and told of their interest in the new parsonage, and what they with the ladies at Quitman had done to furnish and make their preacher's home attractive and comfortable. She made our hearts glad when she stated that the $100 set for the reception hall had been donated by the children and young people of the church. She was followed by Brother G. S. Weems for the building committee, who turned this splendid $3000 worth of property over to the trustees free of debt. Brother T. A. Ledyard, for the trustees, received the property and turned it over to the pastor who made a talk and led in prayer of consecration. Then after singing the Doxology and the benediction by Brother Philips, of the Baptist Church, everybody was invited into the dining room where the ladies had provided an elegant repast.

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A WORD FROM WHITE CHAPEL.

Mr. Editor: The revival meeting at White Chapel was late coming this year, and was held by the pastor himself, Rev. A. W. Turner, and you know, Mr. Editor, how Brother Turner does things when he starts. He began his meeting last Saturday night, with Miss Fannie Hatfield at the organ, and preached twice a day from that on, and closed last night, the 16th inst. And such soul-stirring sermons as Brother Turner gave us it has not been the writer's privilege to listen to for some time. The weather was ideal and the church was packed to overflowing at every night service, with a good attendance in the day time, even the Catholics of the community attending regularly, they were so charmed with Brother Turner's preaching.

While there were no additions to the church (nearly every one in the community belonging to some church), yet the results of the meeting, as manifested and shown by the membership, will never be known this side of eternity.

At the closing night of the meeting almost every one in the vast audience arose en masse and testified they wanted to live so as to meet again the loved ones gone on before.

It was altogether the best meeting we have had here for several years. No excitement, but every one praising God. Brother Turner is in great love with his people here and is doing a good work.

This church is a unit against the lawlessness being carried on in Opelousas, and as a body of citizens, are willing to give their aid and influence to the suppression of the same, as is evidenced by several of the most prominent men coming up to Brother Turner and voluntarily giving their names for membership in the Law and Order League.

With best wishes, Mr. Editor, for the success of the dear old Advocate I was born in the family of, I remain, fraternally yours,

F. R. WHITE.

FROM GRENADA CIRCUIT.

Dear Dr. Boswell: On the fourth Sunday in April, 1908, our church at Holcomb, Miss., was wrecked by a storm. The church there is weak, numerically and financially, and did not feel able to rebuild at once. There is no other church or suitable place to worship in the little town. After more than a year of waiting and suffering our people determined to arise and build a larger and better house. They had a mind to pay and to work and have done nobly. Also, they have received some assistance from kind friends.

All available funds have been used and a small debt contracted, though the house is far from being ready for use this winter, the work is at a standstill for want of means. These people need assistance. Who will help them? Any friends wishing to help them will please send their contributions to Dr. C. C. Moore, or Dr. H. L. Hightower, Holcomb, Miss., and those good people will ever appreciate your help and hold you in grateful remembrance.

W. G. BURKS, Pastor.

Marriages.

Sept. 12, 1909, at the residence of the bride's father, Mr. Robert Massey near Marthaville, La., by Rev. H. J. Boltz, Mr. HENRY SPINKS to Miss LENA MASSEY.

Sept. 14, 1909, in the Methodist Church, South, Arcadia, La., by Rev. W. Wootton, Mr. D. J. McGUIRE, of New Orleans to Miss LONISE K. ROBINSON.

March 31, 1909, at the Terry Hotel, Terry, Miss., by Rev. W. W. Perry, Mr. JOHN R. WALES, of Ruleville, Miss., to Miss EDNA LEGLER, of Terry, Miss.

Sept. 16, 1909, at Terry, Miss., by Rev. W. W. Perry, Mr. CHARLES REDDING to Miss ANNIE PLEASANT, both of Terry.

Aug. 31, 1909, at 8 o'clock, at the Methodist Church, Mount Olive, Miss., by Rev. J. A. Moore, Dr. J. S. McINTOSH and Miss LUCY RAWLS.

Sept. 1, 1909, at the residence of the bride's parents near Summit, Miss., by Rev. M. L. Burton, Mr. JOSEPH E. CARRUTH, of Auburn, Miss., to Miss BERTHA A. FELDER.

ATTENTION, FATHERS AND MOTHERS.

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New Hope	Oct. 29, 30
Fullerton	Oct. 31,
Pelican, at P.	Nov. 6, 7
Mooringport, at M.	Nov. 9, 10
La Chute, at La Chute	Nov. 13, 14
Ida, at Ida	Nov. 16, 17
Provincal, at P.	Nov. 19, 20
Pleasant Hill, at P. H.	Nov. 21, 22
Bossier City	Nov. 24, 25
Many, at Many	Nov. 27, 28
Zwolle, at Z.	Nov. 28, 29
Hornbeck, at H.	Dec. 3, 4
Mansfield	Dec. 5, 6
Bon Ami, at Carson	Dec. 7,
De Ridder	Dec. 8,
Leesville	Dec. 9,
Noel Memorial	Dec. 10,
Greenwood	Dec. 11,
Texas Avenue	Dec. 12,
Shreveport, First Church	Dec. 13,

"Let him that is taught in the word communicate unto him that teacheth in all good things." Prayer, sympathy and souls for him are all good things. Money is also a good thing for your pastor, especially in the fall, when his merchant must be paid and his family must have winter clothes. I hope each steward will recognize the fact that the pastor's salary is a debt of honor. T. J. WARLICK, P. E.

Ruston Dist.—Fourth Round.

Haynesville at Dykesville	Oct. 10, 11
Benton at Alden Bridge	Oct. 16, 17
Plaindealing at P. D.	Oct. 17, 18
Arcadia	Oct. 23, 24
Ruston	Oct. 24, 25
Bienville at B.	Oct. 27,
Vernon at V.	Oct. 30, 31
Jonesboro at Hodge	Nov. 6, 7
Winnfield	Nov. 7, 8
Simsboro at Pine Grove	Nov. 13, 14
Gibsland at Mt. Maria	Nov. 17,
Ringgold at Andrew Chap.	Nov. 20, 21
Bernice at Alabama	Nov. 25,
Houghton at Alberta	Nov. 27, 28
Lanesville at Sibly	Nov. 28, 29
Lisbon	Dec. 1,
Cotton Valley	Dec. 4, 5
Minden	Dec. 11, 12

R. W. TUCKER, P. E.

Crowley District—Fourth Round.

Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Mer Rouge, at Collinston	Oct. 10, 11
Winnsboro	Oct. 16, 17
Gilbert	Oct. 17, 18
Floyd	Oct. 23, 24
Florence	Oct. 30, 31
Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantam	Dec. 4, 5
Eros	Dec. 5, 6
Monroe	Dec. 11, 12
W. Monroe	Dec. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Bunkie, at LeCompte	Oct. 16, 17
Melville, at Melville	Oct. 23, 24
Simmsport, at Woodside	Oct. 30, 31
Opelousas	Nov. 3,
Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

Baton Rouge Dist.—Fourth Round.

Baton Rouge, Second Ch.	Oct. 16, 17
Baton Rouge, First Ch.	Oct. 17, 18
East Feliciana, at Gilead	Oct. 20,
Port Vincent, at New River	Oct. 23, 24
Independence, at Tickfaw	Oct. 30, 31
Kentwood	Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.	Nov. 6, 7
Ponchatoula, at Wesley's	Nov. 9,
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Springs	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Dec. 4, 5
New Roads	Dec. 11, 12

C. C. MILLER, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Walnut Grove, at Zion (Friday)	Oct. 15,
Carthage, at New Bethel	Oct. 16, 17
Neshoba, at Mars Hill (Friday)	Oct. 22
Philadelphia, at P.	Oct. 23, 24
Indian Mission, at Phillips (Monday)	Oct. 25,
Shiloh, at Lodabar	Oct. 30, 31
Morton and P., at Lindsey Chapel	Oct. 31, Nov. 1
Trenton, at T. (Tuesday)	Nov. 2
Harperville, at Hillsboro	Nov. 6, 7
Forest and H., at F.	Nov. 7, 8
Lake, at Conehatta (Wed.)	Nov. 10,
Rose Hill, at Hopewell	Nov. 13, 14
Montrose, at M. R. (Wed.)	Nov. 17,
Homewood, at Carr Church	Nov. 20, 21
Raleigh, at Raleigh	Nov. 21, 22
Bay Springs, at B. S. (Thursday)	Nov. 25,
Laurel, Main Street (Fri.)	Nov. 26,
Laurel, Kingston	Nov. 27, 28
Laurel, Sixth Street	Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday)	Dec. 3,
Newton	Dec. 4, 5

Let the trustees be ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Sharon	Oct. 16, 17
Jackson Ct., at District Parsonage	Oct. 22,
Deasonville, at New Hope	Oct. 23, 24
Braxton, at Mendenhall	Oct. 30, 31
Terry, at Byrum, 11 a.m.	Nov. 4,
Benton	Nov. 6, 7
Jackson, Capital Street, 7:30 p.m.	Nov. 8,
Pinola, at Harrisville, 11 a.m.	Nov. 10,
Camden, at Forest Grove	Nov. 13, 14
Yazoo City, 7:30 p.m.	Nov. 17, 18
Fannin	Nov. 20, 21
Jackson, 1st Church, 7:30 p.m.	Nov. 22,
Flora, 7 p.m.	Nov. 24, 25
Lintonia, at Anding	Nov. 27, 28
Canton, 7:30 p.m.	Dec. 1,
Eden, at Pleasant Hill	Dec. 4, 5

J. R. JONES, P. E.

Hattiesburg Dist.—Fourth Round.

Magee, at Magee	Oct. 9, 10
Collins	Oct. 16, 17
Sanford, at Lux	Oct. 23, 24
Fucutta, at Good Hope	Oct. 30, 31
Pachuta, at Orange	Nov. 2, 3
Hattiesburg, Main Street	Nov. 6, 7
Summerland, at Hebron	Nov. 9
New Augusta, at New Augusta	Nov. 10
McLain, at McLain	Nov. 13, 14
Lucedale, at Lucedale	Nov. 15
Leakesville, at L.	Nov. 16
Sumrall	Nov. 20, 21
Mt. Olive	Nov. 23
Taylorsville, at Fairmont	Nov. 24
Hattiesburg, Broad St.	Nov. 25
Seminary, at Seminary	Nov. 26
Oloh, at Oloh	Nov. 27, 28
Eastabutchie, at Morelle	Nov. 30
Hattiesburg, Court St.	Dec. 1
Vossburg, at Heidelberg	Dec. 2
Ellisville, at Ellisville	Dec. 4, 5

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Waynesboro	Oct. 10, 11
Enterprise and Stonewall, at Enterprise	Oct. 24, 25
Binnsville, at Porterville	Oct. 26,
Scooba, at Scooba	Oct. 30, 31
De Kalb, at Marvin	Nov. 6, 7
North Kemper, at Pleasant Grove	Nov. 8,
Lauderdale, at L.	Nov. 10,
Daleville, at D.	Nov. 11,
East Clark, at Cooper's Ch.	Nov. 13, 14
Buckatunna, at Stateline	Nov. 21, 22
Marthaville, at Salem	Nov. 23,
Wayne Mission, at Pleasant Grove	Nov. 25,
Shubuta and Quitman, at Shubuta	Nov. 26,
South Side and Poplar Springs, at Poplar Springs a.m.	Nov. 28,
East End, Meridian p.m.	Nov. 28,
Central Church, Meridian	Nov. 30,
Fifth St., Meridian	Dec. 3,
Seventh Ave. and Vimville, at Coker's Chapel	Dec. 4, 5

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

Ocean Springs and Oak St., at Oak St.	Oct. 16, 17
Brooklyn and Bond, at Bond	Oct. 20,
Mentorum, at Pine Grove (11 a.m.)	Oct. 22,
Vancleave, at Camp Ground	Oct. 23, 24
Bay St. Louis	Oct. 30, 31
Pass Christian	Nov. 1,
Hub, at Baxterville	Nov. 6, 7
Columbia	Nov. 8,
Biloxi	Nov. 10,
Gulfport, 25th Ave.	Nov. 13, 14
Gulfport, 29th Street	Nov. 13, 14
Long Beach	Nov. 17,
Purvis	Nov. 19,
Lumberton	Nov. 20, 21
Poplarville	Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.)	Nov. 23,
Carriere and McNeill, at Nicholson	Nov. 24,
Americus, at Salem, 11 a.m.	Nov. 26,
Moss Point	Nov. 27, 28
Escatawpa, at Escatawpa	Nov. 27, 28
Pascagoula	Nov. 29,
Wolf River Mission, at Beulah (11 a.m.)	Dec. 1,
Coalville, at Campground (11 a.m.)	Dec. 2,

W. B. JONES, P. E.

Natchez District—Fourth Round.

Woodville Ct., at Woodville	Oct. 11,
Homochitto, at Mt. Vernon	Oct. 16, 17
Adams, at Ebenezer	Oct. 23, 24
Caseyville, at Bethel	Oct. 30, 31
Barlow, at Rehobeth	Nov. 6, 7
Bayou Pierre, at Center Pt.	Nov. 8,
Meadville, at Meadville	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District — Fourth Round.

N. Wesson, at Beauregard	Oct. 16,
Hazlehurst	Oct. 17, 18
Gallman, at Gallman	Oct. 23, 24
Crystal Springs	Oct. 24, 25
Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

G. H. GALLOWAY, P. E.

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It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Epworth League

TOPIC FOR OCTOBER 10, 1909.

THE FORGIVEN UNFORGIVING.

Matt. xviii:23-35.

It seems to be a part of human nature to seek revenge, and to hold malice against those who have done us wrong. It has often excited the wonder of men, and even raised doubts, when some sweet-spirited Christian forgives wrong. Yet the Lord has made it one of the chief essentials of his kingdom, that we forgive if we expect to be forgiven.

We have a lesson that condenses this story of mercy essential, into a few words. A ruler finds one of his officers in default for a vast sum. When it is apparent that the man can never repay the debt, he orders that the debtor with his family shall be sold for the debt. But at the cry of despair and plea for mercy, this man is forgiven.

But, the man who has had a vast debt forgiven, goes out into the highways and lays hold upon one of his fellow servants, who owes him a small sum, and uses the law to exact all that is due. The mercy shown in his own life, produces no result, when he seeks what he considers his rights.

When the ruler hears of this lack of mercy, he arrests again the servant that he had released from debt, and exacts the utmost penalty from him. He shall not come forth until he has paid the uttermost farthing, he shall languish in a hopeless slavery.

The application to our lives of this parable, apparently leads to a startling conclusion; if we from our hearts do not forgive all our enemies, then every message of mercy shall be void, and the uttermost penalty shall be exacted from us for all our sins. The Lord has taught us to pray "forgive us our sins as we forgive." The man who treasures wrath in his heart, then is praying that the Infinite One, shall punish all his sins, and remember them against him forever.

Who is there among us that dare hold malice against another. He fixes his own eternal doom.

NORTH MISSISSIPPI CONFERENCE

Oxford Dist.—Fourth Round.

Coffeeville at Goshen	Oct. 11,
Water Valley Ct. at Pleasant R.	Oct. 12,
Abbeville Ct. at A.	Oct. 13,
Potts Camp Ct. at Lebanon	Oct. 14,
Water Valley, First Ch.	Oct. 17, 18
Water Valley, Main St.	Oct. 17, 19
Grenada Sta.	Oct. 24, 25
Grenada Ct. at Holcomb	Oct, 30, 31
Charleston Ct. at C.	Nov. 2,
Ashland Ct. at A.	Nov. 6, 7
Randolph Ct. at Sarepta	Nov. 11,
Toccapola Ct., at Toccapola	Nov. 13, 14
Lafayette Ct.	Nov. 15,
Holly Springs Ct. at Early Grove	Nov. 19,
Waterford Ct. at Pine Mt.	Nov. 20, 21
Holly Springs Sta.	Nov. 26,
Red Banks Ct. at Victoria	Nov. 27,

Rev. W. S. Lagrone will come to us on the 9th of October and remain in the District for one week. He will be present at five of the Conferences, and will also visit other places during that time.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Mt. Pleasant, at Marshall Institute	Oct. 16, 17
Olive Branch, at O. B.	Oct. 19,
Byhalia, at B.	Oct. 20,
Wall Hill, at Chulahoma	Oct. 23, 24
Cockrum, at Greenleaf	Oct. 26,
Coldwater, at Love	Oct. 27,
Senatobia	Oct. 30, 31
Harrison, at Enid	Nov. 5,
Courtland	Nov. 6, 7
Pleasant Hill, at P. H.	Nov. 13,
Hernando and Hicks, at Hernando	Nov. 14,
Tyro, at Loxahoma	Nov. 20, 21
Arkabutla, at Brooks Chap.	Nov. 24,
Longtown	Nov. 26,
Crenshaw, at Crenshaw	Nov. 27, 28

W. M. YOUNG, P. E.

Greenville Dist.—Fourth Round.

Shelby	Oct. 10, 11
Tunica	Oct. 17, 18
Lula and Lyon	Oct. 20, 21
Boyle	Oct. 23, 24
Cleveland Station	Oct. 24, 25
Cleveland Circuit	Oct. 25, 26
Coahoma	Oct. 30, 31
Friar's Point	Nov. 1, 2
Clarksdale	Nov. 2, 3
Lake Cormorant	Nov. 7 8
Jonestown and Belen	Nov. 14, 15
Leland and Benoit	Nov. 17,
Hillhouse	Nov. 18, 19
Gunnison	Nov. 20, 21
Shaw	Nov. 22, 23

R. A. MEEK, P. E.

Corinth Dist.—Fourth Round.

Corinth Sta., at 1st Church	Oct. 10, 11
Iuka Ct., at Snowdown	Oct. 16, 17
Iuka Sta., at Iuka	Oct. 17, 18
Kossuth Ct., at Kossuth	Oct. 19,
Guntown and B., at Gunt'n:	Oct. 20,
N. Albany Ct., at Union Hill	Oct. 22,
Dumas Ct., at Wells Ch.	Oct. 23, 24
N. Albany Sta., at N. A.	Oct. 24, 25
Myrtle Ct., at Ebenezer	Oct. 26,
Blue Spgs. Ct., at B. S.	Oct. 27,
Rainey Miss., at R. Chapel	Oct. 30, 31
Ripley and B. M., at R.	Oct. 31, No. 1
Jonesboro Ct., at Stateline	Nov. 2,
Hatchie Miss., at El Bethel	Nov. 5,
Rienzi and S. at Rienzi	Nov. 6, 7
East Booneville Ct., at Shady Grove	Nov. 9,
Marietta Ct., at Gilmore Chapel	Nov. 10,
Wheeler Ct., at Wheeler	Nov. 11,
Mooreville Ct., at M.	Nov. 13, 14
Mantachie Ct., at Center Star	Nov. 14, 15
Dry Run Mission at Mt. Zion	Nov. 20, 21
Tishomingo Ct., at	Nov. 23,
Belmont Ct., at Belmont	Nov. 24,
Booneville, Miss., at	Nov. 27, 28

Parties writing me would do well to observe these places and dates. Our motto: Everything in full.

BEN P. JACO, P. E.

Durant Dist.—Fourth Round.

Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Valden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Bounds, at ———	Oct. 16, 17
Pittsboro, at Pittsboro	Oct. 17, 18
Nettleton Ct., at N. Chapel	Oct. 23, 24
Vardaman, at Vardaman	Oct. 30, 31
Houston	Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ———	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Macon	Oct. 13,
Columbus, First Church	Oct. 16, 17
Columbus, Second Church	Oct. 17, 18
Brooksville, at Pope's Chap.	Oct. 22,
Shuqualak, at S.	Oct. 23, 24
Winstonville, at New Hope	Oct. 30, 31
Mayhew, at Mayhew	Nov. 6, 7
Mathiston, at Double Spgs.	Nov. 13, 14
Cedar Bluff, at Pheba	Nov. 20, 21
Sturgis, at Sturgis	Nov. 27, 28

L. M. LIPSCOMB, P. E.

Winona Dist.—Fourth Round.

Belzoni, at Belzoni	Oct. 3, 4
Schlater, at Schlater	Oct. 9, 10
Winona	Oct. 13,
Ruleville, at Drew	Oct. 16, 17
North Carrollton, at Poplar Springs	Oct. 23, 24
Indianola, at Indianola	Oct. 24, 25
Moorhead, at Moorhead	Oct. 25,
Inverness, at Inverness	Oct. 26,
Minter City	Oct. 31,
Slate Springs, at S. S.	Nov. 6, 7
Mars Hill, at Chapel Hill	Nov. 8,
Vance, at Lambert	Nov. 14, 15
Webb, at Sumner	Nov. 21, 22
Tutwiler, at Tutwiler	Nov. 22,
Eupora, at Mahen	Nov. 23,
Tom Nolen, at Lebanon	Nov. 24,
Winona Ct., at Bethlehem	Nov. 27, 28

E. S. LEWIS, P. E.

Your Boy
Ask your doctor how often he prescribes an alcoholic stimulant for children. He will probably say, "Very, very rarely." Ask him how often he prescribes a tonic for them. He will probably answer, "Very, very frequently." Ayer's Sarsaparilla is a strong tonic, entirely free from alcohol.
No stimulation. No alcohol habit. Ask your doctor about Ayer's Sarsaparilla as a tonic for the young. J. C. Ayer Co., Lowell, Mass.

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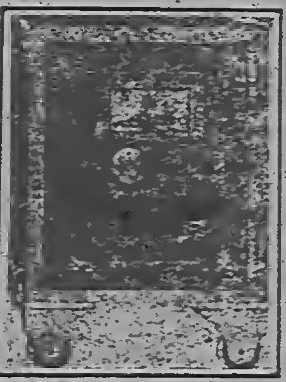

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

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NO CURE, NO PAY.
Oldest and *best* cure for *chills* and *malarial fevers* of all kinds everywhere.
No arsenic or other poisons; no injurious effects; not bad to take.
As a *general Tonic* it builds you up and makes you immune to malaria.
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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

WISHED FOR DEATH

Terrible thing to be so sick, that death would come as a welcome relief from suffering!

How much, then, must one be thankful for a medicine that relieves such misery and brings one into a less desperate state of mind.

Cardui, Woman's Relief, has done this for many women, and may be expected to do so for many more.

Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Campbell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

"At last, I decided to try Cardui. I took one bottle and it helped me. I took 12 bottles more and now I can say that Cardui has stopped my suffering and made life worth living.

"I would not be placed back where I was—not for this whole world rolled at my feet."

Try Cardui. It contains not one grain of dangerous mineral ingredients, but is purely vegetable, and a safe, reliable remedy for young and old.

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Sunday School

By W. B. Campbell.

LESSON FOR OCT. 10, 1909.

PAUL A PRISONER—THE PLOT.

Acts xxii, 11-24.

Golden Text: "I will say of the Lord He is my refuge and my fortress, my God; in him will I trust."—Psalm xci, 2.

All Jerusalem was in a great state of excitement over the presence of one man; but that one man had aroused the people at every place where he had been. Some had been awakened to realize the need of salvation; that was the work of the Holy Spirit. Others had been aroused to fiercest opposition and antagonism, and that was the work of Satan. The kingdom of God was being firmly established in the hearts of men, and Satan, knowing this, was putting forth all his power to check and counteract a movement that meant the better condition of mankind, both present and future. The throng of listening Jews paid close attention to Paul's words of defense, until he spoke of the Gentiles being included in God's plan of salvation; then bigoted prejudice burst forth in a howl.

The military officers could not understand why the mob was so enraged, as Paul spoke in the Hebrew language. So it was commanded that the usual method of examination be resorted to, and that the apostle be bound and scourged. While they went about to prepare Paul for his torture, he asked those so engaged whether it was lawful to bind and scourge a Roman citizen. Hearing this question, those attending to the preparation stopped at once, and went to the chief captain and warned him to be careful of how he treated one who claimed Roman citizenship. Then they were all at a loss how to proceed, and set the apostle free.

The incident had become so very important that the commanding officer called the Sanhedrin together, with the hope that a trial before that body would bring forth a charge that would overshadow even the claim of exalted citizenship. Paul was perfectly self-possessed as he appeared before this council; he used great tact in his speech before them, adroitly alluding to a subject that never failed to produce a wrangle between the Pharisees and the Sadducees—the question of the resurrection. The turmoil thus precipitated between the two parties became so fierce that Paul was rescued from among them by soldiers sent there from the castle.

This was an anxious time for this servant of God; he was alone in his sorrow; the church could not help him. So, after the day full of danger, came the night in the castle, surrounded by soldiers. It was then that his heart was ready to sink for what he feared was before him yet to suffer. As the night passed, when the noises around were stilled, there came another blessed vision to Paul: The Lord came again, and stood by him, and spoke words of comfort that must have made the gloomy despondency shine with the glory of the Son of God. "Be of good cheer, Paul."

O the sweetness of Jesus' words, always ready to heal the broken-hearted. "Be of good cheer, Paul: for as thou has testified of me at Jerusalem, so must thou testify also at Rome." After that there was peace in the prisoner's heart, even if malignant plots were being prepared at that very time; plots to take Paul's life. The word had gone forth: Paul must testify of Christ at Rome; all the conspirators were powerless; Paul must live; God would bring all things to pass to that end.

Just see how plainly, how naturally was the plans of the conspirators brought to naught. Paul's nephew overheard them as they spoke to one another of the part they were to take in killing Paul as soon as he was brought out of the castle. Of course, the boy went to his uncle at once and told him all he had heard. The boy must have followed the conspirators to their conference with the chief priests and the elders, and was thus enabled to give a full and connected account. This was not strange for one so young, when we reflect that God was using him as a means to a promised end. Paul was satisfied to trust his nephew with so important a matter, and sent him at once to the chief captain.

Note the kindness with which that official received the boy; he took him by the hand and led him aside to some retired place, so that he could deliver his message undisturbed by the surroundings. See how strange is the result of this interview; this great man, from information given by a little boy, was aroused to immediate action. Preparation was made at once for a great military escort to convey Paul to a place of safety.

At the last moment, when the plot was ripe for execution, deliverance came. Paul's extremity was God's opportunity. Paul's faith never failed; he was so sure that a way of escape would be made that the manner in which it was made seemed to follow, event upon event, as in a regular ordered plan.

So it is with God's way. Each of us can recall wonderful tokens of his care over us. Why should we ever doubt God's promised care for us? God uses the means nearest at hand, and children have their part as humble instruments of providence; they are God's, the lambs of his flock, and he tenderly cares for them. Unless we humble ourselves and become as one of these little ones; there is no place for us in his kingdom. We follow on along the path of persecution that marked the road Paul took at the command of the Master, and we rejoice to know, for a verity, that even the most humble servant of Christ is led, comforted and cheered, as was Paul, the apostle to the Gentiles.

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FROM WALNUT GROVE, MISS.

Dear Dr. Boswell: Permit me to say to you and the readers of the Advocate that we have spent a very profitable year, so far, among the good people of Walnut Grove and surrounding country. We have just wound up our protracted meetings on the charge, which was six in number. We had good preaching help at each place, and good congregations and truly the Spirit of God was in every service throughout the charge.

There have been fifty-eight persons added to the church this year, and forty-seven children baptized.

I would like especially to call attention to the meeting at Zion Church which began the second of September and continued eight days, the results of which were twenty-seven added to the church by profession of faith and two by certificate and thirty-three children baptized during the meeting. Rev. M. L. White, of Prentiss, Miss., did the preaching; he preached sixteen able sermons. No man is held in higher esteem and love in this section than Brother White. About four and one-half years ago he built the church at Zion with only a few members; to-day there are 104 active members. He served this work four years, and did a great work while here. Brother White's name will ever live among this people for the good he did them while here.

Well, Doctor, the Conference year is fast coming to a close and I am praying and working to make a full report despite all the conflict, and short crops in this section.

God bless you in your work.

G. P. FIKES, P. C.

NOTHING HARMFUL IN COCA-COLA

The past few years has seen a remarkable growth in temperance ideas in all parts of the United States. And as a consequence there has been considerable falling off in the consumption of spirituous liquors. One of the chief substitutes for intoxicating beverages which has brought about this change of front is Coca-Cola.

It is counted as one of the chief auxiliaries of the temperance movement, largely on account of the increased use of Coca-Cola, a perfectly harmless beverage, the soda fountain has supplanted the saloon in many places. Coca-Cola is now not only made by the parent company in Atlanta, but also by branch houses in Philadelphia, Chicago, Dallas, Texas, and Los Angeles, Cal.

In the fall of 1907 the War Department, upon representations that had been made to it, issued an order directing that the sale of Coca-Cola by Army Post Exchanges be discontinued. The Coca-Cola people naturally objected to this ruling and the War Department turned over a sample of Coca-Cola to the Bureau of Chemistry of the Agricultural Department for analysis. From the chemist's report it appears that the beverage contains no appreciable quantity of alcohol; that it contains no cocaine and but a small quantity of caffeine. The result of the investigation showed that the original order of exclusion was unjust and was at once revoked.

Perhaps the most conclusive evidence that Coca-Cola is a harmless beverage is the action taken by the authorities of Pennsylvania. Dr. B. H. Warren, the Dairy and Food Commissioner of the State, caused an analysis to be made and reported as a result of careful analysis: "No cocaine detected."

Dr. W. B. Burney, of the Chemical Department of South Carolina College; Dr. W. H. Taylor, of Richmond, State Chemist of Virgina; Dr. Louis Schaeffer, President of the Schaefer Alkaloid Works, Maywood, N. J., a chemist of world-wide reputation, and many other eminent chemists, agree that Coca-Cola is absolutely harmless. It is not only harmless, but is genuinely good to the taste and an aid to digestion.—The Baptist Standard.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

ABERDEEN CIRCUIT.

Dear Dr. Boswell: We closed out our series of protracted meetings for Aberdeen Circuit here at Greenwood Springs last night, continuing eight days which resulted in thirty additions on profession of faith and quite a number of renewals. The little town is wonderfully wrought up. We began our revival meetings first Sabbath in August running on continuously to third Sabbath in September, except one week, resulting in seventy-three additions on profession of faith and quite a lot of renewals—some family altars organized, and others renewed.

The Lord has blessed our feeble efforts really beyond beyond our expectations—have had good revivals at all of the churches; have had no ministerial help, except a young Brother Broyles from Columbus, who gave us good assistance for a few days in two meetings. He bids fair to come to the front some day. He is a fine young man.

Have collected and paid off nearly all of our Home and Foreign Mission assessments, and hope to be successful in the balance of the collections ordered by the Conference. Praise the Lord! L. T. SARGENT.

Greenwood Springs, Miss.

For **HEADACHE—Hicks' CAPUDINE.**
Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it 10c., 25c. and 50c. at drug stores.

A GREAT REVIVAL IN SOUTH McCOMB.

Our meeting for South McComb began on the second Sunday in September. The first two sermons were preached by Rev. Clinton Foreman, of Gloster, Miss. His sermons made a profound impression on the large audience and proved first-class as a foundation for the great revival that followed.

On Monday, Brother H. M. Ellis, of Brookhaven, took charge of the meeting and preached twice each day with telling effect, till the following Monday. I am sure that the Lord sent him to us. I have never listened to more appropriate revival sermons. His sermon on Monday night resulted in fifteen or twenty conversions.

Rev. D. E. Kelly came in on Monday and preached four fine sermons which resulted in fifty or more conversions. We have more than one hundred that pray in public and that do personal work in our meeting. Glory to God! "Salvation is rolling on."

G. D. ANDERS.

ARE AMERICAN COLLEGES UNDERMINING CHRISTIANITY?

Following the recent series of articles in the Cosmopolitan Magazine on the above subject, the Christian Statesman, the magazine published by the National Reform Association, showed that these articles dealt with the situation in not more than a score of institutions, while no attention was given to the more than five hundred smaller colleges of the United States, and promised to secure a report from this larger field. This work lies within the proper field of the Christian Statesman because, in its defense of our National Christianity, the National Reform Association withstands the de-Christianizing of the State Universities as well as of the common schools. A carefully prepared letter was sent to the presidents of nearly all colleges and universities in the United States. The response has been prompt, and the letters full of valuable information. A careful analysis and summary of these replies, with many of the letters in full, will be published in the November issue of the Christian Statesman, (already by the middle of October) together with the findings and conclusions, which are sustained by the evidence. The importance of these conclusions, and of the whole subject, is self-evident. More and more our State Universities and larger colleges are determining the character of our whole educational system, and our educational system is molding the character of the Nation. Single copies of this issue can be obtained for ten cents, postpaid, and six copies for fifty cents at the office of the National Reform Association, 209 Ninth Street, Pittsburg, Pa.

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Mr. M. M. Garig, Denham Springs, La., says: "During the last sixteen years we have used ROYALINE OIL extensively, for almost every purpose, internally and externally, on man and beast. It has never failed us, and I do not hesitate to pronounce it the greatest of all the pain medicines and antiseptics known to me, and I have tried nearly every one on the market." Price 25c, bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

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PORT GIBSON FEMALE COLLEGE, Port Gibson, Miss., offers to several young ladies who will enter before October 15th students' work, positions by which the expenses for the session may be reduced to a small figure.

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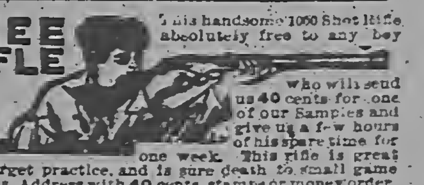

This handsome 1000 Shot Rifle absolutely free to any boy who will send us 40 cents for one of our Samples and give us a few hours of his spare time for one week. This rifle is great for Target practice, and is sure death to small game and rats. Address with 40 cents, stamps or money order.
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Obituaries.

Mrs. SARAH R. MYERS MARTIN, wife of Brother A. T. Martin was born in Tennessee, Sept. 13, 1844. She moved to Mississippi, and was converted and joined the M. E. Church, South at Strong River Church, now Clear Creek, under the pastoral charge of this writer in 1858. She was married to A. T. Martin, July 31, 1872, and departed this life July 15, 1909. After she was married to A. T. Martin her membership was transferred to New Prospect Church, from thence to Lodebar Church where her name remains recorded. She lived in all good faith and practice, so this writer is informed up to the time of her departure for the Church triumphant. She was loved by all who knew her more intimately. She had no enemies; she leaves a husband and two sons, also ten grandchildren to be sad over her departure. We should not mourn as those who have no hope. Husband, sons and grandchildren, follow her as she followed Christ. Rest under the shadow of the tree of life, departed loved one, until we meet again.

R. A. SIBLEY, Sr.

From Fayetteville, Ark., two of the purest, sweetest spirited Christians that it has ever been my good fortune to know went home to be with their Master. On April 24 Miss Alice, on May 3 Miss Lucy Myers, sisters. They had recently moved from Rolling Fork, Miss., to live with their sister, Mrs. Coker, and to seek a healthier climate. Rolling Fork had been their home, where they have three brothers living, and where they had let their lights shine in the church, Sunday school and the home and social life of the community. Always cheerful and happy, never robust, but never complaining to outsiders, they made one feel more cheerful by their association. They counted all who knew them among their friends; to know them was to love them. Their love for one another was unbounded; considerate of one another, their home life was beautiful, and out of this life came lives consecrated to the Master's service, always ready for any work where they were needed in the church. Miss Alice took her mother's place. Miss Lucy was the youngest, and yet it seemed they could not be separated even by death. They live together now, and wait the coming of the dear ones who weep, but who with hope are pressing on to their home in the skies. We shall see them again.

W. T. GRIFFIN.

Mrs. LUCINDA FRANCES McKNIGHT was born in Pontotoc County, Miss., Dec. 9, 1855, and died in Texarkana, Tex., Sept. 3, 1909, at 3:30 p. m., She was the daughter of Henry Bachman and a sister of Rev. G. W. Bachman, of the North Mississippi Conference. She joined the Methodist Episcopal Church, South, at Hunter's Chapel in 1871, under the pastorate of Rev. B. B. Brown. Sept. 18, 1872, she was married to John I. McKnight. To them were born five children, three of whom, Boswell, Milburn and Mrs. Onnie Banks, are living, and were present when their mother died. One brother, Rev. G. W. Bachman, and one sister, Mrs. Robert McKnight, were also with her. Brother and Sister McKnight moved to Miller County, Ark., in 1889. She was a consistent member of the Fairview M. E. Church, South. She was sick and suffered a great deal for several months, but manifested a marked degree of patience. Hers was an exemplary Christian life from childhood. During her last sickness she testified of the blessings of God upon her, and spoke of her willingness and readiness to go. Brother McKnight seems resigned and submissive. She was buried in State Line Cemetery, Texarkana, Ark. "Blessed are the dead which die in the Lord from henceforth * * * that they may rest from their labors." Her pastor,

S. C. DEAN.

Mrs. MARY CROWELL HAYS was born in McLenburg County, N. C., Sept. 30, 1830, died in Shannon, Lee County, Miss., Sept. 2, 1909. She was raised in Clayton County, Ga., joined the Methodist Church when quite a girl. She was married to S. B. Hays, July 22, 1858 by Rev. Josiah Smith in Jonesboro, Ga. She had no children of her own, but proved herself a true mother to the motherless, and raised thirteen orphan children. Three of those were her husband's sons, two of whom, with their father, had crossed the mystic river before she did, ready to greet her after the long waiting. Sister Hays was a faithful, good woman. Little children loved her, and esteemed it a great pleasure to visit "Grandma Hays." Old people honored and respected her. Her's was a sunny, bright soul, she seemed to be able to see the sunlight when all the skies were full of clouds. She lived in Amory, Miss., and was on a visit to Mrs. J. P. Wiygul, Shannon, Miss., when she received the summons to come up higher. She loved her church and it was her very great pleasure to attend the services, especially Sunday School. When her strength would not permit her to attend she wanted her Sunday School book sent to her. We who had the pleasure of knowing her, feel that she made the world better by being in it. Good-bye dear, old "Grandma," we hope to meet you by and by.

Her pastor, W. S. SHIPMAN.

In the parsonage home at Rocky Springs, Miss., Mrs. LORAINE CARRINGTON WHIDDON, on the 20th day of May, 1909, passed to her eternal home. The resolutions in a recent issue of the Advocate, adopted by the excellent women of the Rocky Springs charge is some small indication of their great esteem for her. As her pastor, the writer of this gladly testifies of her Christian, womanly life. In the quiet welcome extended, one felt, rather than saw the depths of her gracious hospitality. A great pleasure it was to be acquainted, but a deeper one to know her. It was no surprise when her bereaved husband wrote that she feared not to die. But did she want to die? No, oh! no. There was too much that called her to stay. The boy, bright, sunny little fellow, that he is, needed her; the baby-girl, only ten days old needed her. Her husband, whom she loved so deeply, needed her; her father, now grown old, and loved ones all needed her. Yes, she wanted to stay, but the good God called, and she was willing. And so she closed her eyes to things of the present, fleeting momentary, and opened them on the eternal. Our sister was born Aug. 16, in Rankin County, Miss. Her father, Bro. Barksdale, of Goshen, Rankin Co., married her to Rev. E. L. Whiddon at Basin, Miss., in 1904. Of this union there are two children, Slater E. and Carrington V. Whiddon. She died May 20, 1909. These are the brief annals of our sister's life. The Lord gave, and the Lord hath taken away. Here awhile, the dear ones left behind, will linger. The burden, because of her absence will often, often grow heavy; the aching brow unsoothed, will suffer long, it may be for the touch of the vanished hand, and the saddened, troubled heart sigh for the comfort of her presence. But, with it all, sweet, sweet will it be to reflect that with her, it is well. Oh! our Father comfort the heart of her loved ones, with the comfort which only thou can'st give.

G. H. GALLOWAY.

RESOLUTIONS OF RESPECT.

Whereas Almighty God, in his infinite wisdom, hath seen best to take from our midst, WALKER CONRAD, son of Mr. and Mrs. W. L. Fomby, and whereas, we deplore the loss of our young Christian brother, and lament with his friends and relatives, be it resolved:

First, That we extend to his bereaved parents and loved ones our heartfelt sympathy. We mourn deeply with them in this, their great hour of trouble, and words are inadequate to express the depth of grief we share with them, but, we can only point them to the one who has promised to comfort those who mourn, and prepare them to look forward to, and prepare for the great reunion in heaven.

Second, That we request that these resolutions be spread on the Sunday School record, and that a copy be sent to the New Orleans Advocate and to the Homer papers.

Signed by Mrs. G. B. Hefley, Mrs. J. T. Otts, Mr. Edmond Moreland, Committee.

Homer, La.

VICTORY WON.

Dear Editor: Please allow me a little space in your good paper to make a report of my work.

We began a meeting at Calhoun City the fourth Sunday in July, with Brother James H. Felts, our presiding elder to do the preaching, and it was well done. The meeting continued for ten days with increasing interest. The church was wonderfully built up. The Doctrines of the Methodist Church were forcibly preached and treasured up in the mind and hearts of the people. There were forty additions to the Methodist Church as the result of this meeting.

We went next to Derma, the Second Sunday in August, with Brother L. W. Cain, our pastor at Houston, to do the preaching. Brother Cain did some fine preaching. My people were delighted with his power. This meeting lasted eight days with seven or eight conversions and one addition to our church. It was a good revival in the church.

We have not finished our splendid new church at Derma, but hope to be in it before Conference.

We then gave battle to the enemy of souls, at Big Creek, the third Sunday in August with Brother W. L. Graves, of Itta Bena, to preach for us. Brother Graves captured the people of Big Creek. There was a considerable revival at this place, and much good was accomplished.

Brother E. G. Kilgore, of High Point, N. C., did a good deal of the preaching to the edification and satisfaction of his many relatives and friends. He was also with us in the Calhoun City and Derma meetings.

The meeting at Big Creek continued for ten days with many reclaimed; ten or twelve professions, and eight additions to the Methodist Church.

We continued the fight at Pittsboro the first Sunday in September, with Brother W. S. Lagrone, our Conference Evangelist, to do the preaching. Prof. H. W. Butt, of Eskridge, Miss., led the choir, and Brother B. S. Elliott of Winona, Miss., a consecrated, godly layman, to persuade and talk and pray, and with these men, with the Holy Spirit to lead, there was no such thing as a failure.

Brother Lagrone did some of the old time gospel preaching that was honored of God and carried home to the hearts of the people by the Spirit. The work was earnestly and faithfully done, with the following results: twenty professions; seventeen additions to our church; and the general interests of the Master's cause built up, also, the organization of a law and order league with thirty-eight members. No man will make a mistake in securing the aid of any of the above brethren to assist in meetings.

This is a good people that I serve, with great possibilities. This is a good country, but undeveloped. We have received over one hundred members this year; expended five or six thousand dollars; everything going well, and all the claims will be paid. A clean sheet at Conference is our motto.

To God be all the glory, dominion and praise.

W. C. CARLISLE.

Calhoun City, Sept. 25, 1909.

GALLOWAY MEMORIAL CHURCH.

Rosedale Sunday School........ $10

J. R. BINGHAM, Treas.

Carrollton, Miss.

WALTER CAMP'S ARTICLES.

Mr. Walter Camps, who will furnish a series of articles to The Century Magazine for the coming year on the development of amateur athletics in America, has been for twenty-five years a high authority on that subject. Mr. Camp is president of one of the largest business establishments in New Haven. He has also been for about a decade an officer of Yale University, and is a member of the University Council. His influence on student life in Yale has been a most wholesome one.

NEW ORLEANS

CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, OCT. 14, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 39.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2801.

THE WORLD-WIDE MISSION OF THE CHURCH.

By the Editor.

The Church is not only "the pillar and ground of the truth," but the divinely-appointed agency for its propagation. Its mission is world-wide. The Lord's command was: Begin at Jerusalem, and go ye into all the world. Preach the Gospel to every creature. The work, involving the destiny of untold millions, was one of immense magnitude to be laid on a handful of disciples who but a short time previous, at the first approach of danger, "forsook him and fled." But conditions had changed. The Lord had triumphed over his enemies, and endued his followers with power. From then on they were neither ashamed nor afraid to go before men with their message. To the utmost of their ability they obeyed the command: "They went forth and preached everywhere, the Lord working with them and confirming the Word with signs following."

But persecution followed, and holy Stephen gave his life for the truth. His blood proved to be fruitful seed; for though the disciples were scattered, they carried with them the spirit of the Master; and remembering the example of Stephen who defied his enemies, and met the favor of God, they boldly preached the Word, and men took knowledge of them that they had been with Jesus. "The Word of God grew mightily and prevailed."

In due time, Saul of Tarsus, afterwards known to the Church as Paul the Apostle, who consented to and witnessed the martyrdom of Stephen, was converted, and joining his fortunes with the infant Church, was set apart as the apostle to the outer-world, the Lord saying unto him, "Depart (from Jerusalem), for I will send thee far hence unto the Gentiles." Whether Saul of Tarsus took the place of Judas instead of Matthias, which we believe, is a matter of small moment compared to the fact that in obedience to the Lord Jesus, he acted as missionary to all "the regions beyond."

Possibly the early Church did not fully understand the Master when he said, "Go ye into all the world." If not, they were excusable to some extent, thinking as they did, that Judea comprised the whole world, or at least the world the Lord had in mind. They were yet under the influence of Jewish prejudice, which held the Jews to be the people of God, and the only people to whom it was possible for the Lord to show any peculiar favors. Peter cherished this prejudice, and evidently thought that his business was to offer the Gospel only to his own race. It is remarkable though, how readily and with what unanimity the disciples surrendered their prejudices when they saw that the Holy Ghost fell on the Gentiles as he had fallen on the Jews at the beginning. Then the Church assumed its militant character, and went forth on a war of conquest.

If the spirit of missions ever left the Church, or the opportunity to give the Gospel to the whole world ever slipped out of its hands, the spirit is now revived and mightily stirs the hearts of men, and the opportunity is such as never before was given to a faithful and willing people. The spirit is all-pervading. Nobody now asks: Is it obligatory or expedient to give the Gospel to the heathen? The day for such inquiry has passed, at least among professed Christians. The churches now recognize the universal brotherhood of the race, and are vieing with each other in efforts to give the Gospel to all men. Now and then we find a commercialized man who rejects the whole business as a waste of money, or the fad of fanatics, but his objections are unheeded, and the work goes on. The Church choses rather to obey the voice of God.

In the prosecution of the work, well-nigh the whole world has been reached—few countries remain untouched, though all are not saved. Some of them are barely touched. In China, for example, there are perhaps three hundred millions of souls who have not yet heard of Jesus. The same may be said of millions in India, and Korea and other far-off nations. Japan, possibly more fortunate, still has millions of souls in idolatry and superstition. But the work—only just begun—will go on until these and all other kingdoms shall become the kingdoms of our God and his Christ.

But it has come to pass that home mission work is about as important and imperative as missions abroad. This is true because our great cities have become the dwelling places of myriads of men and women who either know not God, or care not for their own souls; not a few of these people are natives. The greater number are foreigners who though mostly from Christian lands, know little more of Christ, and true religion than men born in the heart of Africa. This foreign population is rapidly increasing, both in the city and in the country. The godless natives in the city are likewise multiplying at a rapid rate, and as great cities are the centers of both population and influence these people are becoming a menace to the morals of the whole country.

What the Church does in behalf of these foreigners and abandoned natives, must be done quickly. We must save them, or be unwilling witnesses of the demoralization of our kith and kin. They are multiplying at too rapid a rate to be let alone or neglected. True, the vast majority of them are Roman Catholics. But Protestants know what character of Christians these were in their old European homes. We do not want that kind of religion transplanted to our soil. This will inevitably be the case unless they become Protestants, or take on a better form of Romanism.

The whole Protestant world now looks upon our cities as mission fields, and, as never before, efforts are being made to evangelize them. Methodists cannot afford to be behind others in their efforts. And, God willing, we will not.

OUR HOME MISSION POLICY.

By Rev. John R. Nelson, D.D., Secretary Home Department, Board of Missions.

Home Missions of the M. E. Church, South, is a divided interest. The Board of Missions has charge of "Foreign Missions and all others not provided for by Annual Conferences." Annual Conferences are charged with the burden of Home Mission work, both in initiation and administration. The Board of Missions appropriates to Conferences occupying needy fields, but does not in any manner interfere with their work. Annual Conferences have appropriated this year to the home field $286,838, while the appropriations of the General Board of Missions amount to $63,690.

Segregating the Church into Annual Conferences has resulted in each Conference taking care of its own territory. The field varies with the methods and work of individual Conferences. In one Conference, "Immanuel's lands" have been cultivated while in another just across the boundary line the "waste places of Zion," are in evidence. Hence the territory of Southern Methodism presents the appearance of Jacob's cattle, "being streaked, speckled and spotted."

The administration of Home Mission work in an Annual Conference is centered in a Board of Missions, which "appoints its own officers," regulates its own affairs, and has absolute control of the missions it may establish, with the consent of the president of the Conference, and "the funds raised for its support." Although the creature of the Conference and auxiliary to the parent board, this Board is independent in its operations and submits reports, for information, and not final adoption. The constant influx of new members and consequent change of administration of a board materially interferes with any well defined and consecutive plans of work.

Some Boards of Missions are progressive, lead their Conferences in missionary matters and are doing a magnificent work, while others have meager results.

Many of the Conferences have not had adequate funds for their Home Mission work. While none of the strong Conferences have had more domestic mission money than was needed, the weak Conferences have waged an unequal contest for lack of means. Relatively the greater the resources of a Conference, the less its missionary territory, and the less a Conference's income, the greater its demands.

Last year, the South Georgia Conference, leading the Church in contributions to missions, raised $17,313 for Home Mission work within its own bounds, occupying the southern half of the Christian State of Georgia, while the Florida Conference adjoining, had only $6,231 domestic mission money to evangelize the entire State of Florida, including an important gate city in the north, and great foreign colonies in the south. The Virginia Conference is spending this year $14,459 for her own Home Mission work, while the Western Virginia Conference had only $1,344 Home Mission money with which to give the Gospel to mountain whites, foreigners and mining population. The Mississippi and North Mississippi together, last fall, appropriated $14,993 for rural missions in the prohibition State of Mississippi, while the Louisiana Conference, covering the entire State of Louisiana, had only $5,651 domestic money for mission work among the State-wide rural population, a quarter of a million French-speaking people, and the greatest city in the South. Each Annual Conference, of course, has a right to use its own funds for work within its own bounds.

Our purpose is to call attention to a system which makes it possible for the mission work of the Church to prosper in one Conference and in another to live at a poor, dying rate, and for Home Missionaries in one State to have enough and to spare, and in another perish with hunger. The demands of the Home field were never greater in the history of the Church. Every Annual Conference is taxed to the utmost with its regular Home Mission work. Of our 6500 pastoral charges, 1,828 are receiving missionary appropriations. If the funds were available and the men could be had, at least that many more missions could be carved out of unoccupied and promising territory. The larger cities, foreign immigration, factory districts and mining towns are new phases of Home Mission work that call for skilled workmen and outlays of money that are out of the question with our present policy. Conditions have grown worse, year by year, until in many of the Conferences the situations are serious, and in places, critical.

What is needed and we must have is a connectional Home Mission policy like that of Foreign Missions, strong and aggressive, whereby the whole Church will evangelize the entire land. Conference Boards of Missions co-ordinated with the General Boards making a unit of administration, will enable the strong churches and Conferences to bear the burdens of the weak in doing mission work. A general fund collected from a per cent of the Domestic Mission money raised by Annual Conferences and administered by a Central Board, will insure a balancing of forces and a more uniform development of territory.

It is the business of the Church at large to evangelize every part of the country. Like the mystical body of Christ, Methodism is not one member, but many members. The little Illinois Conference beyond the border is as truly a part of the great Church as is a solid block of Middle Tennessee Methodism.

The membership of the whole Church is vitally related to the Home Mission work of every Conference. From the new and developing mission fields come a large per cent. of her annual increase, while unoccupied and partially developed territory are waste places, whose annual drainage materially cuts down the membership of the Church. With the present drift of the population, thousands of country Methodists are lost sight of in the great cities and in the Great West. Our loss is often the gain of sister denominations who occupy the field—often; alas! the great number do not identify themselves with any church.

Every Annual Conference in the connection has sent members into New Orleans, St. Louis, Baltimore, and San Francisco, and therefore can well afford to make liberal contributions for the intrenching of Methodism in these cities, if for no other reason than to conserve their own people.

Methodism has come into her kingdom for such a time as this. What Annual Conferences could not do by reason of their local situations a connectional church, can and will do. When the city of New Orleans and State of Louisiana could not cope with yellow fever, the U. S. Government stamped out the plague that walked in darkness and wasted at noon-day. When States and Territories in the West were prostrate in the embrace of the great desert, the Federal Government backed by millions, struck the shackles from their resources and converted the arid waste into garden spots of the world by establishing irrigation projects. When the nations of the earth had no faith to try, the U. S. Government dared to cross the purposes of God in separating two continents and uniting two oceans by digging the Isthmian Canal. Like the United States, the Methodist Episcopal Church, South, has a centralized government, with power to deliver on a given point. This power is now being delivered on the difficult Home Mission situations of the Gulfcoast, in the mountains of West Virginia, in southern Florida, State of Oklahoma and other points throughout the far West. The last General Conference awoke to the issues of the hour, put tremendous emphasis on Home evangelization and took the initial steps of a connectional Home Mission policy by creating the Home Department of the Board of Missions and charging a secretary with the responsibility of this work.

FOREIGN IMMIGRATION TO THE SOUTHERN STATES.

By Rev. B. F. Lewis.

One of the grave questions engaging the attention of the sociological and political economist for years is that of foreign immigration. Latterly it has been brought forcibly to the notice of others than specialists. Recently, the church, after carefully investigating the subject, has entered the field as a remedial agent. It would hardly be too strong to say—as a saving agent.

The questions involved are of tremendous import, striking at the existence of our most cherished institutions. These people come to our land every year by the hundreds of thousands, ignorant of our language, our customs, our laws, and often with the most perverted ideas of liberty, making the problem of aiding them most difficult. Congress could not stop foreign immigration, if it so desired, without serious international complications. The best it can do is to pass laws regulating the influx, debarring as far as possible the "undesirables." Remedial agents must then get in their work. These all have their origin in the Church of Jesus Christ.

Last year 782,870 aliens, of forty different nationalities, landed on our shores, the smallest number in several years. Of these, 112,148 were under 14 years of age, and only 40,051 were over 45 years of age. Of the 670,722 mature persons entering, 172,293 could neither read nor write, and 2310 could read but not write, showing that 26 per cent of these alien immigrants were illiterates.

Of the 783,000 aliens entering the United States last year, 14,904 came through our gulf ports of entry, as follows: Galveston 8529, New Orleans 6270, Mobile 97, Gulfport 8. In addition to these registering, stowaways were found as follows: New Orleans 26, Galveston 18, Mobile and Gulfport 1 each, total 46—a grand total of 14,950. Supposing the same proportion of children to be maintained, two thousand of these were children. These people landed at our gates, passed our doors under the shadows of our churches, and breathed our atmosphere pregnant with eternal possibilities. What impression was made on them for America, American institutions and American Christianity, time only will tell. But time will tell. What impression will be made on those coming, we can and should control.

Another fact more seriously affecting us is, that last year 18,130 foreigners settled in the four States having ports of entry on the gulf, as follows: Texas 10,128, Louisiana 5804, Alabama 1774, Mississippi 424. During the month of May this year, aliens settled in these States as follows: Texas 72, Louisiana 62, Alabama 15, Mississippi 14, these in addition to those already here. They have come to stay. This is home. Soon they will ask for citizenship, and our lax naturalization laws will give it to them. Then they can vote, and each alien vote will count as much as that of the native born American who loves his country, her history, her legends and her institutions.

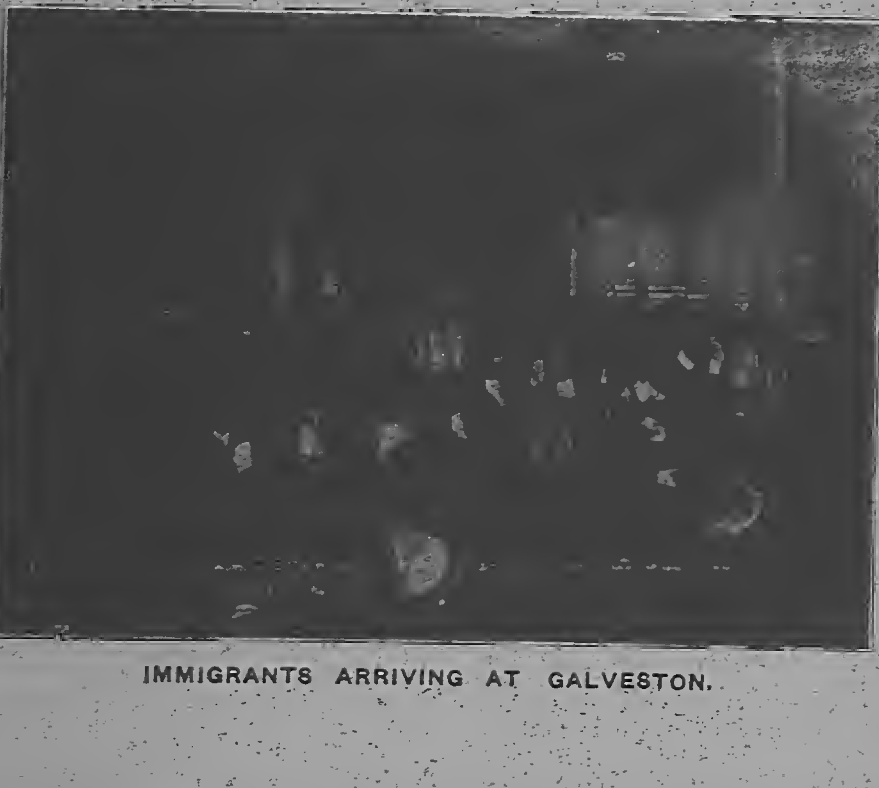
But another factor entering into this problem not to be overlooked, is deserting seamen. Last year 1659 alien seamen deserted at our gulf ports, as follows: New Orleans 782, Gulfport 393, Galveston 264, Mobile 220. While no doubt many of these reshipped, a reasonable percentage deserted to remain in this country, are scattered among us, and must be reckoned with in considering this problem.

What is the effect of this people among us? I have space to mention but one fact, and that in but two of its phases.

It has been demonstrated that the foreign population of our land is 50 per cent more lawless than our native white population; that the sons of the alien are twice as lawless as their fathers, and three times as lawless as the native whites. Criminologists have announced that there are 100,000 criminals in confinement in the United States, costing this government $200,000,000 per annum. The lowest estimate yet submitted is, that there are five times as many criminals at large as in confinement, costing the country $400,000,000 per annum. This is a total of 600,000 criminals, costing us the enormous sum of $600,000,000 per annum, the largest item in our financial budget save our military in time of war. But this financial exhibit is the smallest item in the original budget with which we have to deal. Crime wages a ceaseless war against all law, all property, society, everything, in short, that we hold dear. All depends upon what holds crime in check. If crime ever gains the ascendancy, we are as certainly doomed as were the empires of the past, and as are some of the present. The differentiating feature in favor of America is the vitalizing and regenerative agency of the religion of the Lord Jesus Christ. If this regenerative agency is not effectively applied to our alien population we can but faintly prophecy the future.

But, again, in spite of the almost irresistible onward march of prohibition, there are yet thousands of licensed saloons in our land. The United States statistics show that four-fifths of the saloon-keepers are of "immediate foreign parentage, and a good part of the remaining fifth are unquestionably of the same stock." These saloons are found only in our cities now, and herculean efforts are being made by the distillers to entrench them there. In most of these cities they hold the balance of power. Dr. Josiah Strong, an authority on such questions, has shown that if the present growth of our cities continues, within the next thirty years there will be 21,000,000 more people in our cities than will be found in the rural sections. Then the cities will "snap their fingers at the country," and do as they please. When this comes to pass—the cities in control of the country, the saloon in control of the city, and the foreigner in control of the saloon; again we can faintly prophecy the future. Cato was wont to close all his speeches with the ringing sentence, "Rome must destroy Carthage, or Carthage will destroy Rome." So "we must Christianize these aliens, or the aliens will heathenize us."

How shall we do it? We are working in the right direction now, but we need more momentum. We need to realize that these problems are not merely national problems, not State problems—they are community and individual problems as well. At Galveston the Woman's Home Mission Society has opened an immigration home and seamen's bethel. This home has been open only a little over a year, yet has housed and aided over 4000 immigrants and seamen. The Sailor's Rest at Gulfport has been opened only nine months, yet has provided a home for hundreds of men far from family and friends. The St. Marks Hall, in New Orleans, opened within the past twelve months, has reached and impressed hundreds of foreigners in that cosmopolitan city. The work recently reopened at Biloxi, is dealing with a tragic situation there. But we need more of this kind of work, and must have it to save the day.



IMMIGRANTS ARRIVING AT GALVESTON.

OUR OBLIGATION AS CHRISTIANS TO THE STRANGERS WITHIN OUR GATES.

By Rev. A. F. Watkins, D.D.

"For God so loved the world, that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life."

Whatever the interpretation that in the past the Church may have put upon this gracious statement, it is to-day the inspiration to, and the expression of, the "world-wide vision." The eye of the Church is fixed upon the farthest man. Standing upon the mountain-top, it has "lifted up its eyes," and, across the continents and seas, marks the humblest, the lowliest, the most degraded, man, and says: "He also is the object of divine love, the subject of divine redemption, and we must carry the glad tidings even to him." And this is well: "for God so loved the world that whosoever believeth should have everlasting life." The growing sense of its responsibility for the immediate proclamation of the Gospel in the remotest limits of human habitation is the most notable and inspiring fact in the activities of the modern Church.

But is it not possible that with our eyes upon the "sky-line," we have failed to see the things that lie at our feet?

Filled with concern for the Chinese in China, the Japanese in Japan, the Koreans in Korea, the Italians in Italy, the Mexicans in Mexico, the Negro in Africa, have we not overlooked the Chinese, the Japanese, the Koreans, the Italian, the Mexican, the Negro, in America—at our doors—in our homes?

If this is true, in whole, or in part, is not our oversight the very essence of unwisdom, since these who have come to our land, surrounded by the influences of our Christian civilization and standing upon our very thresholds, are more easily accessible to the preaching of the Gospel than their fellows across the seas and saturated with the very life of their pagan or heathen faith? Nay, must it not be well-nigh fatal to our success, since it reflects upon the single-mindedness of our purpose and convicts us of using methods unworthy of success, when we hurry to the west coast of Africa to evangelize a Guinea Negro and leave to his fate another Guinea Negro working in our cotton patch, or pour out money like water to convert a Chinaman in Changchow while we look askance at the almond-eyed Celestial who washes our clothes.

If our Lord really purposes the evangelization of the nations, what more reasonable than that he should do two things: (1) send the message to them, borne on the lips and lived in the lives of his chosen witnesses, to whom he has said: "Go ye into all the world, and preach the Gospel to every creature;" and, (2) bring great masses of these nations into the closest contact with his people in the home lands of the Christian Church?

If the Church earnestly desires the evangelization of the nations, what more reasonable than that it should do two things: (1) send out the witnesses from among its bravest and its best, that they may tell the story in the very fastnesses of superstition and ignorance; and, (2) welcome with holy zeal those who come among us, and with devotion unexcelled bring them to a saving knowledge of our Lord?

Alas, that with our provincial narrowness and unchristian prejudice, we should protest against their coming or deplore their presence, fearful lest they rob our children of their heritage and overthrow our civil and religious liberties. There is a peril in their coming, a menace in their presence; but it is a peril that lies in us rather than in them. The peril is that the Christian Church in America should, in its folly and blindness, fail of doing its duty to God and the nations.

If the heritage of our children be lost and the liberties of our people be overturned, it will be, not because of the coming of the alien, but because the Church of the living God is disloyal to its Lord and unmindful of the high vocation whereunto it has been called. Jesus Christ is the author of our liberties and the giver of the heritage of our children. There need be no fears for our children or the institutions of our country, if only the Church of Christ be willing in the day of his power. It is not for naught that God placed the nations of the earth in the hands of the people of highest Christian enlightenment and zeal, nor that there are flocking to the shores of Christian America the hordes of the Occident and the Orient. Their presence is the Church's glorious opportunity; their evangelization, the coming of millenium.

The race problem is the problem of human redemption. Its solution is the salvation of the races through the atoning blood of the Son of Man.

BIRDS-EYE VIEW OF BUSINESS SECTION OF NEW ORLEANS.

ENTRENCHING METHODISM IN THE CITIES.

By Rev. J. A. Rice, D.D.

I am asked to write an article on "Entrenching Methodism in the Cities." This refers, of course, to methods of approach to the modern city. Let it be understood at once that no method can take the place of life, the life of God actually in the souls of men. No amount of organization and equipment, no maneuvering is of any avail where the Spirit of God does not dominate everything. One of the most touching pictures of the impotence of the godforsaken soul in the Old Testament is Sampson's going out and shaking himself. He vainly thought by shaking himself to bring into action the power that, alas! had left him. It is pitiable to the last degree to see the church shaking herself as a substitute for the saving power of the Gospel of Jesus Christ.

Let it be understood also that the church's business is first of all evangelization and then edification. Our note is a divine one, our business is to present God to the human spirit. The old idea of the priest was that he was to carry men to God; the new, that he is to carry God to men. The question of the 18th century with reference to Christianity was "Can it be made to square with the human reason?" The question of the 19th was, "Can it be made to square with the results of scientific research?" The question of the 20th is, "How can it be made useful?" We are not so much concerned with defending the faith as with using the faith. The faith will defend itself if we use it right.

There are those who think that Christianity has to do only with the individual's relation to God. We are feeling more and more that there is no Christianity until the third party is brought in and relations established with him. The dominant note is social rather than individualistic. There can be no flow of life without contact. The best things are "caught and not taught," and the only way to get that contact is to go to the outsider; he will not come to us. The great commission knows no geography. We are to go, not simply over the sea, but across the street and down the alley, and up the boulevards and through the parks, and into the dens of vice and marts of trade and industry; into the palaces of the richest and the tenements of the poorest. We are to go and not wait for the crowd to come. How shall we do it?

(1) First of all, we are hampered by the four years' limit. No man who has any great reserve power can mobilize the forces and direct the energies of a city church so as to call out that power and accomplish permanent results in that time. Indeed, men of vision cannot even enterprise work of far-reaching importance, especially such work as involves new methods, when they know that they will have to move before their plans are worked out. Only small men with meager resources can deliver their whole message and complete their work in the throbbing life of a great city in a single quadrennium.

(2) And only strong men with vision, and the courage of that vision, will be heard above the din and strife of the modern city. Men who get their message fresh from God; who have a powerful hold not only upon vital spiritual truth, but upon God as the only and sufficient source of personal and social salvation; men thoroughly familiar with the great currents of modern thought, sympathetic with the modern man's viewpoint, open on one side to the perpetual inflow of the enlivening Spirit of God, and on the other to the overflow and outflow of that Spirit into the personal and social vacuums around them; men who are leaders, not only in the thought, but in the activities of our complex civilization—these, and these alone, will be able under God to command the city. And the work of these will have to be re-enforced by deaconesses and other trained workers in large numbers. In our approach to the city the deaconess is going to be more and more an indispensable factor.

(3) The spirit of unity and co-operation must prevail henceforth more than hitherto, not only within the individual churches, but in the relations of the churches to each other. Our Methodism must be one—so intensely one that the smallest failure of the weakest church in the community must be felt by every other. Some years ago I was going through a cotton factory and noticed a series of reels, each of which was winding 642 threads around itself. While I was looking at one of the machines a tiny thread snapped and instantly the whole machine stopped. Every one of the other 641 threads seemed to say: "Our fellow has fallen, and we will not move till he is given back his place among us." So delicate are our church relations that each one should feel the weal or woe of the other. The spectacle of a group of Methodist churches in the city at each other's throats is not only pitiable, but contemptible, and any pastor who would foster such a spirit thereby declares himself unfit for the service, and should be removed. Paul's figure of the body of Christ holds here as well as in the larger conception of the kingdom. What affects one member affects all, and there should be no more competition than there is between hands and feet.

(4) In order to unify the interests and efforts of Methodism in the city it is necessary to have some sort of organization, some kind of central board, that shall have more or less control over the situation. The present City Mission Board is doing a great work at this point; but why should the church put upon our women the sole responsibility for all our social efforts? Why not saddle a part at least of that responsibility upon the men also? The City Mission Board has shown that organized work is practicable and desirable—why not go further and organize a central board of control, composed of men and women? Let them do such things as the City Mission Board now does, but give them large additional powers. Let them determine where new work shall be opened and what kind of work. Let them say when and where new churches shall be built. We are wasting our energies in some cities by putting our churches so close together as to be in each other's way. Let them vise the plans and specifications for church buildings. Give them power to prevent architectural botches and blunders. Put into their hands the direction of city mission work in all of its stages and make them a general committee of ways and means. But even this board would not be able to grapple with the tremendous problems of the city alone. The time has come, it seems to me, when the machinery of the whole Church must be put behind our home mission work. It ought to be possible to combine all our forces in one great board, composed of men and women. The unparalleled skill our women have evinced in managing home mission problems shows what could be done if their work and that of the Church Extension Board and the Home Mission Department of the Parent Board should all be united under masterful leadership in a unified approach to our cities. This general board should be provided with ample means and should co-operate with local city boards. The organization should be reduced to the last degree of simplicity, but so directed as to deliver the whole power of the whole connection upon any city at a time.

(5.) There should be in every city so far as possible, a great commanding central plant, where such institutional features as may be needed can be worked out and applied. There should be connected with it a Deaconess' Home. It should be so related to the life of the city as to be of the greatest possible service to the largest possible number of people. Work similar to that now done by the Young Women's Christian Association could be carried on there. Thousands of working girls are going down yearly under the temptations of the cheap boarding houses, and for lack of proper home conditions. My heart has been made to bleed many a time as I have gone into these unattractive places and breathed the befouling atmosphere there. Surely the Church has a mission to young girls orphaned from home, friendless, and struggling alone for daily bread. There might be separate apartments for each race where there are foreigners. But I will not go into details.

(6.) A couple of years ago, feeling keenly the call of the great outside, and restless under the limitations of my regular work, I rented a house in a mill district of New Orleans and opened club work there. I had no idea what would come of it. It seemed to me that if a score of young people could be gotten there and the religion and culture of the Church brought into touch with their lives it would be worth while. This Church is made up almost entirely of cultured people that have very little contact with the factory element, and this is the case in many of our churches. We can't bring the masses to them. Indeed we have been running away from the masses for ten years or more, moving out from where the masses are, and have no right to expect that they will follow. Yet, if we are to give them the advantages of our culture and religious experience we must somehow get in touch with them. "The secret of power is nearness." How shall we get to them? We cannot reach the Gospel to them across yawning, social chasm. They do not want alms, they want friends. The little dirty missions are neither respected nor respectable. How can we get the children who are becoming the men and women of to-morrow? Our experience with these clubs have suggested a means of contact with the boys and girls of the street. We have had this year one hundred and seventy on our roll. Some half a hundred of our best people have helped in this club work. It was the success of these clubs that prompted me to write to Dr. Nelson, proposing that he furnish an Italian and that we open work at once among foreigners. Here again, we were astonished at the results. Right under the shadow of the great St. Louis Cathedral, in that part of the city which is interlocked with Catholic Churches, monasteries, convents, nunneries, where mediavelism reigns absolutely, in a stone's throw of the administrative center of Catholicism, we were able to get together as many as a hundred and fifty Italians at a single meeting. In two months after the first meeting, which consisted of two people, we had touch with a fair per cent. of the Italian colony. All this has shown me that we can get to the great outside through some method of social service. I haven't the least doubt that if we could ring the crescent of New Orleans with well-appointed centers under the control of a sufficient number of trained workers we could in a few months be in touch with thousands of young people that will never otherwise come within sound of a Methodist note. St. Mark's Hall which is the outcome of the work opened by Dr. Nelson and myself, ministered to twenty-five hundred attendants during the month of July just closed. These are all people that Methodism would never have reached. There is room in New Orleans alone for fifty such centers. If a military man were to undertake to storm the city he would at least study every possible approach and occupy every strategic point. Should the church do less? By opening up night schools, social, economic, and industrial clubs, all connected with a great central institution, and each church having one under its special care, Methodism can make herself felt in a short time in any city on the planet. Think what it would mean to the future if the boys and girls of the street, to whom the sweetest ministries of religion never go, could be touched every night in the week by trained workers filled with the Spirit of the Master!

(7.) These clubs would touch the souls that make up the slums and that furnish the "down-and-outs," at the beginning of their career, and would preach effectively the Gospel of prevention. But in spite of all Christian effort society will cast off "many a fragment as rubbish to the void." Shall the Church not go after these also? Is there really no Gospel for the socially lost? Shall the Church confine her efforts to a small per cent. of the respectable? Her greatest service is in saving men and women before they are lost. Has she no commission to gather up the fragments also? The Salvation Army seems to be doing the work that was first committed to Methodism. We can never claim that we are entrenched in any great city where we have no ministry to the "down-and-outs."

(8.) There is yet another class to whom the Master is never carried, namely, the churchless rich. The story of early Methodism reads like that of Apostolic times in no respect more than in the fact that the center of many a church was in the home of the well-to-do, and many of these had been anything but religious. Is there no way to get into such homes now? It seems to me that the growing interest in modern Bible study may yet open many of these doors to us. A live, scholarly preacher who has been in a community long enough to have an extended acquaintance and a vitalizing influence might be able after a while to approach the Bible on the literary side and organize clear outside of his flock centers of Bible study and make them so vital as to attract many who have no interest in the forms of religion. The Bible is nothing, if not a Book of Life, quivering with the pulsating passion of the infinitely divine, in touch with the infinitely human. Many people do not read it because they have not a vital approach to it. Is it expecting too much that the future will see the churchless element in society interested as never before in this greatest of all Books of religion? When I was in Montgomery, Ala., I had a class of twenty, mostly non-Methodist and non-churchmen, who spent a part of one afternoon every week through an entire winter in my study, reading together the Old Testament. I was able through this class to get to a few of the great outside, and what was done in Montgomery can be done anywhere. I should like to see an effort made to organize such classes among the intelligent people entirely outside the Church. For who that ever once comes under the spell of this matchless Book can ever entirely escape its thraldom?

(9.) And larger use can be made of the Sunday School, particularly of the extension features. Some years ago workers in my church went regularly to the fire engine houses, street car barns, and other places where idle men congregated and went over the Sunday School lesson with them. Much can be done in this way, and a great deal more can be done to bring children into the Sunday School. We now have here in Rayne, Jews and Catholics. Last year while visiting the Sunday School scholars, I found a group of our children whose father was a Jew and mother a Catholic. I took the oldest of them into the church shortly afterwards. Some people are willing for their children to go to Sunday School to get rid of them during that morning, and others, not themselves interested in religion, do not object to their going where they can learn something and be associated with good people. We can command thousands in childhood who will never afterwards cross our threshold. Of course, we need a thorough equipment, up-to-date in every respect.

(10.) We can never entrench Methodism in the cities without properly appointed plants. Some situations cannot be met without the architectural appeal. Methodism has not yet made, except in a few places, adequate use of the esthetic. Art in all of its forms, if suffused with religious emotion, has a telling message. It would be absurd for us to build a log cabin on St. Charles Ave. New Orleans, and expect people to respect us as a denomination. It would be equally absurd to put up a gorgeous building on the river front. Not only the architecture, but the finishings and furnishings as well as the type of service must be such as to make cultured people feel at home if we are to hold them. In some churches the music ought to be to the highest degree artistic, but always deeply religious. It's a sad day for Methodism when our young people of wealth have to go elsewhere to find congenial surroundings and to feel the esthetic appeal of religion. So that the adaptation of the plant and its appointments to the particular needs of each location is a necessary part of an indispensable equipment for the city.

(11.) But when all has been said about our entrenchments the fact remains that thousands of by-standers will not be attracted. Is there no other way by which they can be reached? Have we nothing to say to the tens of thousands that throng our parks, boulevardes, and streets on Sundays, fill the cheap theatres, and never hear a Gospel message? I should like to see an organized campaign in every city every summer in an effort to reach by street preaching or by some other means not now used the religiously-unemployed and uninterested.

I am fully aware that some of these items will be regarded as impractical and visionary. That may be, but if we do not look ahead of where we now are and see the invisible so clearly as to move toward the impossible heroically, how shall we ever advance? And not a single item here, sketched is much more than what Mr. Wesley actually accomplished. Present-day Methodism will go a long way yet before even our leaders dare to undertake many things that were commonplaces to him. Let us have, at any cost, and by any means, a genuine revival of Wesleyan faith, Wesleyan experiences, Wesleyan courage, Wesleyan vision, Wesleyan industry, and, above all, of the Wesleyan spirit. Then, and then alone, will Methodism be permanently entrenched in the cities.

PHASES OF MISSIONARY WORK IN NEW ORLEANS.

By the Assistant Editor.

Recently, for a reason in itself amply sufficient, the Methodist Churches of the city held a union service. One who studied the audience closely, concluded that the time had forever past when a real union service could be held in the city of New Orleans. The pastors and a few members from each church helped to swell the congregation of the church in which the service was held, until to the careless observer, it was a great service. As a matter of fact, it meant that nine-tenths of the several congregations were either deprived of attendance upon the house of God, or else worshiped with other denominations. The reason is not far to find; New Orleans is too large a city to be able to bring all its people together.

No more can any one enterprise, nor any one type of church life cover the varied and complex problems and differing communities of this great city. In First Church is found the great down-town church. It is handsomely built and to a limited extent equipped. It has the difficult task of reaching the passing strangers, who tarry in the city but for a few days, and who may bear its message of life to the ends of the earth; it must find and interest the multitudes, who are lost to home life, and to some extent to church life, in the boarding house district; and at the same time hold a deep enough bond upon substantial Christian people of the city, that they will retain their membership, no matter to what part of the city they move and provide the means to carry on the work of the church. Withal it must bind these diverse elements into one. Its work must ultimately develop many "institutional" features.

REV. MARTIN HEBERT,
Superintendent of French Missions in Louisiana.

Rayne Memorial represents another fine type of church, one that has been well called the "family church." Its problems are such as are common to all churches situated in the midst of homes. The only particulars in which there are any special features about the New Orleans problem, lies in the temperament of the city, which makes it so easy for the stranger to be lost track of, and that makes both pastor and people take it for granted, that all strangers are confirmed in "Romanism" and the added fact that the rapid growth of the city, has outstripped the growth of Methodism.

In every city, it has been common for the older churches to enterprise Sunday Schools in new neighborhoods. After a time a limited amount of preaching would be provided by local or supernumery preachers. When it became at all possible, some young man would be honored with the glory of a city charge, and a close shave from starvation with this fledgling church. At length would come the era of genuine self-support, when the experienced preachers would be sought and the church would begin to come into its own. Every detail of this process may be seen in New Orleans; from the Sunday School to the church which aspires for the leading position. These churches have mostly developed along the lines of the so-called family churches.

A great city lies below Canal Street, and there is much about it, that makes it seem more than a few blocks distant from the resident sections lying farther up town. In this city of upwards of 150,000 people, Methodism, until recently, had but one church and that one not very strong. Now the General Mission Board has established a settlement home, that is intended to become an institutional church, when the time is ripe for it, and the proper auditorium can be secured. As this work is treated in a special article in this issue, we refer you to the able things written there for the great things it is doing. It is handling one distinctive phase of missionary work, that we are beginning anew, the effort to reach the strangers within our gates. The great incoming throngs, the moving nations are upon us, and we must win them for Christ, and lofty conceptions of his service, or our cizilization and our Christian ideals must suffer.

One other great phase of organized effort we are bordering upon, the effort to reach a factory town. The Mary Werlein Mission is situated in a section of the city, where in easy walking distance there are eighteen factories, employing a very large number of women and children. Besides these a great host of men work in this section. A startlingly large percentage of this vast throng live in walking distance of these factories. In this territory is the Kingsly House, purely a social settlement, doing a great work, but on some of the lines of the Hull House in Chicago. The work is so broad that Jew and Gentile, Protestant and Catholic find no trouble in uniting in it. Methodism feels that it has a distinctive message to deliver and work to do. The Mary Werlein Mission is practically a settlement in the midst of this territory, inadequately equipped for its task. It has a number of consecrated workers, and the results of its work are almost incalculable. If all the Christians who have found Christ in this mission, and all whose lives have been quickened to effective service were assembled in one place, they would be a great throng. The point which the church has been slow to realize, is that this charge has a distinctive work to do, that cannot be done for this section of the city by any church or mission, situated anywhere else. The lines of work that bring success in a typical factory town, will produce like results here. The especial complication, lies in the relics of past glories. There are no worse rookeries than some old mansion whose glories have departed, and whose architecture has been perverted to uses for which it never was intended. Some of these factory workers live in homes far less sanitary than the cave dwellers of old.

This church needs the full time of an experienced pastor, who perhaps should be a man especially trained for this work. By using the resources already available, it is possible that the additional expenditure needed would produce larger results than a like sum spent in any other way in this city. Be it as it may, the time is rapidly approaching

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when there must be a forward movement, both in the time that some consecrated men shall give to this section of the city, and in the equipment with which the Master's servants shall work. The work for this section of the city must be done there, and cannot be done anywhere else. We must maintain the present work and develop it into larger things than many now dream of, or we must abandon the work we are doing there. It is not a day to look back, but to lay plans for larger things.

These are some phases of the work we are doing in this great city, in no line of which are we beginning to measure up to the tasks before us. In all of which this city needs help from the great Church, which should endeavor to make this one of its strongholds.

Some phases of needed work are as yet practically untouched. We need, as Methodists, to plan and provide for the throngs which come to this nation, seeking refuge and homes. We need to make distinctive plans for the immigrants.

We have no distinctively slum work. The Mary Werlein is not a slum mission; it is rather a church with the problem of the factory town resting upon it, and this problem complicated by the difficulties of a great city.

We need to provide a door of hope, through which fallen women may find their way back into respectable life, and gain some hope of the life eternal. In addition to the work that others are doing, there is room for a Methodist Helping Hand Mission on behalf of the unemployed.

And, finally, we need some agency through which the united Methodism of the city can act, and through which it can project its concentrated strength and wisdom upon one project, and carry that through successfully, and then lay as definite plans for the next task.

WOMAN'S BOARD OF CITY MISSIONS.

By Mrs. John B. Parker.

The first recorded effort of an organized attempt by the Methodist women of New Orleans to meet the responsibilities and opportunities in the evangelization of the ctiy, is found in 1896. Realizing that changing economic conditions were forcing many girls from the country to leave the shelter of their homes to seek employment in the city and that the meager salaries received made it difficult, if not impossible to secure a comfortable room, and wholesome board in a decent neighborhood, a plan was projected to open a boarding home for working women. In furtherance of this object each Auxiliary was invited to send delegates to form a board of managers. The first meeting was held in Carondelet Street Church, and Mrs. W. W. Carre was made permanent chairman. A house was rented and comfortably furnished, but the working girls, suspicious of charity, and jealous of their independence failed to give it sufficient support to justify its continuance after the first year. As a home for working women the scheme was a failure, but inasmuch as it brought into closer personal touch the women of the various Methodist Churches, and was the beginning of that correlation of forces which afterwards became known as the Woman's Board of City Missions, it was an unqualified success. In January, 1894, an Industrial School had been organized on Tchoupitoulas Street. This work was conducted in an old-time warehouse that had recently served as a saloon, in one of the most vicious and depraved neighborhoods of the entire city. This strip of territory, which is known as the Irish Channel, is a district of factories, mills, workshops, laundries, sailor's boarding houses, and grog-shops. The houses are are ill-ventilated and unsanitary, saloons are numerous and at the time the mission was started the neighborhood was terrorized by a body of law-breakers, known as the "Shot-Tower Gang." No field more deeply in need of mission work could have been found. In six months the work had become so important that at a District Meeting of the New Orleans Auxiliaries of the Home Mission Society it was decided to engage a city missionary, and Miss Susie Burbank consented to undertake the work. She co-operated with Mr. Hatley Harriso[illegible] superintendent of the mission, and so successful [illegible] their work that in another year, at the earnest solicitation of the Home Mission Society, Dr. J[illegible] Sawyer, P. E., organized a church from the [illegible]on converts, and Rev. J. M. Henry was appointed pastor. The same year through the courtesy of Dr. Black, the editor of the New Orleans Christian Advocate, one issue of the paper was edited by the Woman's Home Mission Society and the proceeds made the nucleus of a fund for a permanent house of worship for the Tchoupitoulas Mission. After closing the boarding home for working women the board of managers decided to concentrate their energies on the Tchoupitoulas Mission. They undertook to raise the rent of the building and the salary of the city missionary, and also assumed supervision of the work which was being done under the auspices of the society in Gouldsboro and Gretna. Through the generosity of Mrs. Christian Keener, Miss Mabel Fuller served the board for several years as a missionary in these towns, laboring zealously. The church at Gouldsboro is in a large measure due to her efforts. In 1897 Miss Burbank resigned and Mrs. Lillie Meekins was appointed in her place, and for twelve years she has most acceptably served the board. Although not a trained worker in the modern acceptance of the term, her life is wholly consecrated and is spent in ministering to the poor and needy. Day by day,

> "In haunts of wretchedness and need,
> On shadowed threshholds dark with fear."

she brings the glad tidings of Jesus—redemption and release. In the spring of 1900 the board co-operated with the Board of Church Extension in the purchase of the building 1026 Tchoupitoulas street, for mission purposes. The City Mission Board paid about two-thirds of the purchase-price, as well as the cost of repairs. In recognition of the valuable and untiring service of Miss Mary Werlein during the early days of the work, the name of the Mission was changed to Mary Werlein Mission. A large room on the lower floor served the purpose for church meetings and schools. Pleasant rooms up stairs were set aside for the missionary and her family, while the rent of other rooms brought in an income to help pay expenses. The work grew steadily; Mrs. Meekins and her volunteer-assistants spent many hours each week visiting the sick, holding cottage meetings, giving practical messages from the Word, or helpful talks, such as one woman can give another; food and medicine were furnished the sick and hungry, garments given to the needy, though later on it was found more practical to sell the garments at a nominal figure, except in cases of extreme poverty. Many were the discouragements encountered. Some years yellow fever thinned the ranks of the workers, while making the needs greater. Times of financial depression threw many out of employment, just at the time it was most difficult to relieve them. Yet in spite of all difficulties and discouragements the work grew steadily and the Mary Werlein Mission is now a thriving little church. Too much credit cannot be given to Mrs. Meekins. The touch of the life of this strong Christian woman upon the lives of those around her can never be measured. The purification and social uplift in this center of work is largely due to her efforts. In 1907, Mrs. W. W. Carre, who has been president of the Board since its organization planned a large industrial work for the Board. At her request the Board was given the use of the basement of the new First Church, which was planned for institutional work, but feeling that the work as outlined required the leadership of a trained worker and a larger equipment than the Board could afford, Mrs. Carre attended the meeting of the General Board of Home Missions and secured the services of Miss Ethel Jackson, deaconess, and a donation of $600. Under the supervision of Miss Jackson, industrial schools and boy's clubs were conducted in First Church. About this time the Church at large seemed to awake to the importance of mission work in New Orleans. Not only was there a large foreign population practically without Protestant influence, but immigrants were arriving at the rate of many thousands a year. Moreover with the opening of the Panama Canal, New Orleans must assume a strategic importance that could not be overlooked. To meet this growing demand the joint commission of the Home Mission, and Church Extension Board, and the Woman's Board of Home Missions decided to start work on a large scale. Two adjoining buildings on Esplanade Avenue were rented and equipped for sewing and cooking schools, boys and girls clubs, free baths, games, stereopticon lectures, a free clinic, and all the features of a modern mission in a large city. Rev. N. E. Joyner was sent as superintendent. Miss Margaret Ragland, head resident; Miss Daisy Duncan, district nurse, and Miss Alberta Keithly, house mother. The enterprise was christened St. Mark's Hall, and the City Mission Board transferred its schools from First Church, but still maintains the work at Mary Werlein Mission. It is the special province of the Board to furnish and repair the building, to provide teachers and supplies for the schools, to keep up a well-stocked linen closet for the use of the district nurse, and in every possible way co-operate with the superintendent. It is only a few months since St. Mark's Hall was opened, but there is great promise of successful work to be accomplished and the Woman's Board of City Missions is rejoicing in this new movement for the city's evangelization.

REV. N. E. JOYNER,
Superintendent of St. Mark's Hall, New Orleans, La.

ST. MARK'S HALL.

By Rev. N. E. Joyner.

St. Mark's Hall is an innovation in our Church activities. It is the expression of a conviction that has in recent years been forcing itself upon the leaders of our Church, a conviction that the concerted strength of the entire Church must be brought to bear on the city problem. In 1907 a movement was begun in New Orleans to secure the aid of the General Boards of the Church in behalf of the weaker congregations of the city. The following year a joint commission was appointed, representing the Board of Missions, the Church Extension and the Woman's Home Mission Society, to have charge of all Gulfcoast mission work, including Galveston, New Orleans and points in Mississippi. A special committee visited New Orleans, considered the field carefully and recommended the establishment of a city mission to be jointly controlled and supported by the Boards represented.

An old, double, three-story, brick dwelling was rented in the heart of what is known as the "downtown" section and in touch with the Italian colony. The building was named St. Mark's Hall, for much the same reason that many other churches and missions have been named for saintly people, living or dead. Two deaconesses, a house-keeper and her assistant were assigned to St. Mark's, and at the request of the commission the writer was appointed superintendent by Bishop Seth Ward. Extensive repairs and the installation of necessary equipment caused delay. We were not able to occupy the building until March, when the residents took possession.

An Italian mission already begun was invited to the Hall for its club work and devotional meetings. March the 20th, a sewing school was opened for the children of the neighborhood. The 29th of the month a night school was inaugurated for foreigners who wish to speak and write English. On May the 7th, a boy's club work was begun, one of the boys making with water colors a large display-card announcing the meeting for organization. The yard, paved in an irregular way with flag stones and surrounded on three sides by the building and on the fourth by a high wall, became a play-ground and gymnasium and, on ocasion, an outdoor auditorium, a large awning being used to screen it. A double front room was admirably adapted for the purpose of parlor and reading room, while a smaller room to the rear was set aside for the exclusive use of the men's club.

As the opportunity afforded, music and fancy-work classes were organized, and during the hot summer months the girl's club took the place of the sewing school.

An important feature is the work done by the nurse-deaconess. At first she confined her efforts to visiting and carrying patients to hospital or dispensary, as was needed, and arranging rooms in the Hall for dispensary work. We now have a free clinic three times a week for women and children, with a competent physician in charge. A druggist in the neighborhood has very kindly offered to fill all prescriptions at reduced rates.

The rapidly-rising temperature of the early summer made evident the need of better bathing facilities. It was impossible to accommodate the increasing throngs of children with a couple of bath tubs. So shower baths were provided with suitable dressing rooms. The patronage has amply justified the wisdom of this step. The only problem has been the boys who wanted to bathe three times the day the showers were opened. Their enthusiasm does not seem to wane.

From time to time we have had lectures, socials and other gatherings for the people of the various departments. A lecture under the auspices of the Anti-Tuberculosis League drew an audience of 150, the limit of the capacity of our out-door audience room. Sunday evening we have a religious service, when in addition to songs, Scripture lesson and prayer we have a stereopticon and social feature. We use both English and Italian in this service, but the audience is composed principally of Italians.

The average attendance is between fifty and seventy-five, men predominating.

In every way the success of this venture, St. Mark's Hall, has been remarkable. The first four months showed seventy-five enrolled in the night school. Ninety-six in the sewing school, thirty-five in the men's club, more than 400 in all the departments, and a total attendance, or total number of visits made to the Hall, of 5421. Nor does this include nearly 500 visits made by the nurse-deaconess and other residents to the families of the neighborhood. The work already done, however, is only a part of what is included in the opening of St. Mark's Hall. Many other features will be added as we have opportunity, especially of an evangelistic type. The field is broad and ripe unto the harvest. An employment bureau, a wood-yard where needy men could be given work and temporary relief looking to permanent help, popular Sunday evening services and many other things could be undertaken at once but for lack of funds. Plans are already taking shape for a summer camp next year, and a lady has offered us a fine two-story building at the Seashore Camp Grounds. Our present quarters were leased for two years beginning January, 1909. We need much larger and better equipped buildings. For the Sunday evening evangelistic services, we ought to have a commodious and well located auditorium.

OPPORTUNITIES FOR THE GOSPEL AMONG OUR FRENCH NEIGHBORS.

By Rev. W. Winans Drake.

It is time for Louisiana Methodism to ask in a thoroughly earnest and practical way, "Who is my neighbor?" Judged by our missionary work and investments, our answer to this question has been defective where it ought to have been most emphatic. If we will study the map of Louisiana, which is peculiarly the territory committed to our charge, we will find that the Southwestern half of the State contains as an influential, if not the predominant element of its population, an interesting people of French descent and speech, for whose evangelization we have, up to this time, done almost nothing. Roughly speaking, this French element constitutes nearly one-third of our entire population. Outside the city of New Orleans, which is largely French, there are about eighteen parishes, with a population of over 300,000 in which the French are in a large majority, and in some, almost the only inhabitants. In seven or eight other parishes, with a population of 250,000 there is a large proportion of French people, though probably not a majority. In several of these parishes, there is no Methodist Church, and perhaps no Protestant Church of any kind. In several others, Protestantism is represented by one or two churches, Episcopal, Presbyterian, or Methodist, in the chief town of the parish. These people are not foreigners but descendants of the earliest settlers of Louisiana. In their veins flows the blood of men who have won distinction in the history of Louisiana, in peace and war. In every sense of the word they are our neighbors.

If we are to determine our duty as neighbors by the spirit of the good Samaritan our relation to them is further emphasized by their religious needs, and accessibility. While they are nominally and traditionally Roman Catholic, large numbers of them are not in practical touch with that Church, and hence are without any religious instruction of any sort. Often the extent of their connection with the church, particularly in the rural sections, is an annual visit on some special occasion, and an occasional call upon the priest to perform the rite of baptism, marriage or burial. Many have drifted away from any allegiance to the only form of religion of which they have any knowledge. Priest and Levite have passed by on the other side. There are many indications that these simple-hearted children of the Acadian settlers may be reached by our Gospel. Here and there in Southern Louisiana are devout and spiritual Christians in our churches, who are of this French people, were reared in the fold of Catholicism, but were converted through the regular ministrations of our established charges. In some sections, as in the Lacasine neighborhood in Calcasieu Parish, whole communities of French people have received our Gospel, and nowhere can be found more sincere and devout followers of our Lord according to Methodist teaching and experience. This community has not only given us our French missionary, Brother Hebert, but has started others into Christian work and missionary effort. Our French Mission work in St. Mary and Iberia Parishes, which has been operated with some intermissions for a number of years, has gathered some sheaves from this field, and proved that our Gospel is not powerless in the French tongue. In Terrebonne and Lafourche Parishes, where our work began a little more than two years ago, the starting-point was found in a company of people who had already drifted away from Catholicism and were ready to hear the Protestant message gladly. Within that time a church of about sixty-five members has been organized, a house of worship erected, and opportunities created for the preaching of the Word in neighboring communities. In the town of Houma, the center of that section, a church has been organized and is already showing signs of activity and promise. One church has been organized in Vermillion Parish, and one or two others are in process of formation. Within about two years, three or four new churches have been organized with about 125 members, with other communities gladly hearing our Gospel, through the efforts of our French Mission workers. From this new territory we have received at least one preacher who is now assisting in the work, by appointment of the Conference. These are only some of the indications that these neighbors of ours can be reached by the preaching of men who have caught the missionary vision and give themselves seriously to the evangelization of this people. In fact, they are probably more accessible to our preaching than are the Mexicans and Brazillians, to whom we are rightly sending some of our best men, and they are so near us that an additional obligation is present in their case.

THE FRENCH CONGREGATION, AT LYDIA, LA.

Another fact worth noting in a discussion of the opportunities of the Gospel among our French neighbors, is that the public schools, employing many Protestant teachers, and teaching the young people the English Language, are destroying the prejudice that has in the past, prevented many of these people from hearing the Gospel as preached by Protestants.

But we need not suppose that the French people are to be reached and saved by a mere temporary effort. The facts above cited merely show that they can be saved by the preaching of the Gospel just like other people. We must take hold of the problem of their evangelization in a large and adequate way. We must plant ourselves in the strategic centers of population in this French country, or we can hardly expect to win any permanent hold on the outlying rural people. We must lay our plans to occupy the thriving towns, such as Houma and Thibodaux, which are bound to have an increasing influx of Protestant people from outside.

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In considering the opportunities offered by this promising field of labor, which we are just beginning to touch in an adequate way, it is worth while to remember the importance of this section of the State. This French section is perhaps the wealthiest, and politically, the most influential portion of Louisiana. So that, not only does the complete evangelization of our State demand that we assume the responsibility imposed by these opportunities; but if the ideals for which our Gospel stands are to control the life of Louisiana, they must leaven the section in which till now contrary ideals have had full sway.

INCIDENTS IN THE LIFE OF A FRENCH MISSIONARY.

By Rev. Martin Hebert, of the French Mission.

Under the above caption, we undertake to say a few words through the Advocate to its readers though what we have to say may not be in keeping with the heading.

We have hardly reached the point where the history of the French Mission can be written for it is still very much in its incipiency, and unless something can be done to more generally arouse the Church to the need of this special field, and of giving it more definite and permanent encouragement, it is in danger of remaining in the incipient stage for some time to come.

It is true that the history of the French Mission in a tentative and hap-hazard way, reaches back some thirty years, and over nine years of my eleven years of ministerial life has been spent in this field. Yet we are just now getting well started.

When I was read out for French Mission, from the Conference which met at Crowley, in 1898, where I was admitted on trial, I was very much elated, for though I was willing to go anywhere, I had asked to be sent to the French, and immediately upon receiving my appointment, I conferred not with flesh and blood, but started on my way to my new and first work.

I could then speak little French (having studied it but three months in school); I had about two sermons on very difficult themes, but I knew I loved God, and had a passionate desire to save the French.

There was not a great deal to report the first year. I think I had received two on profession of faith; we had built a neat little church at Lydia, where the most of my efforts had been directed, but the most notable achievements, as I look back upon it now, was the fact that during that year, I married the best woman in the world, and succeeded in paying living expenses and feeding a horse on the stupendous salary of two hundred and ten dollars. Probably for this or some other meanness; it was thought fit to remove me from the French Mission for two years. Since then, I have had but one appointment, and have become so accustomed to being read out to French Mission, that I would hardly know how to go anywhere else.

For the first five years I tried the intensive method of cultivation, which was good as far as it went, but it did not go far enough. Since thenIa have tried anything that would work.

Not quite three years ago, through a proveential opening and call, we began operations in Terrlatonne and LaFourche Parishes, since which we hate organized two churches, one of them having been organized this year by Rev. C. V. Briethaupt. We have built one commodious house of worship, and Brother Briethaupt has already above six hundred dollars subscribed toward the building of one in Houma.

I think the happiest day of my life, with probably one exception, was when after having labored about three months where our Bourg Church is now located, and where possibly a Protestant minister had never been seen before, I opened the doors of the church, and received sixty-four applicants.

Prior to that time, we had been talking and praying about openings. Since then it has been a question of how to evade those we could not fill. Since then, also, the Church at large and the Mission Boards in particular, have taken more interest in our work; the General Board having taken up my support, and the Home Board is partially providing for the support of two assistants.

Last Fall we were honored by a visit from Dr. Nelson of the Mission Board, which has not failed to bear fruit. Through his help a boat was purchased and turned over to our missionary at Houma soon after he reached the field, and through his encouragement, Brother R. E. Martin, who was then a local preacher, was persuaded to come into the Conference on trial, was given a work this year as assistant missionary.

Our field, if we could cover it, is equal to about one-third of the territory of the State. A conservative estimate of the population would be about two hundred thousand. We are expected to cover this territory and reach these people with three men; Rev. R. E. Martin, Rev. C. V. Briethaupt, and myself, and though we have not covered the entire territory, nor converted the entire population yet the Lord has already blessed our labors this year.

Brother Breithaupt moved into Houma where we had nothing. He has organized a church there and has purchased four lots, valued at $1,500 and has over $200 towards a church building.

At Bourg, the forces have been better organized, and a few members added; and a very promising work has been opened at Montegut, a point several miles below Houma, where another church building is needed. Brother Breithaupt has already received some eighteen or twenty members.

At the western end of the work where Brother Martin and I have been putting in our time the opportunity is equally as great.

We have organized two new Sunday Schools and have held our second protracted meeting and have already taken in forty members on profession of faith.

Our meeting which was held at Henry, yielded very gracious results. Brother Briethaupt assisted in this meeting and did some good work. Almost the entire community was stirred. No exact count was kept of the number of conversions and reclamations, but it was unusually large and at the close, twenty-one choice persons came up to assume the vows of the church. Of this number over half were Catholics. Among the recent converts is one who promises very much as a factor in the evangelization of the French. She comes from a Roman Catholic home, and speaks both English and French fluently. She has a bright mind, but best of all, she has been gloriously converted and is ready to respond to a call, which she says she feels from God, to do missionary work. She will gladly go to the Scarritt-Bible Training School if arrangements can be made for her.

I held a meeting in a dance hall in a solid French Catholic community, to congregations, ranging from forty at the first to 150 at the last. While there was a number of conversions, we wait for another time to organize a church. At Esther, we held a ten day's meeting in a school house which would hold about 150 and at times had the house full, with twice as many unable to get in. We received seventeen into the church, most of whom were grown and heads of families. Two or three young men have been called to preach, and one has already commenced.

For long years our French Creole people have groped their way in ignorance, superstition and sin, and the domineering Romish priesthood has largely succeeded in keeping them in check, but to-day they are awakening from this long slumber and are asking for education, and they are sending their children to the public schools. They are asking for light, and are buying the colporteur's Bibles at the rate of from two to three hundred copies a month. They are asking for the Gospel, and shall we fail to give them that which is the only hope of their salvation?

Our first great need is the earnest prayer of all the readers of the Advocate. Our second need is money sufficient to support one or two more missionaries. Our third need is about two thousand dollars for a church at Houma, and some help for a building of one at Montegut, Esther, and Kaplan.

May God raise up friends who will help us in this great work.

THE TERREBONE STORM A DEPLORABLE FACT.

By Rev. C. V. Briethaupt.

Down along the four or five bayou's, where the houses could be seen by the hundreds, where the sweet scent of the orange blossoms was wafted to the pleasure-seekers who were making their way to the coast for a day in the surf, where the babe was born, the child developed into manhood, woed and won the hand of the native maid, fought the simple battles of life, found at this writing, altogether different conditions.

The day was one that is never to be forgotten. The wind blew a gale that caused the look of awe, and fear to impress itself upon the face of the oldest fisherman, caused the weak to tremble, and the women and children to scream with fear as they clung to those who were the stronger, looking to them and their knowledge of the treacherous waters for protection; but alas! the tide came in waves that were mountainous high to those whose lots were cast in their path. Houses that had upper stories were gained where it was possible, and in these places could be found fifty and sixty people huddled together looking into the faces of each other, with hearts chilled with fear as they were in a number of cases driven from these places of refuge to the house-tops in order to escape—the angry waters which had taken the second floors.

The stories that are told are enough to make tears trickle down the cheeks of those who have hearts of flint. We see this man coming up the street, who stayed with the roof of his house until the angry waves swept it from the walls and as he, with his family, were carried on the billows clinging to the shingles, the father and mother counted the children one by one until the five were gone. Here comes another who with the wife clung to a tree that their roof had been swept against, the water dashing over their heads, and as they hung on, death staring them in the face on every billow, he looked to the wife and the cruel switches had whipped the face until the blood was seen to trickle from the wounds. Above the waves he heard her cry for help, the blood was being forced from the nose and ears, he caught hold of the skirt of her whom he would give a thousand lives for, when she can hold on no longer, and her hold is torn loose by the onrushing tide. He clings to that lifeless form till another and another wave rolls over his head, he feels that the weight of the body is gone, and looking to the hand that was holding to her whom he loved, he sees a part of the clothing that he had been hanging onto left in his iron grasp while the rest of it had gone with the body to be found somewhere after the sea had spent its force and returned again to its original abode.

The work of the day is done, insofar as the angry waves, and the howling wind is concerned, the face of the deep is as calm as the burnished heavens and as the crippled luggers are steered by the surviving ones back to the sacred spot that was once home; happiness, all; there is nothing left to show that ever a house stood except the upturned roots of the few trees that tenaciously clung on to the ground into which they had been planted by the owner of the little spot. If there be an occasional gust of the wind it drives to the heart of those who feel its gentle touch the thought of death; death all about us. Without a morsel of food we waited till the tide receded and we could follow the piles of drift to search: yea, we looked here for this loved one, and as we look we feared lest we should find.

We see this man out here to himself, what's the trouble? He was gone from home when the storm came, he comes back and finds that his wife and five little ones are gone. Yes, he has found the wife and one of the children and with his own hands he digs the grave and puts them away.

The search goes on, loved ones are looked for that are never found, hearts are wrung with grief until the wretched seeker is almost crazed by the bitter anxiety, and in the event they are discovered, decomposition, mutilation and mud have disfigured the body till it is almost beyond recognition.

During these hours of horror was there no one to say, let us pray, was there no one to say let us sing, "Jesus lover of my soul, let me to thy bosom fly, while the angry waters roll, while the tempest still is high?" No; where there was any religion at all it was that that would have one, to go to the place where the twigs were kept that had been blessed by the priest on Easter Sunday, and cast a piece of the twig into the water hoping that this act would check the oncoming tide; or to get the holy water, and use it as is the custom, or to pray the prayers that are to be found in the prayer book; and few of these prayer books, little of this holy water, and less of the blessed palm was to be found in this lower-coast country.

To go to them in this hour of trouble and offer your services as a minister to bury the dead in the section of the country I mention would have been offering your services to those who had never heard the name of the Methodist Episcopal Church, South repeated. As the writer, in the launch placed at his disposal by our good folks, came in touch with these people, saw their sufferings, the regret that we had not had men in this section of the State to teach the people, who have no opportunity of availing themselves of any church affiliation, could be expressed only as they were at the time, in shedding tears of godly sorrow that such a thing does exist in our State.

Yes, we had a little church in this Parish, and the growth of it has been almost unprecedented in our State, but it was not in the section where the loss of life was, and now it has to be built again; our church is down, the only one we had in this or the adjoining Parish.

It was a little house in the country, but it was all we had, and now this Parish is as five others of this section of the State, they all have none.

None but us who are here in Houma, or are down at the little country church house about nine miles from here, know the efforts that have been put forth, the prayers that have been offered, the letters that have been written, the fond expectations and the bitter disappointments that have been our lot as a congregation here in Houma.

The salary has come by the heroic appeals of the Boards and the liberal giving of the good people, but, alas! the salary of the one man down here in the field is one of the least items. $1,500 worth of land has been bought and paid for by us who live here, and as we stand and behold the vast opening, the crying need of a church here as a basis from which to work the country, having given almost our all, we are forced to our knees, and longingly, lovingly, tenderly, we cry, Father, from whence shall it come? It must come.

This article goes to the "Mission Issue" of our paper, but it is a personal letter to you. Take it as a message from God. We are not begging. In the name of God we ask you to give unto the Lord that which is his in order that his cause might be furthered in this part of the land.

Do what you can so that it can be said, "to-night when the gold of the sun unfurls, far in the dreary desolate west, I know that God looked out on the world, and said good-night, you've done your best."

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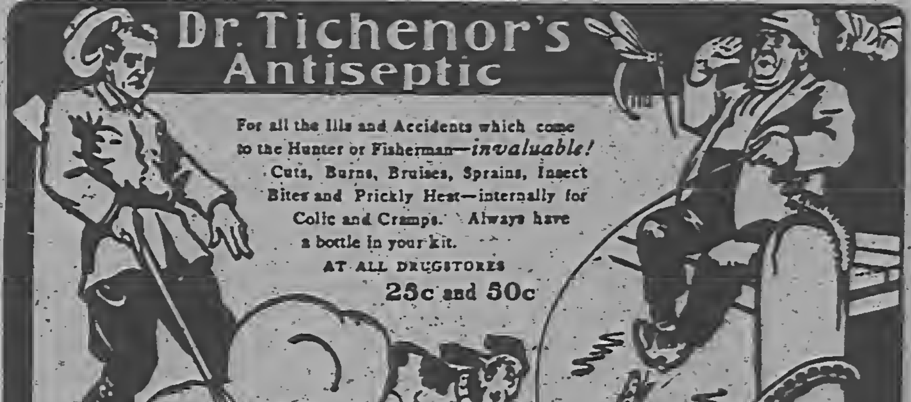

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OUR MISSION WORK ON THE MISSISSIPPI SEA COAST.

By Rev. M. L. Burton.

This territory has been in the possession of the white people 210 years. More progress has been made in the last ten than in the other two hundred.

The territory south of parallel 31 has been the undisputed property of English speaking people since 1812. The immigrants from the States settled along the rivers and creeks north of the coast. Early in the 19th century we hear of the circuit rider along the Chickasawhay and Leaf rivers, reaching down as far as Red and Black creeks. It was not till 1845 that the Conference sent Andrew Day, a young preacher, to the Biloxi circuit, although Willianm Jordan, a local preacher, preached there about ten years earlier. The next year we find Thos. Y. Armstrong appointed to the Pascagoula circuit, preaching at a point near where the town of Scranton is now situated. Handsboro, a town one mile north of the beach, had preaching about 1840, by W. G. Evans, a local preacher. It was not till 1859 that Handsboro appears as the basis of a circuit, when J. W. McNeil was appointed preacher in charge. The next year Pass Christian appears as a part of the Handsboro circuit, left to be supplied. Pass Christian disappears from the minutes until about five years ago, during which time there was only an occasional sermon by a Methodist. Rev. David Ayers moved from Texas, and settled at Ocean Springs. He was a man of some financial strength. A lot was given by a German shoemaker, and through the energy and liberality of Mr. Ayers a neat house of worship was built some time in the late sixties. Ocean Springs does not appear as the basis of a circuit till 1872. In 1861 Gainsville Mission was formed, which included the village of Shieldsboro, now Bay St. Louis, and J. W. McNeil was appointed preacher in charge. Some time in the early seventies there was a house built, called the "Protestant Meeting House," which was used by all denominations until N. B. Harmon, in 1895-96, built our present church.

Mississippi City depended on Handsboro for church privileges until about twenty years ago, when two earnest women determined that Methodism should be represented by a church building. Their labors were successful, and our congregation now has a neat church. Long Beach, which was first known as Scott's Crossing, was the home of Henry Ware, a layman of means and devout consecration, who gave the land and the first church building. Ben Jones was the preacher in charge. There was one other Methodist family, a Mr. Capers, who, with a few others, constituted the first membership. Gulfport was brought into existence by the building of the railroad from the beach to Hattiesburg. Hon. T. M. Evans, the son of one of the first preachers to preach along the coast, was instrumental in getting the present lots on which our Twenty-fifth Avenue Church now stands. N. B. Harmon was pastor. Failing to get the property they desired, by the liberal offer of the railroad they accepted such concessions as the railroad would make, and located where they thought wise. R. L. Bennett, now of Hattiesburg, furnished the money to pay the difference in the two properties. The building was erected during the pastorate of Rev. J. S. Parker.

Biloxi, in common with the "Sons of Temperance," owned for many years a two-story building on what was known as "cow alley," which served as a place of meeting and shelter for the little flock, till the present handsome brick building was planned and started in 1904, under the leadership of H. W. Van Hook, preacher in charge. In 1905 the Oak Street Mission Church was built also by him. The basement and classrooms of the Main Street Church were finished in 1906. When the auditorium is finished, which is now contemplated, Biloxi will have a most comfortable church.

J. L. Sells was preacher in charge of Long Beach and Pass Christian in 1905, when the present churches at Long Beach, Pass Christian and Sunshine Chapel were built, and the church at Twenty-ninth Street, Gulfport, was organized. The church building of Twenty-ninth Street was erected in 1906, during the pastorate of W. B. Jones. Scranton has had more trials in the matter of churches than any other along the coast, having had two burned. We now have a creditable church building.

Ten years ago we reported seven churches, valued at $8,800; two parsonages, valued at $1600; with a total membership of 636. In 1908 we reported twelve churches, valued at $51,550; five parsonages valued at $12,000, with a total membership of 1854. We have several pastoral charges and but two of our pastors have to live in rented houses.

The opening of Gulfport and Pascagoula ports, and the development of the oyster industry presented a new problem to the Church. The sailors had no provision for their spiritual or social well being, and the hundreds of Bohemians were almost entirely neglected, no special effort being made by any church for them. During the administration of the late Rev. T. L. Mellen as presiding elder of the Seashore District he tried to secure co-operation for the sailors. It was not till June, 1906, that official notice was taken of the work, when Dr. Lambuth spent several days along the coast, studying the needs. At the annual meeting of the Woman's Home Mission Society of the Mississippi Conference in 1907 Miss Minnie Boykin was employed to do home mission work in the town of Biloxi. Her labors met with great success, and while many of her cherished plans were never realized, still her work abides.

A commission was appointed by the Board of Missions to co-operate with the Woman's Home Mission Board and the Board of Church Extension to investigate the needs and make suitable recommendations, and on their recommendation at the last session of the Mississippi Conference W. T. Griffin was appointed to take charge of the Coast Mission, to begin work for the sailors at once, whose article appears in this issue, setting forth present conditions and needs.

The hindrances to our work have been the summer visitors from the cities, who bring with them their lax ideas of Sabbath observance, or indifference to religious work, and the natives, the descendants of the original settlers, who are Romanists by inheritance, and indifferent to all efforts at evangelization. The progress that has been made recently has resulted largely from the coming into the territory of permanent settlers, whose interests are local and who have a desire for moral development. The only enterprise that Methodism has ever undertaken was the inauguration in 1872 of the Seashore Camp Ground, which has resulted in much good in the moral uplift of the people. During our efforts along the coast every kind of preacher has been tried, the young and old, the experienced and inexperienced, men strong in the pulpit and men strong in the pastorate. Erasmus R. Strickland, J. J. Millsaps, Henry T. Lewis, B. B. Whittington and R. J. Jones are among the men that labored in the early days of Methodism along the coast. R. B. Downer has known the coast life more intimately than any other preacher living, having lived on the coast at different times for a period of nearly sixty years. With the proper distribution of men and means the Seashore may become morally as well as materially the garden spot of Mississippi.

SOME EXPERIENCES OF A PORT MISSIONARY.

By Rev. W. T. Griffin, Superintendent Gulfcoast Mission.

Having been in this work only a few months, my experience has not been very thrilling or varied; and the most important is that of my own heart, as I have come in contact with an entirely different class of individuals from any I ever served.

The first question to be settled was whether there was sufficient love for the souls of men. That settled, other results would follow. The proof of this could not be given in words. Then how to reach the class of men to whom we are to minister must be settled largely by experience. That they will and do respond is beyond question. Giving myself to them by night and by day; visiting the ships, climbing rope ladders; finding my way into the captain's cabin and heart; then the chief; then the engineers in the fire-room or "stoke holes;" then to the "forecastle," where the sailors eat and sleep—meeting and talking with all. Only occasionally does one meet with a rebuff, if it is known he is from "the mission," as most of them call our house of rest and services.

Their necessary isolation causes them to appreciate any interest or favors shown; as the captains say, when we visit the ships, it is to do something for the men, and not to get what we can out of them. This they know, and they will confide in us, seek information and advice; so that one feels that he is recognized in a measure as their pastor or chaplain.

When met on the streets, most of the men are very cordial, and raise their hats. On leaving the Bethel, they, one and all, bid you "good night," and graciously accept the invitation: "Come again." Thus a fast friendship is established, and often letters are written back from foreign ports and the hope expressed that they might return; but too often they never return, and, if ever, it may be years afterward.

The reading-rooms are places of rendezvous, where they meet and talk over their trials and triumphs, special hard trips, with much "nasty weather," loss of cargo; tell of their home and country, how long absent and how long before they will see the old folks again. Many expect to "quit" the sea after awhile. The average sailor life is only twelve years Very few old men and a few boys are found among them; mostly from 18 to 40 years.

While some will not come formally into gospel services, most of them can be drawn in by making them feel easy; not paying too much attention to them; and by having good music and singing. Singing is the most attractive feature of the service, and most of them take part, if a book is put in their reach and the numbers given out distinctly. It is surprising, how many hymns they know; and how they can sing these old-time hymns (the best we have). Occasionally they will call for some hymn made popular by some noted evangelist. It would do many of our congregations good to hear from fifty to one hundred of these brawny men singing "What a friend we have in Jesus," "When the roll is called up yonder," "Throw out the life-line," etc.

Many tears come unbidden when we talk to them of the influence these songs have had over their parents, and their homes. Mother, home and heaven will awaken the deepest interest, and they gladly and reverently listen to the gospel of our Lord.

Often they are singing in German, Scandinavian and English the same words and tune, and seem to enter into the same spirit. Occasionally a service is held by a Norwegian pastor, or Scriptures read and prayer in German, as opportunity presents itself, and all pay marked attention and are respectful. No better opportunity is given to impress them with our Christianity.

One young man wrote of his conversion after leaving here. Another that he had the victory over drink, saying, "when I am tempted, the song sung in the mission, 'Yield not to temptation,' comes to me, and I can stand up to my resolution and leave it alone."

REV. W. T. GRIFFIN,
Superintendent Gulf Coast Mission, Gulfport, Miss.

After one of our services one of the boys came and said he was so anxious to go and be with his mother again, and never leave her and his Church.

Many of these foreign-born feel that the Church is only for the rich, and not for the laborer; therefore, the greater the need for us to make a different impression upon them and save them from skepticism and sin. They can be reached by the practical application of our holy Christianity, and by approaching them on the tender side of life. When the question of mother, her Bible, her songs and her prayers, her influence, is brought before them, they are open to exhortation, and many are the promises for better lives.

The Portuguese and Italians, who cannot speak our language, are glad to get portions of Scripture and tracts and booklets in their own language. They come to the reading-rooms, and follow us up when on the ships with expressions of appreciation.

The question of denomination seems not to enter into their minds. They feel that all of these missions are for them, and many are deeply influenced by them. One intelligent officer recently said that the seaman of to-day is not the seaman of a dozen years ago; and the missions that almost ring-fire the globe, are proving their right to live. Thus we are scattering bread beside all waters and, in many days it shall be gathered by the Lord of the harvest.

"Soon will the season of rescue be o'er;
Soon will they drift to eternity's shore."

Then let us "throw out the life-line and save them to-day."

PUSH THE BATTLE.

By Dr. John T. Sawyer.

Yielding to the divine momentum thereto, we should lay heart, and head, and hand, and purse to the mighty work for God and souls that is just ahead, demanding of us the best we have. Face to face with the perishing millions of heathendom, and feeling the awful weight of our responsibility for their salvation; realizing God's endorsement of our cause and the plentitude of his proffered power to aid us; we should, with conscience thoroughly aroused, heart profoundly stirred, and our soul aflame with love, ask the question: What is now to be done? and answer it by a vigorous missionary campaign throughout our borders and a forward movement, never to know retreat, all along the line. There should be a more earnest and devotional study of the Scriptures touching missions, and diligent and intelligent reading of books on the subject, accompanied by intense and persistent personal effort for the saving of our fellowmen. Our presiding elders and pastors should take on new life, and should push the cause of missions more earnestly and determinedly than ever before, preaching often on the subject, planning and holding missionary institutes and mass meetings, circulating mission literature and seeking, as the Discipline has it, "in every way the education and inspiration of their people concerning the salvation of the heathen."

Our pastors can solve the missionary problem, for they are the leaders of their people, holding the key to the situation. According as they think and work and lead will be the results of the Church's efforts for the evangelization of the world. They should awake to the fact that the privilege and responsibility are mainly theirs, and that therefore they should be wholly possessed of the missionary idea, the foreign work of the Church becoming a passion with them. The great charge, "Go ye into all the world and preach the Gospel to every creature," is not only general as to the Church, but particular as to individuals, nothing less than a personal imperative to every minister of God. By Church authority the pastor receives a special field for work, but his divine call to preach is in its very essence a call to a world-wide ministry. He is not, therefore, to confine himself to his "pent-up Utica" in the home field, but, if not in person, certainly in thought and prayer and effort, he should go abroad into all lands in his hearty sympathy and ample support of those at the front. It is said that all the soldiers and sailors of England's King are enlisted for foreign service, and such also is the case even with the yeomanry. So every preacher of the Gospel, and all laymen and lay-women, if truly converted and rightly instructed, should count it their highest honor and privilege that they are enlisted for the foreign service of their Savior and King.

Those at home should keep their hearts at the front while they stay by the stuff. During war the nation at home is in the battle in its soldiers. We that are at home must press the battle through our missionaries in the foreign field. God holds us responsible for a missionary conscience, a consuming love of souls, and a lavish expenditure of our substance in this good cause. He is speaking to his Church in language not to be misunderstood. God's command is this: "Go forward." Obeying his command, and responsive to the heart-beats of infinite love, as with quickened step and the swing of certain victory we move steadily on; we shall have God with us all the way, until in the fullness of time his promise shall be fulfilled, and the Son shall "have the heathen for his inheritance, and the uttermost parts of the earth for his possession."

PUBLISHING COMMITTEE MEETING.

The Publishing Committee of the New Orleans Christian Advocate will meet in annual session in the office of the Christian Advocate, 512 Camp Street, New Orleans, on Wednesday, October 27, 1909, at 11 a.m.

J. T. MURRAH,
For the Committee.

OUR MISSIONARY ISSUE.

This issue of the Advocate is in the interest of the Home Mission work of our Church. For the pleasure and profit to be derived therefrom our readers are indebted principally to Dr. John R. Nelson, Assistant Secretary of the Board of Missions, who suggested the importance of such an issue, and who procured the special communications.

Our readers will observe that the matter is in small type. This was necessary in order to get in the contributions asked for. Even then, one was crowded out for lack of space. We may use it in a future issue.

PERSONAL.

The presiding elder says: "Rev. W. E. Dickens and his people at Chunkey, Miss., are closing out the year very hopefully."

Rev. T. M. Bnley, of the Plaquemine charge, was in the city a few days ago and made a pleasant call at the Advocate office.

We thank Rev. W. P. Whatley, Palmetto, La., for some good work in behalf of the Advocate. He adds six names to our list.

Friends who have favored us with communications must bear with us. Their favors are all on file—some to be printed next week, and some the week following, and some, we cannot say when.

Rev. R. T. Nolen continues to send in subscriptions. In his last note he says: "I hope to send in at least fifty-two, which will be an average of one per week." Up to date he has about averaged that number this year.

Mrs. Julia Kendall, widow of our lately deceased Brother, Rev. Amos Kendall, who has been sojourning at San Antonio, Texas, for several months, has returned to her home in Houston, Texas, 1009 Tuam Avenue.

Dr. T. P. Bell, one of the leading Epworth League workers of North Georgia, has moved to Algiers, La. His wife was Miss Sallie Lee Riley, one of the consecrated Leaguers of the Epworth Leagues of New Orleans.

We are sorry to learn of the serious illness in the family of Rev. T. B. Cottrell, Scranton, Miss. Besides being sick himself, and missing two or more Sundays from his pulpit, other members were ill. As many as five were in bed at one time.

Rev. Robt. Selby, of Natchez, Miss., we learn, spent Sunday last in the city, and preached morning and evening for the Carrollton Avenue congregation. We risk nothing in saying that the people heard good gospel sermons, and were both pleased and benefited.

Rev. Briscoe Carter, Commissioner of Education for the Louisiana Conference, occupied the pulpit of First Church last Sunday morning. We presume he talked in the interest of Centenary College, which he specially represents. With what success we have not learned.

Rev. O. L. Savage, of Iuka, Miss., is at this time engaged in a meeting with Rev. L. C. Wilson, at Amite, La., with the prospect of a good revival. A note from Brother Wilson on Saturday last informed us that the indications were favorable. We trust great good may be accomplished.

Rev. J. M. Alford, our pastor at Bogalusa, La., was in the city on business last week, but took time to report at the Advocate office. Bogalusa is a flourishing mill town, and Brother Alford is earnestly looking after the spiritual interests of the people, and is meeting with a good measure of success.

Rev. Geo. H. Thompson, of Hattiesburg, Miss., in closing a business letter, containing the names of nine subscribers, says: "The work at Court Street moves on well. One hundred and eighteen have been received into the church this year. We are in the midst of a revival now, which is being conducted by Brothers W. T. Griffin and W. J. Ferguson."

A pithy paragrapher, signing "Steward" at the end of his piece, but whose handwriting, like Peter's speech, "betrayeth" him, says: "Brother John Tillery Lewis wrote a good piece. But in the paragraph wherein he says, 'I would not attempt to give advice,' he puts himself into conflict with our Book of Discipline. See page 85, Section xv, Paragraph 190."

Rev. J. R. Jones, of the Jackson (Miss.) District, is nearing the end of the year with a glad heart. "The District is coming up quite well, perhaps will pay everything in full." He informs us of the illness of Rev. W. W. Morse, who has been sick about six weeks. He is with his son, at Tylertown, Miss. May a kind providence soon restore him to his usual health.

The Woman's Home Mission Society of the Algiers Church in this city, held its annual week of prayer October 4-8, having with them as their speakers Rev. F. R. Hill, D.D., Rev. John A. Rice, D.D., Rev. John F. Foster, Mrs. John M. Parker, and Mrs. S. A. Montgomery. The meetings were very enjoyable, well attended and calculated to increase interest in the local society.

Rev. H. C. Edmondson, of Slate Springs, Miss., reports success in his meetings the past season. At Slate Springs and Spring Hill he was assisted by Rev. J. T. McCafferty, who did some fine preaching, left the churches on "higher ground." There were sixteen conversions. Rev. W. S. Lagrone, Conference Missionary Evangelist, will be with him the first week in November.

Rev. W. G. Harbin arrived in the city on Monday evening last, and is now engaged in a meeting at Carrollton Avenue Church, with Rev. H. T. Carley. This is Brother Harbin's first appearance in New Orleans as a revivalist. We know him to be a sound and zealous preacher—we commend him as such, and trust that he may be instrumental in accomplishing much good.

Brother J. R. Abels, one of our active members at Ponchatoula, La., gave us on Monday last, as we rode with him to the city, a list of twelve new subscriptions, and two renewals. His aim is to put the Advocate in every Methodist home in his church. And, "in as many more homes as possible." We thank him for his work, and also for the words of encouragement which accompanied his list of names.

Rev. T. J. O'Neil, presiding elder of the Newton (Miss.) District, in a card to the editor says: "I ask prayers for Brother C. A. Powell, of Newton, Miss., who has been out of his pulpit four weeks in succession on account of sickness, and for Rev. J. E. J. Ferguson and wife, whose little girl is sick of typhoid fever at Chunkey, Miss." This request came last week, but too late for insertion in the Advocate. We trust by this time the afflicted ones are on the road to recovery.

Rev. H. G. Hawkins, of Port Gibson Female College, always provides for an "outing" of his teachers and pupils about the middle of the fall term. This year, on Nov. 11 and 12, about eighty teachers and students of the boarding department of the college will be in the city of New Orleans. The college opened its 70th session Sept. 22, and the purposes of this two days' visit in the city are to gain instruction and also to gain recreation and relaxation from the ordinary run of school duties.

Rev. C. F. Staples, of the Coushatta (La.) Charge, in a note to this office says: "We closed a gracious meeting at Clarence on Friday night, the 8th inst. There were twelve bright conversions and accessions to the church. The Holy Spirit was manifest in great power. We had a good meeting at St. Maurice. We have had twenty-eight accessions to the church this year and baptized twenty children. We expect to hold some more protracted services before Conference. To God be all the glory."

The church enterprises thrive at Winona, Miss., under the care of Rev. J. A. Hall—"everything moves along all right." The ladies have paid out something like $700 on the church for plastering, painting, carpet, etc. The house is now beautiful on the inside, as well as the outside, and the pastor and people are happy. By the way, Brother Hall recently furnished "The Mississippi Union Advocate," a farm journal, with an original sermon which is sound reading, and will no doubt help many tired farmers in an hour of leisure.

Rev. J. B. Randolph, of Myrtle, Miss., has closed his round of meetings, and reports, as the result, an addition of seventy-eight members, since he took charge in July—eighty-three in all this year. The "deep well" contracted for some time ago is completed and paid for, and affords an abundance of good water. Brother Randolph hopes to pay off the debt on the parsonage, and meet all claims in full at Conference. When he first took charge of the work he did not think he could secure one club of ten, but he has secured two clubs, and will probably add more names.

SPECIAL NOTICE.

Brethren of the Mississippi Conference who have money for the Church Extension Board will please send it to the secretary, Rev. L. E. Alford, Longbeach, Miss., who will also act as treasurer of the Board until Conference, the office of treasurer having been vacated.

W. B. LEWIS,
President Miss. Conf. Ch. Ex. Board.

LAYMEN'S CONFERENCE.

There will be a called meeting of the laymen of Protestantism of New Orleans, October 15, 7:45 p. m., in the Y. M. C. A. Hall, to take up and consider the holding of an Interdenominational Laymen's Missionary Convention, under the auspices of the Central Office in New York, of the Interdenominational Laymen's Missionary Movement. The New York office is planning for a campaign of fifty conventions from the Atlantic to the Pacific, to culminate in a great convention in Washington, D. C., in 1910. If one of these conventions is decided on for New Orleans it will be in February next. Secretary W. B. Stubbs, of Nashville, Tenn., is at the head of the movement in the southern section of the United States.

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No. 11, A. G. Hall, Holly Springs Circuit, $25.00.
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CAMP MEETING.

New Prospect Camp Meeting will begin on Thursday night before the 4th Sunday in October. It will continue 5 days. Everybody is invited and ministers especially. Your brother,

C. M. MARTIN, Vancleave, Miss.

AN APPEAL FOR HELP.

Dear Brethren: We, the Committee of Collectors for purposes of building our Methodist Church, are appealing to our Methodist people for help, through our Advocate. Brethren we are so much in need of funds to complete our church. The contract has been let and will take all we have subscribed and in bank to start, and it will take eight hundred dollars to complete, and we can't possibly see our way through. We have been using the Masonic Temple for worship, and we think we have imposed on Masons long enough and we want a church. We hope and pray our readers will not treat us with contempt, but open their hearts and help us. We church people are anxious for a church, and every denomination is building and makes it hard on us by having so many to build, and we are forced to go on the outside for help, and as we have adopted every plan we can think of to raise this, and now we are forced to ask for help from our people. Any amount will be thankfully received. May God add his richest blessings to his good work is our prayers. You may send contributions to the Advocate or to our Treasurer, O. H. Gaugh or myself. Very respectfully,

MRS. J. P. GAUGH.

Meadville, Miss., Oct. 4, 1909.

TO THE MISSISSIPPI CONFERENCE.

My Dear Brethren: Let me call your attention to the importance of full collections of assessments for church extension. Since I have been on the Board, we have never been able to supply half the money asked for by worthy applicants. Already, some urgent needs have been brought to my notice that will be presented at the approaching session of our Board. Besides these home needs, the great West calls loudly for our help. If our people could only see the golden opportunities open to our church in that field, they would surely come to our help at once with means sufficient to meet the emergency that is upon us.

One other matter I beg you to consider. It is probable that our church extension anniversary at the approaching session of our conference will take place on Thursday night. It is important that our Treasurer be prepared to submit his report at that time. This he cannot do without early collections. If each of you brethren will settle with the Auditing Committee on the first day of Conference, as the rules of our Conference require, the treasurer can be ready with his report in time.

The general Board will be represented at our Conference either by Dr. McMurry, or by his assistant, Rev. Geo. S. Sexton. W. B. LEWIS,

Chairman, Miss. Conf. Church Extension Board.

MISS DAVIES' APPOINTMENTS.

The following is the list of Miss Davies' Appointments in the Mississippi Conference, October 7-21: Yazoo City, Oct. 7-8; Natchez, Oct. 10-11; Port Gibson, Oct. 12; Brookhaven, Oct. 13-14; Laurel, Oct. 15; Hattiesburg, Oct. 16-17; Gulfport, Oct. 18-19; Moss Point, Oct. 20-21.

Delegates from the respective Districts are expected at all the above places except Port Gibson and Laurel where the engagement is for one service, only.

MRS. A. F. WATKINS,
Corresponding Secretary.

BOARD OF MISSIONS.

Report of the Treasurer of the Mississippi Conference Board of Missions for the quarter ending Sept. 30, 1909:

	Foreign.	Domestic.
Brookhaven District—		
Osyka	$13.50	$10.00
Wesson	15.00	32.00
N. Wesson	....	7.40
Hazlehurst	....	60.00
Silver Creek	....	15.00
Monticello	....	5.00
	$28.50	$129.40
Hattiesburg District—		
McLain	$3.00	$10.00
Sumrall	15.00	15.00
Magee	15.00	25.00
Main Street, Hattiesburg	25.00	25.00
Mount Olive	35.37	....
Collins	30.00	30.00
Seminary	15.00	15.00
New Augusta	20.00	20.00
Court Street	25.00	25.00
Sanford	10.00	10.00
Oloh	5.00	5.00
Broad Street	....	5.00
Ellisville	....	14.75
Leakesville	....	10.00
	$198.37	209.75
Jackson District—		
Rankin Street	$10.00	$10.00
Florence	20.00	10.00
Terry	17.50	20.00
Camden	20.00	....
Pinola	10.00	....
Madison	10.00	10.00
Flora	....	5.00
Jackson Circuit	....	2.55
Fannin	....	5.00
Eden	....	8.00
Capital Street	....	150.00
	$87.50	$220.55
Meridian District—		
Seventh Avenue	$5.34	....
Central	57.37	....
Bucatunna	....	$14.00
East End	....	25.00
	$62.71	39.00
Natchez District—		
Liberty	$10.00	$10.00
Washington	15.00	15.00
Homochitto	2.50	2.50
Hamburg	....	25.00
Pearl Street	....	10.00
Meadville	....	5.00
	$27.50	$67.50
Newton District—		
Walnut Grove	$10.70	....
Morton	$7.00	7.00
Kingston	6.00	6.00
Raleigh	4.00	6.25
Bay Springs	15.00	10.00
Fifth Avenue	....	10.00
	$42.70	$39.25
Seashore District—		
Pearlington	$25.00	$25.00
Vancleave	14.00	....
Mentorum	20.00	20.00
Coalville	17.50	22.50
Americus	11.00	9.00
Wolf River	5.00	6.00
Pascagoula	22.00	13.00
Columbia	....	25.00
Long Beach	....	25.00
Howison	....	65.00
	$114.50	$210.50
Vicksburg District—		
Rocky Springs	$11.00	....
Bolton	25.00	$25.00
Washington Street	13.20	13.50
Silver City	10.00	10.00
Satartia	....	20.35
Oak Ridge	....	10.00
Port Gibson	....	25.00
	$59.20	$103.85
Total for the quarter	$620.98	$1019.80
Total for 1909 to date	2417.00	2732.44
Totals for 1909 to date by districts:		
Brookhaven	$324.00	$380.40
Hattiesburg	393.37	397.25
Jackson	255.00	422.85
Meridian	326.46	157.04
Natchez	107.39	117.05
Newton	299.70	283.50
Seashore	509.38	684.00
Vicksburg	201.70	290.35
	$2417.00	$2732.44

W. L. LINFIELD, Treasurer.

CONFERENCE BOARD OF MISSIONS, LOUISIANA ANNUAL CONFERENCE.

Report of the Treasurer for the quarter ending September 30, 1909:

	Foreign	Domestic
Pine Grove, Rev. H. C. Murphy	$12.00	$7.00
Ponchatoula, Rev. W. Schuhle	50.00	50.00
De Ridder, Rev. J. W. Booth	25.00	25.00
Wilson, Rev. E. L. Cargill	5.00	5.00
Rayne Memorial, Rev. J. A. Rice	100.00	....
Hammond, Rev. R. S. Walton	9.00	9.00
Totals	$201.00	$96.00

Subscribers to Conference collection for French Mission will kindly remit, as we have no funds on hand to meet the missionary's salary, which is now past due. W. B. THOMSON, Treasurer.

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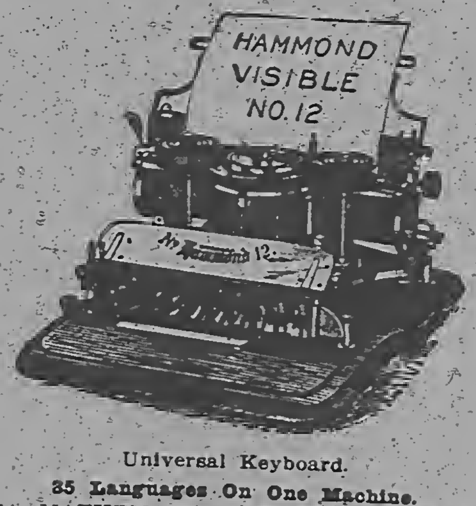

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LAYMAN'S MISSIONARY MOVEMENT, M. E. CHURCH, SOUTH.

By J. R. Pepper, President.

The great uprising of men in all the Protestant Churches of America, and which has now taken hold in other countries as well, is nothing more than the ripening of one of God's providential plans, for calling out the reserve force of the Church, just as he has done in other directions, and for other purposes, during the past many decades of the Church.

The fact that there are eight millions of mature men in the Protestant Churches of North America, and the further fact careful investigation shows that for many years past, only about one-fourth of this great army of men has been doing anything of an active kind, in the work of the churches of which they belong.

Think of a great industrial plant, having on its roster say two thousand men, who are pledged to service, and who are being paid regularly for a stipulated amount of work, and yet only one-fourth of them really doing anything to increase the output of the plant, or to make more efficient its service in every way. How long would it be, before such an institution could possibly hope to declare a dividend to its share holders, and more serious still, how long would it be before the whole industry would go into the hands of a receiver, and final Because of God's care for his own, his church has not gone into the hands of a receiver, nor will it ever do so, not withstanding the fact, that it has had such lack of genuine service, from its great body of men.

Little wonder then is it, that by the great moving spirit of the Gospel, the seed has been planted in the soil of the heart of thousands of men recently, and is springing up into fruitful harvest, which gives promise of great yield in the near future.

The steps thus far taken are very simple, and without undue machinery connected therewith. At the Chattanooga Conference, 1908 a simple organization was effected by electing general officers, and an executive committee, to act in the interim of the bi-ennial Conferences. An Annual Conference leader, a district leader, a church leader with a committee on missions of five members, for each individual church of the entire connection. This constitutes the entire plan for practical work at present, and very much has already been done in nearly all of the Conferences.

It has been the earnest thought and desire of those having charge of this work to become genuine helpers, to our presiding elders and pastors. The fact that we are using in our Church at this time about seven hundred supplies, and it has been stated that fully three hundred more are needed, evidence the further fact that laymen who are of good religious character, and in good standing in the communities in which they live, can become very useful, under the direction of their pastors, in helping in many directions, if the work is intelligently planned for them.

Two of the war cries of this new movement are these, "Payment of all salaries and other claims upon the Church in full, every year." "A religious service in every church in Southern Methodism every Sunday." Both of these most desirable things can be accomplished if a carefully planned campaign is set on foot by each pastor in conjunction with his presiding elder. Such work is being done in many places this year, with the most gracious results, but, of course, it takes time to get any great work fully established, and with constant labor our pastors can increase their own results many fold, by putting their men to work and keeping them at it, by well-thought-out plans.

Weekly Individual Proportionate Giving.

This is another great goal that the Layman's Missionary Movement has set up, and which may be reached by continuous effort. It is the ideal plan of giving. It is the scriptural and right plan. Three important reasons, are outstanding for its installation in all of our churches.

First.—It is much easier to divide up the offerings of a year into fifty-two parts, than to give it into twelve parts, four parts, two parts, or all of it at one time.

Second.—It is far more worshipful to give some offering every Sunday, when we remember that our giving is as religious as prayering, singing hymns or reading the Scriptures, and it is as important as either one of these, if done in the right spirit. Surely no one would feel that a religious service in a church was complete if prayer was only offered once a month, once in three months, six months, nine months, once a year or not at all, during a whole year. Neither would it seem natural, if the singing of hymns or the reading of the Scripture, were omitted for each period so that when we put giving on the basis of the other parts of the service, it is of very great moment that an offering of some size be made every Sabbath day in order to conduce to personal religious growth.

Third.—"Weekly, individual, proportionate giving will certainly prevent our church treasuries from becoming depleted as they often are, under the hap-hazard manner of giving, in any way at any time, or not at all, as it may suit the caprice or whim of the average giver. Now all of this is being urged by the Layman's Missionary Movement, and scarcely anything would work such a revolution spiritually and financially, if it can be set on foot in our entire bounds.

A Great National Layman's Campaign

It is probably known to most people now, that a campaign covering about seventy cities of the United States, will be begun about the middle of October of this year, and run through six months, ending with a great culminating Layman's Congress in Chicago early in April, 1910, at which it is believed that fully five thousand leading laymen of this nation will be in attendance, representing all of the denominations that desire to co-operate in such a far-reaching campaign among the men of the churches.

In order to plan intelligently and vigorously for such a stupendous undertaking, six Layman's Training Conferences have been held covering a wide area, as will be seen: Hot Springs, Ark., August 10-12; Monteagle, Tenn., Aug. 13-15; Montreat, N. C., Aug. 17-19; Winona Lake, Ind., Sept. 1-3; Mt. Gretna, Pa., Sept. 4-6; Silver Bay, N. Y., Sept. 7-9.

These Conferences have brought together a very choice company of men, representing a big area contiguous to each of these centers, and they will prove very potential in carrying forward the campaign in the seventy cites, as there will be a coterie of trained men to help in each place. It is believed that the outcome of this great campaign will be the stirring to new life thousands of men in all the churches, and making great winners as it were of many scores, who are now standing all the day idle.

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RESOLUTIONS BY THE BOARD OF MISSIONS ON THE DEATH OF BISHOP WARD.

Again the Church is called upon to mourn the death of one of her chief pastors. The Board of Missions, in whose immediate service he came to the end of his earthly labors, hereby places on record its sense of loss in the going away of Bishop Seth Ward, who died in Kobe, Japan, Sept. 20, 1909.

He was related to this Board's activities not merely as one of its managers and as a general superintendent of the Church, but by reason of four years of fruitful labors as one of its secretaries. His advocacy of the great cause of promoting God's kingdom on earth was marked by a seriousness and eloquence and a constancy which well became that noblest of all pleas. We had counted upon many more years of such service as he so well knew how to render. Bnt we bow to that hand which had ever led him and to which his own will was constantly in submission.

We rejoice at the word which came from his dying bed in a distant land that he was to the last sustained by Divine grace; and we place on record our satisfaction that, though so far from home, he did not lack those ministrations of friendly and skilled hands which soften the pains of disease.

To his sorrowing wife and daughter waiting anxiously in the darkened home, and to the son stricken with sorrow at his father's bed-side,—we extend our sincere sympathy. May the God of all grace not fail them in this, their hour of sorrow.

G. B. WINTON,
F. S. PARKER,
W. R. LAMBUTH.

Mission Rooms, Nashville, Tenn.
Sept. 20, 1909.

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LOUISIANA CONFERENCE.

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Keatchi, at Long St.	Oct. 2, 3
Coushatta, at Campti	Oct. 9, 10
Grand Cane, at G. C.	Oct. 16, 17
Wesley, at W.	Oct. 23, 24
New Hope	Oct. 29-30
Fullerton	Oct. 31,
Pelican, at P.	Nov. 6, 7
Mooringport, at M.	Nov. 9, 10
La Chute, at La Chute	Nov. 13, 14
Ida, at Ida	Nov. 16, 17
Provincal, at P.	Nov. 19, 20
Pleasant Hill, at P. H.	Nov. 21, 22
Bossier City	Nov. 24, 25
Many, at Many	Nov. 27, 28
Zwolle, at Z.	Nov. 28, 29
Hornbeck, at H.	Dec. 3, 4
Mansfield	Dec. 5, 6
Bon Ami, at Carson	Dec. 7,
De Ridder	Dec. 8,
Leesville	Dec. 9,
Noel Memorial	Dec. 10,
Greenwood	Dec. 11,
Texas Avenue	Dec. 12,
Shreveport, First Church	Dec. 13,

T. J. WARLICK, P. E.

Ruston Dist.—Fourth Round.

Haynesville at Dykesville	Oct. 10, 11
Benton at Alden Bridge	Oct. 16, 17
Plaindealing at P. D.	Oct. 17, 18
Arcadia	Oct. 23, 24
Ruston	Oct. 24, 25
Bienville at B.	Oct. 27,
Vernon at V.	Oct. 30, 31
Jonesboro at Hodge	Nov. 6, 7
Winnfield	Nov. 7, 8
Simsboro at Pine Grove	Nov. 13, 14
Gibsland at Mt. Maria	Nov. 17,
Ringgold at Andrew Chap.	Nov. 20, 21
Bernice at Alabama	Nov. 25,
Houghton at Alberta	Nov. 27, 28
Lanesville at Sibly	Nov. 28, 29
Lisbon	Dec. 1,
Cotton Valley	Dec. 4, 5
Minden	Dec. 11, 12

R. W. TUCKER, P. E.

Crowley District—Fourth Round.

Indian Bayou, at Hebron	Oct. 13,
Morgan City	Oct. 16, 17
Abbeville	Oct. 23, 24
Patterson	Oct. 30, 31
Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Mer Rouge, at Collinston	Oct. 10, 11
Winnsboro	Oct. 16, 17
Gilbert	Oct. 17, 18
Floyd	Oct. 23, 24
Florence	Oct. 30, 31
Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantam	Dec. 4, 5
Eros	Dec. 5, 6
Monroe	Dec. 11, 12
W. Monroe	Dec. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Bunkie, at LeCompte	Oct. 16, 17
Melville, at Melville	Oct. 23, 24
Simmsport, at Woodside	Oct. 30, 31
Opelousas	Nov. 3,
Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

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Kentwood	Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.	Nov. 6, 7
Ponchatoula, at Wesley's	Nov. 9,
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Springs	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Dec. 4, 5
New Roads	Dec. 11, 12

C. C. MILLER, P. E.

New Orleans Dist.—Fourth Round.

Donaldsonville and Vacherie		Oct. 17
Carrollton Avenue	a.m.	Oct. 24
Louisiana Avenue	p.m.	Oct. 24
Slidell		Oct. 31
Plaquemine		Nov. 7
Covington		Nov. 14
First Church	a.m.	Nov. 21
Second Church	p.m.	Nov. 21
Felicity	a.m.	Nov. 28
Algiers	p.m.	Nov. 28
Rayne Memorial		Dec. 5

F. N. PARKER, P. E.

Four Years to Pay for This Piano

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Sixty-seven years in business

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Weber, Chickering, Mathushek, Behr, Pease, Wegman, Ivers & Pond, Steck, Werlein Pianos and Pianolas. Sheet Music--Victor Talking Machines.

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NO DRUGS. NO SURGERY.

Write me a personal letter about your disease. My opinion of your case will cost you nothing and may bring health and strength to you.

DR. ANDREW C. BIGGS,
The Biggs Sanitarium, Asheville, N. C.

FOURTH ANNUAL

STATE FAIR of LOUISIANA,

SHREVEPORT, LA.,

November 1—2—3—4—5—6—'09

The Great Agricultural and Live Stock Fair.

Low Excursion rates on all railroads.

WRITE FOR SOUVENIR AND CATALOGUE.

CONVENIENT WAY,

LOUISIANA RAILWAY

(LA. RY. AND NAV. CO.)

THE SHORT LINE BETWEEN NEW ORLEANS, BATON ROUGE, ALEXANDRIA, SHREVEPORT.

PULLMAN BUFFET SLEEPING CARS. TICKETS ON SALE TO ALL POINTS.

Inquire of Local Ticket Agent, or address

E. C. D. MARSHALL, General Passenger Agent.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

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S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

RESOLUTIONS BY THE BOARD OF MISSIONS ON THE DEATH OF BISHOP WARD.

Again the Church is called upon to mourn the death of one of her chief pastors. The Board of Missions, in whose immediate service he came to the end of his earthly labors, hereby places on record its sense of loss in the going away of Bishop Seth Ward, who died in Kobe, Japan, Sept. 20, 1909.

He was related to this Board's activities not merely as one of its managers and as a general superintendent of the Church, but by reason of four years of fruitful labors as one of its secretaries. His advocacy of the great cause of promoting God's kingdom on earth was marked by a seriousness and eloquence and a constancy which well became that noblest of all pleas. We had counted upon many more years of such service as he so well knew how to render. But we bow to that hand which had ever led him and to which his own will was constantly in submission.

We rejoice at the word which came from his dying bed in a distant land that he was to the last sustained by Divine grace; and we place on record our satisfaction that, though so far from home, he did not lack those ministrations of friendly and skilled hands which soften the pains of disease.

To his sorrowing wife and daughter waiting anxiously in the darkened home, and to the son stricken with sorrow at his father's bed-side,—we extend our sincere sympathy. May the God of all grace not fail them in this, their hour of sorrow.

G. B. WINTON,
F. S. PARKER,
W. R. LAMBUTH.

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Sunday School

By W. B. Campbell.

LESSON FOR OCTOBER 17, 1909.

PAUL A PRISONER BEFORE FELIX.

Acts xxiv:10-20.

Golden Text: "Herein do I exercise myself, to have always a conscience void of offense toward God and toward men." Acts xxiv:16.

All night long Paul, and his military escort, traveled toward Caesarea, and by morning they reached Antipatris, some forty miles from Jerusalem from there the infantry returned, leaving the remaining twenty-five miles to Caesarea under guard of the cavalry detachment.

Why should so much care have been taken to preserve this man's life? Claudious Lysias would answer that it was because he was a Roman citizen; the real cause was, that according to God's plan, the Gospel was to be preached in Rome and Paul was to be the preacher, and whatever of events, and of duration of time, that may intervene, the end was still the same. The Church of the Lord Jesus Christ was to be established throughout the world, and its progress was first begun westward, and toward the west it continued through all the following centuries, until the whole world has been encircled with the glorious tidings of the salvation of man.

The struggle of God's chosen Israel against the supposed justification by the law, being displaced by salvation through faith, was strong and fierce! And Paul's attitude of exponent of the Gospel of free grace, was the cause of the bitter hatred of his countrymen. The result of the controversy could not be appreciated by any ruler sent from Rome, commissioned to administer Roman laws.

On the next day, probably in the early afternoon, Paul was in Caesarea standing before the Roman governor. The letter sent by Claudius Lysias explained the cause of the prisoner; he was no ordinary prisoner, he was a Roman, and he was being threatened by a people that required the presence of Roman soldiers to force obedience to the authority of their appointed ruler. The law required that there should be no delay in such cases, and that the accused and accusers must face each other before the tribunal. In the meantime Paul was not remanded to the common prison, but to be kept in one of the apartments of the palace, his Roman citizenship demanded such consideration. Claudius Lysias had given Ananias, and the other members of the Sanhedrian, to understand that they must also go to Caesarea and prosecute their complaint before Felix, the governor. After five days, they were all present, ready for trial, the Jewish complainants were represented by counsel. The name of their attorney was Tertullus, and it was his part to present the case. He began with a perfect shower of flattery, hoping to predispose the governor in his favor; following this was his statement of particulars chosen in an unskillful manner, for proof was lacking to all of the accusations. Felix was not much interested in the speech of Tertullus, for the prisoner's offense could not by any means be considered a breach of the Roman law, it being merely a case of heated religious controversy. Then Paul was permitted to speak in his own defense. Paul was learned in the law, and his manner of expression showed his superiority over the hired lawyer of the Sanhedrin. He used no flattery, but expressed his satisfaction in pleading before one who was prepared to render such a decision, as a knowledge of the country, and its people with their customs, enabled to be given with justice.

The apostles disclaimer was manly and honest, he indulged in no reply to the bare epithets applied to him by Tertullus; but presented his defense on the lines of facts that showed on their face that their proof rested on themselves. He gave the reason of his going to Jerusalem, and gave a full account of his movements there. He went there to worship, but that he was guilty of what his accusers were pleased to call heresy; however, he believed all things that were written in the law, worshipping the God of his ancesters, and had hope of a resurrection that even his enemies did allow; and that his faith embraced a duty to exercise himself "To always have a conscience void of offense toward God and toward man." He was even then, after many years, at the city of Jerusalem on a mission of mercy, for he came to bring alms and offerings to his fellow-countrymen—such an object speaking loudly in his favor—not being in or about the temple in any attitude of tumult or disturbance, but in every way living as he preached. It is intimated in the Scripture, that Felix knew of the doctrine that was the cause of Paul being so thoroughly hated by the Jews, and on that knowledge held the case in abeyance, until he could have the chief captain before him, thus exhausting all cause to be accused of haste or partiality in his decision. Thus was the prisoner again remanded, though with no restraint on him, and no hindrance to communication with his friends. It may be that Paul's speech and his appearance of sincerity, affected Felix more than he would allow, for after many days, which may have been spent in uneasy meditation concerning "that way"—the Christian way, he sent for Paul, that he and his Jewish wife might hear him "concerning the faith in Christ." This opportunity to preach Christ to a Roman governor would never have occurred under any circumstances but as they were, and they were as they were, by the providence of God.

Paul was ready and eager, he spoke as if he was speaking to a great throng of hearers. He knew Felix, and he adapted his words to suit, striking directly at the conscience. He reasoned, because his listener was a judge and would ask the why. He reasoned of righteousness, for if Felix had any desire to follow Christ, he must be shown that he was guilty before a law where Christ alone could justify him. The preacher knew to whom he preached, for the morality of both Felix and Drusilla was deeply shadowed by their conduct. He reasoned also of temperance—for there was no restraint on these two; their lives were given over to the gratification of extreme selfish desire. The high standing of his audience did not deter Paul from preaching the truth, and Felix recoiled trembling before the burning words. He was convicted, yet he was impenitent; he was near the kingdom of Christ, yet he would not enter. He, himself, had erected the barrier over which he could not pass. He persuaded himself that he would, not then, but at some more convenient season, yield to the spirit that would lead him to "ways of pleasantness and paths of peace." The greed of gain and the love of money was more powerful than Paul's preaching, and never again was he so near being saved, for not long after this he went to Rome in disgrace, and was barely saved, by the influence of a friend, from the fatal tyranny of Nero.

How often is the Gospel heard and rejected, for the same reason that prevented the salvation of Felix? Now is the accepted time, for "the Spirit of God will not always strive with men."

Your Hair is Worth It
Afraid to use hair preparations? Don't know exactly what to do?
Then why not consult your doctor? Isn't your hair worth it?
Ask him if he endorses Ayer's Hair Vigor for falling hair.
Does not Color the Hair
J. C. AYER COMPANY, Lowell, Mass.

I. Lowengardt, Pres. Geo. W. Riehl, Sec. & Treas. F. L. Armstrong, Vice Pres
Lowengardt & Armstrong, Ltd.,
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W. T. COATS,
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FIRE AND BURGLAR PROOF SAFES OF ALL DESCRIPTIONS.
LARGEST SAFE HOUSE in the SOUTH.
Phone Main 4843. 527 Carondelet Street.
NEW ORLEANS, LA.

USE GAS for COOKING and HEATING! USE ELECTRIC CURRENT for LIGHTING and POWER FURNISHED by US.
WE OFFER A FACTOR OF SAFETY!
NEW ORLEANS RAILWAY and LIGHT COMPANY.

W. M. BYRNE, Pres. JOHN T. GIBBONS, Vice-Pres. P. E. BURKE, Sec'y.
Capital $200,000.00
Assets 479,860.90
HIBERNIA INSURANCE CO.,
No. 303 Camp Sreet., New Orleans, La.
LOSSES PROMPTLY PAID.

The one sure way to have money is to save it.
3½ % PAID ON SAVINGS DEPOSITS OF $1.00 AND UPWARDS.
Whitney-Central Trust & Savings Bank,
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TO CALIFORNIA
$32.00 FROM NEW ORLEANS
One Way Colonist Tickets on Sale
September 15 to October 15, 1909, inclusive,
VIA
Southern Pacific
Through Train Daily. Oil-Burning Locomotives. Pullman Tourist Sleepers. Chair Cars and Coaches. Liberal Stopovers.
Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, $6.75.
Ask Your Agent for Information and Literature, or Write
D. ASBURY, Div. Pass. Agt. J. H. PARSONS, Gen. Pass. Agt.
Lake Charles New Orleans

SAENGER'S PEROXIDE
TOOTH POWDER. Makes teeth shine like pearls. 25 cents a box postpaid. Recommended by all dentists.
The mail order drug house, SAENGER BROS.
Special attention to drug orders. Shreveport, La.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for $3 for 100. Words and music, 83 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

Wintersmith's Chill Tonic

NO CURE, NO PAY.

Oldest and *best* cure for *chills* and *malarial fevers* of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a *general Tonic* it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and $1.00.

PUZZLE FREE

Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

Try if that famous medicine, Cardui, which has helped so many others, will help you.

For young girls just entering into womanhood and young ladies whose life duties have not long begun, Cardui is often of vital importance, giving them strength for daily tasks.

Read what Mrs. Mary Hudson, of Eastman, Miss., says about her young sister: "While staying with me, and going to school, my young sister was in terrible misery. I got her to take a few doses of Cardui and it helped her at once.

"I have taken Cardui myself and believe I would have been under the clay, if it had not been for that wonderful medicine.

"Now I am in better health than in three years."

Try Cardui.

FITS CURED NO CURE NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 924 Grand Ave., Kansas City, Mo.

Epworth League

TOPIC FOR OCTOBER 17, 1909.

THE GROWTH OF SEED-TRUTH.

Matt. xiii:31, 32.

(Mission Study Rally Day.)

The seed gives but little promise of the full-grown plant. No man who was not familiar with the facts would fancy that an oak in embryo was shut up in an acorn, so likewise, the truths concerning Christ do not in themselves reveal the wonderful possibilities of development, nor their wide range of application. To-day we are beginning to realize the importance of disseminating missionary information; the knowledge of the will of God concerning the evangelization of the world, on one hand, and a clear apprehension of what has been accomplished on the other hand. These are the seed-truths which bear in them wonderful potentialities.

Given proper conditions and the seed once sown, will germinate and grow. So the truth planted in the hearts of the people concerning the advancing kingdom will wonderfully develop the desire for the evangelization of the world, and encourage men to help with their means. One trouble with much of our missionary life has been that we have spent our strength in persuading men to make unwilling gifts, when we should have tried to create in them the vision, which would make it a pleasure for them to finance the temporal armies of the Christ. But if you can cause men to see the kingdom and to take into their hearts its great truths, like the growth of the seed, will be the development of the truth.

The story of the Gospel is so simple, that a child can receive it, and yet in it lie potentialities, which transform the course of nations. The growth of this truth is as silent as the growth of the seed, and we scarce can mark the definite stages, but there comes a time when we can look back and realize the advances made.

The great work of the League today is to plant the seed-truths concerning missions, deep in the hearts of its membership. If your mission study class has not been organized for the winter's study, organize at once.

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ROCKFORD HIGH SCHOOL.
Physics and Chemistry.
Rockford, Ills., July 31st, 1907.

Mr. M. N. Nelin,
Rockford, Ills.

Dear Sir:—

In reply to your letter of July 27th, I have this to say: In our High School Chemistry Class, I have had my pupils analyze COCA-COLA for the last two years. We have never been able to find even a trace of alcohol, and we applied every delicate test for it; neither did we find any cocaine. As to caffeine, we made a cup of coffee and got a better test in the coffee than in the COCA-COLA.

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Respectfully submitted,
A. C. NORRIS,
Instructor in Chemistry, Rockford High School.
Chemist for the City Health Department.

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MISSION STUDY FOR THE NEW YEAR.

To all those concerned for the increase of missionary knowledge and interest in the Church, the announcement that the new plans and materials for mission study are ready will be of peculiar interest. The splendid new text-books and the help and accessories for the work are now available and the plans have been perfected by the educational department of our General Board of Missions for the best of service in the vigorous pushing of the mission study campaign—a campaign full of interest and full of significance to the Church in the opportunities for enlarged vision and more intelligent interest in the problems of world-wide evangelization which it offers.

The enrollment of mission study classes of the M. E. Church, South, shows an increase of over one hundred during the past year—364 for 1908-09, as against 758 for 1907-08. The increase in membership is from 9854 to 11,395. These figures, however, probably fall considerably short of representing the full number of those engaged in mission study in the Leagues, Sunday Schools and missionary societies of the Church, as there are every year numbers of classes organized which are never reported to the central office and which are not included in the figures. One interesting item is the fact that through the introduction of a series of missionary stories into the Junior League Lessons, some 35,000 Junior Leaguers have had the advantage of real mission study.

The field to be studied during the coming season is South America, the text-book being called South America: Its Missionary Problems. The author is Bishop Thomas B. Neely, of the M. E. Church, who has had his residence in South America for a number of years and who has made a careful study of the history and conditions of the people of that continent.

There is without doubt a surprising ignorance, even among educated and reading people, of the history and actual conditions of this great Southern section of our Western Hemisphere. "The Neglected Continent" it has been called. But it has also and with equal truth been called "The Continent of Opportunity." The world is coming more and more to think of South America and to take it into its calculations. Its missionary problems is mainly the problem of a corrupt Roman Catholicism unworthy of the name Christianity; though there are other missionary problems the knowledge of which comes as a surprise to the ordinary reader. It is of course as a mission field that this book treats the continent. Those who are familiar with the text-books hitherto offered by the Young People's Missionary Movement can appreciate what a wonderful increase of interest will follow the careful study of this illuminating book throughout the Church.

The new Home Mission text-book treats of the negro problem. Its author is Miss Mary Helm, editor of Our Homes, the official organ of the Woman's Home Mission Society. Its viewpoint is distinctly southern, for Miss Helm speaks from a knowledge gained through a life-time study of the negro at first hand. At the same time it is fair, sympathetic and Christian in its spirit. The book traces the progress of the negro "from jungle in Africa to highway in American civilization"—the title chosen for the book is "The Upward Path: The Evolution of a Race." The thing that we, of the South, as Christians need to keep in mind is that the negroes presence here constitutes above all things a missionary problem; and it is in this light that this new book treats him.

Two other new text-books have been issued by the movement this year—Servant's of the King, by Robert E. Speer, a splendid book of missionary life stories for young people of fifteen to nineteen, and Under Marching Orders, the life-story of Mary Porter Gamewell, a heroic missionary to China, for Junior readers.

Fuller description of these text-books; also names of the optional courses still available and full information about the helps and accessories for mission study is contained in a beautiful twelve-page booklet which our Methodist people ought to have. If you are really interested it will be sent you free for the asking. Address Rev. Ed. F. Cook, secretary educational department, Methodist Board of Missions, Nashville, Tenn. The prospectus will be sent to you at once and any other information about the work will be gladly furnished.

While the progress of mission study during the past few years has been gratifying in the extreme, the constantly-enlarging opportunities and demands which every passing twelve months brings in every mission field make it imperative that there be no standing still, but that the campaign be waged with renewed vigor and earnestness, that the interest which follows information may bear fruit in results which shall mean much to the spread of Christ's kingdom on earth, and in the hearts of men.

Endorsed by the "Constitution."

Every Southerner knows the high standing of the Atlanta Constitution, the leading paper in the South. And the late editor of it, Henry W. Grady, was one of the Souths noblest sons. Mr. Grady was renowned for his frankness in stating facts and he was just as severe in condemning that which was wrong as he was in praising what was right. As a resident of Atlanta he naturally heard of the work being done in that city by Dr. Woolley for the cure of persons addicted to the use of whiskey and opium. Mr. Grady investigated and when he had satisfied himself that Dr. Woolley's cure was a genuine one, he came out in an article in the Constitution and said so. He described the treatment as harmless, cited the fact that it caused no shock to the nervous system, or loss of appetite, no severe purging nor any tendency to collapse and reported that no case was on record where any patient had suffered after effects. He detailed the circumstances in two cases treated, in both of which the patients were using from 40 to 60 grains of morphine and from 20 to 25 grains of cocaine every day and he declared that in 30 days both cases were discharged—completely cured. Any one who cares to read the whole article can secure a copy of it by addressing Dr. Woolley's Victor Sanitarium, 200 Lowndes Building, Atlanta, Ga.

Rev. B. A. Winn, under the auspices of the Western Virginia Conference, opened an Italian mission at Enterprise, W. Va., July 1, 1908. He has gathered into the day school thirty-eight young men. It is gratifying to note that twenty-hree of these young men have been converted and two of them are preparing for the ministry. The Protestant influence, like the little leaven in the meal, has already affected the Italian colony for good.—Nashville Advocate.

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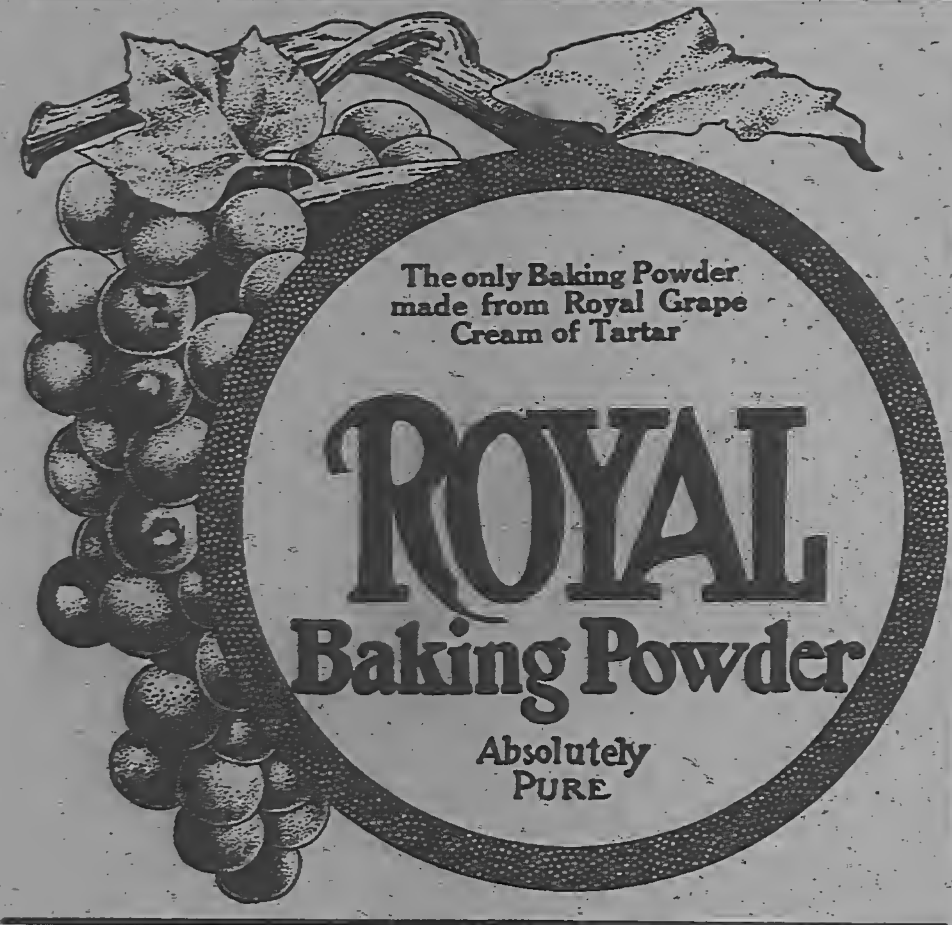
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CORINTH, MISS.

Dear Dr. Boswell: We have just closed a great meeting in First Church at this place. A hundred or more will unite with the Methodist Church and quite a number the other churches.

Brother Broyles, who is one of our strongest preachers, is pastor, and he has his work well in hand and doing a great work for our Methodism. Brother Broyles has trained quite a number of young men to do church work and they are a great help to him in his pastorate.

He has a fine Sunday School and has one of the finest young men for a superintendent I have ever met. The men's class presided over by that gifted young woman, Miss Kilpatrick is a hundred and fifteen strong, and is a power for good. This meeting means history for our great Church in Corinth. Only eternity itself will reveal the good accomplished.

W. M. McINTOSH.

Oct. 2, 1909.

BUENA VISTA CIRCUIT.

Dear Dr. Boswell: We have just closed our last revival meeting for the summer; have had good meetings with a total of thirty accessions to the church. My helpers were: Revs. T. J. Durrett, J. J. Garner, W. E. M. Brogan, and L. W. Cain; all forceful, strong preachers.

During the year we have had many things for which to thank God. I am serving a fine people that are loyal to their pastor and happy is the man sent to them for next year. I have the work well organized, four Sunday Schools, two Epworth Leagues, three W. H. M. Societies; all in working order.

Not long since, we were given a pounding by the young people of our Ebenezer Church and you know that a pounding in late season is a rarity. We expect to carry a "clean sheet" to Conference.

O. P. ARMOUR, P. C.

OLD HINDS' CHAPEL STIRRED IN A REVIVAL.

We began our revival service at Hind's Chapel, a part of the Hernando Charge, the third Sunday in September. A fine congregation was on hand at 11 o'clock, and also at the night service. Brother W. M. Young, our efficient presiding elder, came to us Monday morning and preached till after the Friday morning service. His preaching is logical and heart-reaching. He awakens the conscience and when that is thoroughly aroused, conviction usually is followed by repentance and conversion. We were rained out on Monday night. We were not sorry, as the dust was almost unbearable. On Wednesday night the Holy Ghost descended and sinners flocked to the altar. When the elder left the pastor Friday afternoon, he felt very lonely, but took up the work trusting in God. There had been nine conversions up to this time. The Holy Spirit continued with us and nine more joined the church. A number of hardened sinners came forward with tears coursing down their cheeks and said "pray for me, I am determined to lead a better life." We hope to receive several more into the church before Conference.

Sunday week, the pastor will begin revival services at Hernando. We are expecting great things of God. An ideal meeting, is one held by the pastor and his people.

On the first Sunday in November we hope to begin revival services at Horn Lake in the new church which is to be completed by that time.

We are closing out the best year of our ministry. Pray for us, brethren. We will meet at Conference at Okolona before many days. May God bless all of the brethren during the remaining weeks of this Conference year.

W. D. WENDEL.

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FROM BOUNDS MISSION.

Dear Advocate: Having finished our summer's work of protracted services, four of our own, and assisted in four others, I will try to give the readers of the Advocate some dots. Our work is known as the Bounds Mission, Aberdeen District. This is a new work, a slab off of the Pittsboro charge, that should have been made a long time ago. It has long since been known that more than four churches for one preacher is a mistake. Just as long as six or eight churches are assigned to one preacher there will be mission territory. As a rule, the churches are going to pay according to the amount of service they get. Where there are so many churches some of their protracted meetings have to be too soon or too late. Owing to this they fail somewhat from the standpoint of a country Methodist; in fact, when the Methodist Church fails in that of the enduement of power—a baptism of the Holy Ghost—it doesn't meet the taste of a Wesleyan Methodist. The altar is where the Methodists get their strength. The Lord has ever had use for the altar. In the revival is where the Methodists take in their members. Let a Methodist Church depart from that power under which it was born and took its rise, it will die.

Our first meeting was at Tabernacle. We were assisted by Rev. S. E. Galloway, who had been made a preacher only three weeks, but the people thought from the way he preached that he had been at it for years. Yet he is only 24 years of age, he is one of the coming preacher-boys of North Mississippi.

Our next point was at Pine Ridge. At this church we had Rev. R. F. Cole, a local preacher of many years, well known in this part of the State, who did us some good preaching, and who will be long remembered at this church. We also had three sermons by Elias Kilgore who was raised in that community, who has traveled and held revival meetings in more than twenty States, and a preacher he is.

The next point was Pleasant Hill. Here we had Rev. W. C. Carlisle, of Calhoun City, who, in our judgment did some first-class preaching. Of course, he did, being a grandson of the old Jimmy Carlisle who was a preacher of the long ago and a long time of the Mississippi Conference. Also at the same place, Rev. R. F. Cole was with us part of the time and rendered good service.

The last of the four was at Nebo. The same old framed church built in 1857. The old house with a slight exception, seems to be perfectly sound. The first roof lasted fifty-one years. This church had run down in membership to about fifteen. Pressed on every side by other than Methodists, it was thought by some that the meeting would close by Monday night, but instead, it closed the Sunday following, with eight new members, with a strong request for it to continue. At this point we had Rev. D. M. Gean, also Rev. Mr. Sowell who did some good preaching. Brother Gean was a new man here, and his style of preaching was new to these people. It was only the old story of the cross in a new dress to them. He preached he Bible, making no compromise with sin. Those who thought the least of his preaching at first thought the more of it at the close. The oldest members say there was never such a meeting like it for years if ever. When the meeting closed the people didn't know what church they belonged to, and some of then didn't care much, all in love for God and one another. These people want Brother Gean for pastor next year.

Preacher-boy, S. E. Galloway, was by our side all the way through, filling every place almost for which a Methodist preacher is made, and the end is not yet. We hope to see notes from other preachers whom we have assited in their meetings.

W. A. BRUNER.

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There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

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CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall; 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

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NEW ORLEANS, THURSDAY, OCT. 21, 1909.

CHAS. O. CHALMERS, Publisher.
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VOL. 56—No. 40.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2802.

Glances at the World.

St. Louis, like New York, has just passed through a centennial celebration. St. Louis has been incorporated one hundred years, and in celebrating the anniversary has done what no other city has ever done, as far as we know: it has asked the churches to join in the celebration. Accordingly, on Sunday, Oct. 3, the church bells greeted the rise of the sun by ringing, and "special centennial services were held in the city's four hundred and forty-four churches," tablets were unveiled, and there was singing by armies of Sunday School children. This was the beginning. Why should not churches join in such celebrations? It is true that the cities would not be what they are in religion, civilization or morals but for the churches. No town of any size in this country would be fit to live in but for the conservative influence of religion, fostered by churches. At the same time the churches are indebted to the towns and cities that afford them a large measure of protection, and both are under obligation to God through whose wisdom and providence they exist. It would be better for all concerned if city governments oftener recognized the power and influence of the churches. We say this without hinting in the remotest degree the propriety or desirability of a union of church and state. We do not for a moment believe in that theory. But that the two may be, and often are, mutually helpful we do believe. And we are glad that one city has asked the churches to join in celebrating its greatness.

* * *

Apropos to the above, we call attention to the evil, not to say disastrous, consequences of the entire separation of our public schools from all religious instruction. We do not mean the separation of our schools from sectarian teaching. That is all right and may be enforced without danger, provided instruction in the principles of religion and the doctrines of the Word of God is rigidly maintained. But what we had in mind is the deplorable state of morals among the boys in Milwaukee, Wisconsin. Even the municipal authorities are somewhat alarmed and have asked the question: Why are the boys of Milwaukee worse than the boys of other cities? They looked into the matter officially and reached these conclusions: (1) The lack of moral training in the home and the schools; (2) the "ingurgitation of beer." We do not like to use such an uncommon word, but it is the word used by those who made the report. They meant by it not merely that the boys drank beer, but that they drank it "greedily and in large quantity." In other words, Milwaukee boys are "beer guzzlers." If they are beer topers in tender years, and have no moral training, it is no wonder that they are worse than boys in other cities. A certain beer is loudly proclaimed as "the beer that made Milwaukee famous." It has done something worse: it has made Milwaukee boys infamous. What beer and a purely secular education has done for Milwaukee boys it will in due time do for the boys of other cities. Is there anything in this for Protestants and native-born American citizens to think about? If not, why not.

* * *

The "Weekly Witness" has the following concerning rats: "A bill has been introduced into the British Parliament for the extermination of rats. Scientists estimate that these rodents destroy in the British Islands every year $65,000,000 worth of property. In India the rat is a greater menace to human life than the tiger or the cobra, and it is because of the service which the snake does in killing the rats that the cobra is allowed to infest the huts of the common people. Ordinarily, he is inoffensive; but stepping upon him in the dark, he inflicts the fatal blow, and no remedy has yet been found to counteract his poison. The rat also carries the Bubonic plague. Singular enough he infects the fleas that are a parasite upon him, and these animals, jumping from rat to man, carry the plague with them, so that one means of exterminating the plague is to kill the rats. On the Pacific coast they are meeting the evil by the liberal uses of cement and they are making buildings rat-proof. A rat will gnaw through lead pipe and will sharpen his teeth on almost any kind of wood, but he will not bite cement, nor sharpen his teeth on stone. So they are tearing away their old, wooden walks, destroying their wooden buildings and making rat-proof habitations as a protection against these vermin." What the rats do for the British Isles they do in America and to the same extent. In fact, it would be impossible to estimate the damage they do. A relentless war should be waged against them.

* * *

The editor of this Advocate has received a leaflet advocating "woman suffrage," a regular electioneering dodger, written by one of our leading preachers, designed, as we suspect, to be circulated by the Woman's Suffrage Association of Mississippi. It was not sent to us by the author, we are glad to say, but by another whose name we feel fairly able to guess. Whether or not the sender desires the document printed in the Christian Advocate we do not know. Of course, we cannot print it, not that it advocates woman suffrage, but because it is a political document. We have very great respect for some of our sisters who are ardent in attachment to their political platform. We likewise have great respect for the author of the document in question, but must be permitted to express our sorrow, that, while he has a perfect right to his opinion, he has been drawn into a public discussion of the matter.

* * *

Peace does not reign in France between the state and the Roman Catholics. It is said that notwithstanding "for the first time in a century their leaders—the priests, the bishops and the archbishops—find themselves free men in possession of the same liberties as are enjoyed by all other French citizens," there is dissatisfaction, and a movement is on foot to form "a Roman Catholic party" to mould and control public opinion for political ends. How strong the sentiment is in favor of such a party the dispatches do not state. It is not unanimous. The in the country seem to be aware of danger lurking the country seem to be aware of danger lurking in the formation of such a party as shall undertake actively to promote political purposes, and point to the fact that "all the ills that have befallen the Church in France are largely due to its intervention in politics." "A distinguished member of the French clergy, the Abbe Bizet, has just made a significant pronouncement with regard to the proposed party. He lays down the principle that the Church is not and cannot be a party. It is open to all men of all parties, but it cannot identify itself with any party since the final consequence of such a situatio would be to place the church under the tutelage of that party." Thousands of people in America would feel easier in face of the rapid increase of the Roman Catholic population if they had any well-founded assurance that the Roman Catholic clergy of the country entertained such sentiments as the Abbe Bizet.

* * *

The German-Americans from forty-two states met in Cincinnati recently, the purpose being to work together to save the large "personal liberty" they have acquired and enjoyed in America. They are in mortal dread of losing it through the efforts of "the fanatics" who are abroad in the land. They met together in what is called the National German Alliance. Judging by the remarks of the president of the body, the sole object of the alliance is to fight prohibition. The governor of Ohio and the mayor of Cincinnati welcomed the alliance in eloquent speech. The president, in his response, said among other things: "As devoted citizens of this country, we hold ourselves second to none in our devotion to the cause of true temperance and to all that makes for the sanctity of home and decency and order in the state; but we are bitterly opposed to the passage of any law that destroys our rights of personal liberty. As free and sovereign people, we believe that we have a right to regulate our lives as we see fit. The right to drink our wine and our beer we consider as absolute as the right to buy any other food. The divine right of each to pursue his own good in his own way should not be sacrificed to the fears and the fanaticism of those who regard, or pretend to regard, drink as a crime. * * * The strongest plea that can be put forward for the mildest form of prohibition—local option—is that it enables a fanatical majority to lord it over a liberal-minded people." This man, like political bosses, and thousands of others, knows literally nothing of the feeling of the great body of the people who are opposed to strong drink. All their fine talk about "personal liberty," lording it over people," "fanaticism" and so forth, has ceased to produce any effect. The people have learned who the "lords" are, and how destructive is their rule, and they are determined to break it.

WORK OF SUPEREROGATION.

By Rev. Jas. M. Weems.

This is a dogma supposedly held by the Roman Catholic Church alone, and teaches that it is possible to do more good works than is necessary to save one's own soul, and that the overplus may be transfered to some other soul in need of help. Of this doctrine our church teaches: "It cannot be taught without arrogancy and impiety."

But in these last days we have a new Richmond in the field preaching a far more serious doctrine of supererogation. They do not teach the Romanist view of it, and claim that one may transfer his good, unneeded acts to another; but that the one act of the individual covers all the past and the future of the life. That when this act is performed it matters not how long the individual may live, nor yet how sinful the life may be, the soul is absolutely safe.

The writer has heard with his own ears that after this one act of obedience they might transgress every commandment under the law, and that though they might die in the act of the transgression, the soul was absolutely safe. This is a far worse form of the dogma of supererogation than that held by the Romanish church, for they do have the confessional and do require their people to do penitential acts. But in this case it is a cold-blooded transaction between the individual and Christ, by which the individual agrees to confess Christ and be immersed, and Christ binds himself to save the individual.

They even go further and assert that the moral law was not given to be kept, and if it was, no Christian could keep it, and that even the preacher himself transgresses the law every day. I have listened most attenttively for them to quote the Scripture in support of this new dogma of individual supererogation, but have never heard it. After much prayerful thought of this matter, I find myself confronted with three questions:

1. If this doctrine be the correct teaching of God's holy Word, why the constant and strong exhortations against all forms of sinning in and out of the church? And w[illegible] the examples of the punishment of people who have complied with the part of this dogma of personal supererogation, are given in the Bible?

2. If the Christian cannot and does not keep the moral law, but lives in constant violation of the same, how can they conscientiously punish the poor sinner in the courts for the violation of the same law? Do they punish him because he has failed to accept the conditions of this individual act of supererogation which they hold covers all the acts of one's life? Or do they punish him for a crime they declare one cannot help committing, and that they confess they do commit every day. I find myself perplexed at this point. The last thought is are we, as ministers of the gospel of the Son of God, doing our duty, and can we stand acquitted at the bar of God if we fail to warn the people against so unscriptural and so dangerous a dogma as this? Each one of us has answered this question affirmatively at the door of the Conference: "Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word?"

The people are demanding that we meet these conditions, and we must either do so with vigor or else give place to those who will. Wherever the peculiar doctrines of our church are preached the best results follow.

SOME PREACHERS' SOCIAL FAULTS.

By Rev. P. O. Lowrey.

The pastor's social life has always been one of the strong arms of his power and a means of great pleasure to his poeple. Being well read, of wide experience and beyond the mediocre, and in most instances of a sunny disposition, he has ever been a welcome member of such social gatherings and homes as are congenial to consistent Christian living. But being human, he will most likely develop faults that are peculiarly his. He is revered and great liberty is accorded him, and there is but little to check and correct him should he develop disagreeable habits. Here are some extremes that we think preachers should avoid.

(1) They should neither be sanctimonious nor frivolous, but strike the mean of being manly, Christian and sensible. To wear an elongated face, "dearing" the children, laboriously brothering the adults, and slobbering over people generally is offensive to good taste and subjects a preacher's motives to be questioned by his associates. On the other hand, frivolity will soon destroy the genuine respect that should be accorded him as a minister of the gospel. While being happy and sunny he will be accorded the right of being humorous; still, he is not a clown to give labored performances of frivolous jocularity. Such familiarity will "breed contempt."

(2) A fault sometimes found among preachers is either to talk too much or not enough. One may be a social talking machine that never waits for a reply to his questions nor allows a hearer to put in a word edge-ways. Some times he is a nuisance and in his dissertations of minute boresome details all you can do is to get up and walk off, leaving him with "unfinished business" on hand. But over against him may be one so meditative, so indifferent to the pleasures and courtesies of social life as to be "heavy" and whose presence is unwelcome in the home or social gathering. Happy for the man who strikes the medium disposition.

(3) Over against the fault of not spending enough time with the people, face to face, in pastoral intercourse, is the worse habit of lolling around, killing time with the dead-beats and hangers-on of society—dominoe-players, bird-hunters and "brick-pressers." Business and professional men who do things have no time to squander thus and "the King's business demands haste." The rules, to spend no more time at a place than is necessary and never be triflingly employed, would go far towards striking the right line.

(4) Being hard to please at meals is one drawback to the desirability as guests of some preachers. Bishop McTyeire is reported as exhorting preachers never to ask for what is not on the table. But there are many instances where preachers have either encouraged or demanded of heavily-worked housewives to take on extra burdens of making for them coffee or other dishes not in the family's bill of fare. This is unkind and indicates a lack of good taste. Should the meals served by the hostess not suit the guest he should go to the hotel and demand what he wants and is able to pay for. Doubtless our expressed or implied pleasure for big dinners and numerous special dishes has already made it hard for us to be welcomed on ordinary occasions at the meals of our people and we should not allow the blame to rest on ourselves if such is ever the case. If John the Baptist or Paul or Elijah are types and examples to be followed by Christian ministers, the less "softness and needless self-indulgence the better." Neither of these would have been hard to entertain.

As brother pastors, we should help each other to know our faults—social and all—and put our hands to the task of pruning them off, as experience and the grace of God will allow. With many, no doubt, there is room for improvement, and we are the ones to take up the task, that we "may be workmen that need not be ashamed."

ENFORCEMENT OF DISCIPLINE.

By Rev. Isaac L. Peebles.

Few subjects, if any at all, that are of more importance than that of "enforcement of discipline," and yet how little is it understood! Indeed, when mentioned, one will cry out one thing and another something else that is not at all pertinent to the subject, and, too, that will likely most immediately silence all tongues and pens on the same. Why does one class another, who may venture to write or speak on "enforcement of discipline" as a crank, fanatic, pessimist, or something else, instead of discusing the subject frankly, freely and Scripturally for the glory of God, the highest good of the Church and the salvation of the world? It is not at all a favorable omen when efforts are made to silence free discussions of important subjects especially those that involve the vital interests of the Church of God. Enforcement of discipline is one of those subjects and therefore let us with reference to the great judgment freely discuss it brotherly and Scripturally. In order to this let us notice the meaning of discipline. To be brief and pointed, "church discipline" in its clustered or aggregated sense, or in its broadest sense, includes not only the doctrines, rules, government of a church, but also its corrections, censures, suspensions and expulsions for offenses against the same. "Enforcement of discipline" is making it forcible so as to make it mean what it really is, and, too, to make it active in the lives of those who have subscribed to it. The object of church discipline and its enforcement is the righteousness, peace, harmony and final salvation of its members, and, therefore, we can at once see the folly of one's enforcing it in the case of a dancer, drunkard or card player and allowing the godless speculator, extortioner, non-church attendant, the ignorer of his debts to his church, doctor, merchant, church paper, employees, or any one else, go unnoticed and allowed to do as he chooses. One can see the great folly of enforcing discipline in cases of the poor, the ignorant, the uninfluential, and at the same time allowing the rich, the educated and the influential to do as they please. One can see the great inconsistency of enforcing discipline in cases of dancers, card players, etc., and at the same time allowing abbath-breaking, whisky-drinking, cursing, evil-speaking, returning evil for evil, the neglect of family and secret prayer, the neglect of public worship, fasting or abstinence, etc. The manner of enforcing discipline should be firm, Christly and regular. A church without discipline is no church at all, and a church with discipline unenforced is a moral monstrosity. In conclusion, I wish to say that I do not know of a single pastor or even a Conference, that is enforcing discipline in an impartial and Scriptural way.

CONCERNING FEDERATION.

By Rev. J. E. Harrison.

Dear Dr. Boswell: I am a reader of the New Orleans Advocate and generally look to your editorials. In the issue of Sept. 16 you editorially call attention to some utterances of our gifted orator and writer, Dr. S. A. Steel, on the subject of federation.

May I be permitted to say that in my humble judgment it is time for the M. E. Church, South, to take steps towards real federation, because we are losing ground on the present idea and plan called "federation," which has not yet touched the real question involved.

If one will look up the word there will be found involved in federation the following: (1) It must be between equals. The states of our Union are a fair illustration. Our nation is composed of federated states. Each state is the peer of any other in the Federal government.

(2) Each is a distinct and separate member of the federation. Separate in laws and customs. Every state has its own habits, laws and customs. In no case do they seek to conform the one to another.

(3) Each must respect the other's rights and territory. Federation of states gives no state the right to invade the territory of another state. This separation of federated rights is zealously guarded by all the members of the national federation.

(4) Federation is united effort by integral and governed powers for definite ends, as for defense, for general commerce or for general improvements.

Now, the M. E. Church and the M. E. Church, South, say to each other: "Let us become federates." "All right," say both. What is the first essential to federation? It is, that each member of the compact shall have his own separate territory; or, in other words, there shall be no disputed territory occupied by both. Two states of the Union claimed a certain county. The supreme court of the federated Union decided which state should have that county. They could not both occupy it together.

State lines must be clear and so must the lines between all federates be clearly marked and strictly regarded. We must hold to the real meaning of federation, namely, that it is opposed to organic union. The very definition of federation shuts out organic union, for federation is based on the expectancy of the permanency of separateness and self-control in each member joining the compact.

If, therefore, the M. E. Church is working, as many of us think, for organic union, it is unfair and insincere to cover their effort with a proposed federation. But if the M. E. Church goes into federation as federation, she must recognize the M. E. Church, South, as an equal, separate church, and must expect her to continue an independent and separate church.

And if the M. E. Church goes into federation as federation, she must recognize the territory ceded to the M. E. Church, South, at the time of the division by the General Conference of 1844 as the territory of the M. E. Church, South, and must expect her members coming into that territory to unite with the M. E. Church, South, just as a citizen of Louisiana, who moves into Texas, becomes, at a stated time, a citizen of Texas and loses his citizenship in the other state.

And if the M. E. Church, South, goes into federation as federation she must be willing to recognize the line between her ceded territory and that of the M. E. Church, and must be willing for her members who cross that line northward to become members of the M. E. Church.

If we are unwilling to get at the basic principle of federation and refuse to make real federation a fact by recognizing this division line that must be drawn, then the best and most sincere thing for both to do is to cease all efforts for federation and acknowledge that we are rivals and antagonists.

San Antonio, Tex.

A NOTEWORTHY GIFT IN MEMORY OF THE FAITHFUL.

The past week was observed as a Week of Prayer by the Woman's Home Mission Society, special attention being given to their mountain schools and to their school for negroes. At Carrollton, Miss., a contribution of $500 was made. The following will explain the gift:

To the Woman's Home Mission Society:

Last June, in writing of our faithful servant who had just died, our father said: Amanda Jones was born in Madison County, Miss., ——. Twenty-six years ago she came into the service of my family, and with the exception of a few months, she has been with us during all these years. There was never a more competent and faithful servant than she proved to be. Indeed, so correct was her general conduct that we came to regard her more as a friend than as a servant. She was a woman of unusual good sense. Her integrity was conspicuous, and her honesty was never called in question. Whether we were absent for a day or for weeks at a time, we knew that everything was safe in her keeping. All of our children were nursed by her, and she served us in every possible way. Beyond any question she would have died for any member of my family. She was never known to slight her work, and many were the times when the midnight hour, and later, found her still toiling, because she would never be content till the work was done perfectly.

When severe sickness seized us, and for weary weeks and long months held us in its grasp, and a dark cloud of dread apprehension hung over us like a pall, that at any moment might fall with blinding and crushing force, nothing could have been more beautiful and helpful than the fidelity of her service. Day and night every interest of the home and welfare of all its inmates commanded her supreme devotion and untiring efforts.

Mrs. Bingham could not have nursed her own sister with more faithfulness and tenderness than she nursed Amanda in her last illness.

Our lives have been wonderfully—sometimes I think singularly—blessed with rich friendships. I am sure that we never had a sincerer friend than this humble black woman. True, she tried us many times, because she had an almost uncontrollable temper. But now, as we look upon the body that served us so long with such unfaltering devotion, and the hands that often grew weary but never ceased in efforts to please us, we do not regret any act of forbearance. When one stands where falls the light from two worlds there is no regret for any magnanimous act or for any kindness shown or for any patience exercised. Not one of us is ashamed of the fact that deep grief and sincere sorrow wrung our hearts, and we could not partake of the evening meal when this devoted servant and faithful friend went from us. We made no attempt to conceal our tears. Indeed, we would despise ourselves if we could lose so true a friend without the fountain of our emotions being stirred to its profoundest depths.

After a few days of sickness she went to her rich reward on Sunday afternoon, June 13, 1909. Through the long hours of that sad and lonely night my children kept vigil by her bier. On Monday we had our pastor, Rev. R. I. Allen, to conduct her obsequies in our parlors. We were glad thus to express our profound respect for her who, for a quarter of a century, had loved us more than she did her own life. I, and my sons whom she had seen grow to manhood with as much pride as their own parents felt, were her pall-bearers. We followed her to the cemetery and covered her grave with flowers. For many years she had been a member of the Colored Methodist Church, and its most liberal supporter. Being unusually efficient and industrious, she commanded the highest wages for the class of work done. Her frugality enabled her to lay aside liberal sums for one in her sphere, and this she dispensed with a lavish hand, giving away all that she made. Knowing this, it was a pleasure to provide for her a home, and to supply every want, and to see that she had suitable burial. There is nowhere any promise to the perfect, but there is a sure promise to the faithful. Amanda Jones was faithful! Many were recipients of Amanda's generosity. We kept no account, but we reckon that she gave to us in money and presents as much as five hundred dollars. The benefit of her wise counsel and of her noble life of unselfishness is ours forever.

But we feel that to retain the fruit of her tireless toil, though freely given to us for our own personal use, would be selfish, and so we want to devote the amount to a benevolent purpose. We have decided to give it to Paine Institute as a "Memorial to Amanda Jones," so that in all the coming years it may bless members of her race. May it aid in perpetuating the noble work done for that people by Bishop Capers, Bishop Galloway and their compeers.

Some have thought Amanda was an "ante-bellum black mammy," but she was born after the war had closed, and was scarcely forty years of age at the time of her death.

Signed by: David Bingham, Louise Bingham, Charles Bingham, Frances Bingham, Robert Bingham, Evelyn Bingham.

SAN ANTONIO LETTER.

By Rev. N. B. Harmon.

When I found my parsonage home in this far southwest city nestling in a beautiful mesquite grove and the entire block covered with wide-leafed cactus beds. I decided to send a message back to my children-friends in Mississippi and tell them how I fed my cows on cactus leaves. But this pastor found his hands full in this rushing western city and now within twenty-one days of my Conference session, which will end three years of the most varied and laborious work I ever did, my self-made pledge is still unfulfilled.

The parsonage is 780 feet above sea level, and faces south and catches the warm breezes, free from malaria largely, with here and there a huisache tree among the mesquite grove and cactus beds, it is really a health resort for malaria-filled preachers. Never a moments trouble do the preachers or speakers have with their throats in these dry, balmy breezes. I have found it so. But now I will slip from my story for the little folks if I do not give it right here. The best food for cows without money or price I get by taking a great long knife and cutting off the wide cactus leaves and then holding them over the flames of the gas stove until every "sticker" has been burned away. That is my task when the boys are at school. San Antonio is a city of suburbs. Laurel Heights is the home of the millionaires. Palaces are there. Government Hill where the army post has its barracks for the soldier boys, laid off in a great square surrounded by the fine homes of the army officers. Here is the second largest post in the United States. Once in three years we have seen the soldier boys leave here for the Phillipines. (I shall not pass any criticism of the conduct and habits of the soldiers which have come under my personal observation in these three years. This I will say: I am more and more opposed to a large standing army and would fight to the day of my death for the maintenance of the abolition of the canteen system.) Then follows Prospect Hill where are to be found homes of well-to-do-folk who work for their daily bread. Not any very rich, nor are there any very poor, but a citizenship which I call the bone and sinew of a country. West End is the college section. Here is the San Antonio Female College over which presides Dr. J. E. Harrison, who was a college mate of Bros. Watkins, Selby, Lewis (B. F.) and myself. It is a very pretentious-looking building, four stories high, from which can be obtained a most enchanting view of the Alamo city. They have 120 girls now enrolled for 1909-10. There are two boys colleges near at hand and a great Roman Catholic college also. West End is Brother Paul Hardin's field of labor. Now, in a sentence, I give the other suburbs of this rushing, pushing commercial southwestern metropolis—Tobin Hill, Alamo Heights, Beacon Hill, South Heights. We have eight Methodist churches in this city. Travis Park is the great down-town central church with a membership of twelve hundred. During my first two years, Dr. E. D. Mouzon was pastor. He is now Dean of the Theological Department of Southwestern University.

The fight for State-wide prohibition has almost side-tracked every other political issue in this State for the last three years.

The deaconess of my parsonage has said time and again that it was the irony of fate that after I had bled on the Mississippi prohibition battle-field, that the victory should have come there, while the Lord's providence had thrown me into another wet State to fight all over again. My brethren here thrust me into the front of the battle in the work of the Anti-Saloon League, but nobly did they stand by me and now, after three years of the bitterest struggle I have ever seen, with the diabolical methods which that crowd know so well how to use, even descending to the threats of black hand letters, the first great signal victory has been won in forcing the rigid enforcement of the Sunday Law. The saloons in this city are now closed as tight as beeswax on the Sabbath. Galveston, New Braunsfels and all other cities and towns where the law has heretofore been defied are now falling in line, for San Antonio sets the pace for all the others in southwest Texas. The present governor was a local-optionist, but during the fight for Constitutional prohibition, developed into a State-wide prohibitionist. The line up for the next State race is now on and some have expressed fear that the Bryan-Bailey tariff controversy will, for awhile, overshadow the prohibition question, but this scribe is hopeful that it will not have the weight some think it will in the next campaign for State offices. The anti-prohibitionists are clustering like bees about Mr. Colquitt, who is out for governor. The prohibitionists have not yet announced their man, but our editor of the Texas Christian Advocate, Dr. George C. Rankin, is the logical State leader of the prohibition forces and I am sure a way will be found to concentrate all the prohibitionists on some man who will lead us to victory.

During my three years' pastorate at Prospect Hill two hundred and seventy members have been added to the church roll. The Sunday School has increased from a regular attendance of fifty to two hundred and twenty-five. The present building is utterly inadequate and one class meets in the parsonage parlor, another of the Baraca classes meets in the upstairs room of my barn while the infant department is housed in a tent in the rear of the church. The new church building has been delayed, but is an assured fact for next year.

Methodism in San Antonio is taking on new life. The City Board of Missions and Church Extension has spent more than $14,000 this year in buying strategical locations on Laurel Heights, Alamo Heights, Beacon Hill, and McKinley Avenue near the great Hot Wells resort. Three new churches are planned for next year. The San Antonio District covers thirteen counties and is 325 miles long and abont 100 miles wide; now what do the Mississippi beloveds think of those distances?

I was called yesterday to bnry William Vick Henderson, the grandson of the Rev. Hewitt Vick, founder of Vicksburg, the nephew of the late Mrs. Dr. C. K. Marshall and an own cousin of Mrs. Annie DeMoss, the helper of all the Methodist preachers whose pastorates fall in Vicksbourg. Although the family were Episcopalians, yet the impressions made upon him by the Methodists in early years revived in the last hours of his life, and his dying request was that a Methodist preacher should say the last words over his lifeless body. It revived in my own mind the comradeship of my dear Mississippi brethren.

O, how home-sick we all get over here. No man can ever break the association and strong ties of twenty-one years comradeship without snapping heartstrings. Good-bye, for a little while, we hope just for a little while.

San-Antonio, Texas., Oct. 7, 1909.

THE WORKING OF THE UNLIMITED PASTORATE UP NORTH.

Some among us are ready to follow our Northern brethren in any and all of their radical changes in Methodist policy. It is enough for such to know that the Northern Methodists have done a thing. We have been told often by these dear brethren that "the removal of the time limit" has worked wondrously well "up North." We have known for some time that such was not the case, and we beg now to call attention to the matter as it "worked" at the recent session of the Illinois Conference, held at Mattoon, Ill., a few days ago. We quote from a letter written from the Conference by the correspondent of the Illinois State-Register, one of the leading dailies published at the capital of the "Sucker State." The letter bears unmistakable marks of having been written by a member of the Conference and is as follows:

"The culminating moment of the Illinois Conference of the Methodist Church at Mattoon was, of course, the reading of the appointments. This is always so. In many instances, however, the presiding Bishop insists that the superintendents shall confer with the preachers in his district and make no change without the preacher's knowledge and consent. It frequently happens that in reading the appointments not a dozen men are surprised to learn where they have been assigned in the private session of the last cabinet meeting of the Bishop and district superintendents.

"But a score or more of men were completely dazed at announcements made from the pulpit by Bishop Goodsell at Mattoon on Monday afternoon last. Men who have been long and usefully employed in the service of the church were among that number. There was intense anxiety all morning, and that kind of anxiety that bodes no good to the itinerancy, and for the first time in a quarter of a century a dozen men declared after the session to the superintendents that they would not go to the places assigned—one, A. P. Stover, doing the unusual thing of rising in his place when his name was read off for an appointment to which his attention had not been called, and indicating the judgment of the superintendents that he had begun to go down in the grade toward superannuation—requested that his name be placed on the list of superannuates. It was both pathetic, as well as heroic.

Of the 306 appointments made it will be seen that more than one-half of the Conference are on the move. The six-year men have disappeared and only fonr (and two of them district superintendents) are in the five-year class. Thirteen start in on a fourth year service; thirty-egiht, a third term; (and these from a list of 100 possible candidates who had completed the second year), while seventy-eight of the 137 men who completed the first year, are "still faint yet pnrsuing." From the high rank of completing six years, on down to two, 173 men will soon stand before new congregations and begin over again the uncertainties of new pastorates.

Starting in on first year	173
Starting in on second year	78
Starting in on third year	38
Starting in on fourth year	13
Starting in on fifth year	4

The signs of lengthened pastorates because of the removal of the time limit are not visible. Its restoration to a three-year term would greatly help, but would not altogether remove the trouble. It would help in that another year might be tolerated by both people and pastor, if at the end of that term each could be assured of a change for better—or for worse. At any rate, "the worse" would not be forever. Changed heart, on the part of both people and pastor, instead of change of pastor and place, as suggested by one of the district superintendents, might be a better remedy.

But the earlier Methodism was much more on wheels than that of to-day. Perhaps the problem of uniting an itinerant ministry and a settled pastorate is impossible even if not undesirable.

Truly here were changes enough to satisfy the most ardent lover of "change for change's sake."

Perhaps after all, it were better to bear the ills we have than fly to others we know not of.

What will our Northern brethren do? It is hard for them to go back on what they have done, and it is still harder to go forward with what they have. That is the trouble with radical changes. It is easy to make mistakes, but it is very difficult to correct them.

[We join Dr. Lovett, from whose paper, the Wesleyan Christian Advocate, the above is taken, in saying that we of the South, "are doing very well, under the four-year rule."—Ed.]

AZTEC, NEW MEXICO.

By Rev. W. M. Johnson.

According to promise made to friends in Mississippi while there recently on a visit, I will write to the Advocate. It had been more than two years since I had seen my native state, every inch of which is dear to me. The one thing that impressed me most was the rapid advance the towns of Mississippi have made in building. Perhaps the West is being boosted as no other part of the union, but I see no special inducement to attract any one away from the South, unless it is for health reasons. My advice to every young farmer there is to buy a farm at once. Land all over the North and West is high and out here is going up by bounds. The same will soon be true of the South and now is the time to get a home there.

I had a very pleasant visit with my parents and loved ones in Mississippi. The only unpleasant feature was the heat, which was very noticeable to one having spent two years away in an altitude over a mile high. The short time spent with our old congregation at Eupora and Maben was pleasant indeed. Eupora shows many signs of prosperity in splendid new residences and many substantial business houses. I rejoiced with the people of Maben when I had the privilege of worshiping in their neat brick church, which takes the place of the one destroyed by the cyclone during my pastorate.

On Sept. 13, with a glad heart for having met loved ones once more, and yet sad with the parting, I turned my face westward. I was soon out of the heat and dust, and as I approached the mountains they presented a beautiful view, having just been covered with a mantle of snow. I was yet to travel for two days over rugged mountains, and was glad indeed to get back to the "land of the big, red apples," as this country has properly been called.

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Mrs. Johnson and the three boys were left behind to get their visit out. I am trying to do "light house-keeping," but some of it is too light and some too heavy. I manage to get one square meal a dsy outside though, and am trying to be patient, but I long for the home-coming of the rest of the family.

We had a prosperous time last year along all lines, and enter our second year here joyously and hopefully. Pray for us.

"PAYING THE PREACHER."

Dear Doctor Boswell: It seems that my little articles under the above-named subject have borne some fruit. I shall not be unkind enough to say that the "hit man has yelped." I am glad that comment has been made on the subject. It only shows that the subject needs comment. That is just what I thought. If I have been the humble instrument of bringing out abler writers than myself, whether they agree with me or not, then I am satisfied. I wrote both my little articles on that subject under an impulse that I was correct. I have not changed my opinion. I accord every man a perfect right to his opinion. I am not disposed to "argufy" the matter. After some experience, and rather more observation, I put down on paper what I wanted to say and went on. If it provoked discussion, all right, and if not all right.

I have enjoyed what my friends have written on the subject. I thank them. I pass on and shall not fight back. Yet I am still firm in my conviction that our system of appointments is just where our Church differs from the other churches and it is just where our strength and success lie. And I am still firm in my conviction that this thing of "preachers fishing after appointments" and "laymen fishing after preachers" is hurting our Church just at this point. It ought to be stopped. It is this evil at which I am striking. Sincerely, W. A. BELK.

Holly Springs, Miss.

"Form a habit of throwing off before going to bed at night all the cares and anxieties of the day—everything which can possibly cause mental wear and tear or deprive you of rest."

They Father says: "Call upon me in the day of trouble, and I will deliver thee. When thou passest through the waters they shall not overflow thee, for I will be with thee; when thou passest through the fire, thou shalt not be burned, neither shall the flames be kindled upon thee, saith the Lord, thy Redeemer, the Holy One of Israel."

WERE THE PROPHETS INSPIRED?

By Rev. G. A. Guice.

Some weeks ago I asked this question through the columns of the Adovcate, based on some remarks made by Dr. Jno. M. Moore at the Seashore. Since that time I have received a letter from him in which he says he did not mean by what he said at the campground to be understood as not believing that the prophets were inspired, for, he says, he does believe that they spoke by inspiration and he believes this as much so as any man.

I am pleased to be able to give this to the press, for I have held Dr. Moore in very high esteem; and it gave me pain to believe that one occupying the position which he does was not in harmony with the church. So it gives me pleasure to know that I mistook his meaning.

OLD CHINA.

By Rev. John T. Lewis.

Under the above caption Dr. A. P. Parker, for thirty-five years a missionary in China, gives to us a most able and interesting article in the October number of our "Methodist Review." Any Southern Methodist, who prides himself with being abreast of the times, cannot afford to be void of the information this article furnishes. Fifty cents sent to Smith & Lamar, agents, Nashville, Tenn., will put this October number of the "Methodist Review" in your hands. This article alone, to say nothing of the remaining good articles, is worth more than the yearly price of the "Review."

Dr. Parker discusses his subject under four heads: (1) The Anti-Opium Campaign; (2) Educational Reform; (3) Establishment of Constitutional Government, and (4) Emancipation of the Women. He writes as one who speaks with first-hand information. It makes one sit up quick and straight to read of such facts as his pen records. And, too, his soul is stirred and he feels like saying, "Glory to God in the highest."

Cleveland, Miss.

CAMP MEETING HISTORY.

By Rev. Rob't B. Downer.

Not long since a letter came to my home written by Rev. T. B. Holloman, of the Mississippi Conference, imploring my aid to help rescue from oblivion the camp meeting history of our Conference territory.

Until May, 1894, St. Tammany Parish and all of the State of Louisiana north of Lakes Maurepas and Pontchartrain, and east of the Mississippi river, except the city of Baton Rouge, was part of the Mississippi Conference territory. When a small child, about the year 1845-6 or 7, while resident in the city of New Orleans (my parents, members of Poydras Street Charge), some Methodists planned for a camp meeting across Lake Pontchartrain, near Madisonville, on the Tchefuncta river. Railroads, telegrams and areoplanes had not as yet become subject to man's will, as willing servants of our Southland. A vast expanse of water must be crossed to reach the pine woods of St. Tammany Parish. Small sail vessels brought wood, charcoal and cotton, and carried freight both ways. At that time a lively line of industry was being carried on a few miles south of Covington—brick making. Large covered barges were used to convey the brick, towed by steam tugs, and were towed back empty. Some of these empty return barges were chartered to convey tenters and baggage to the camp ground. As a little boy, I was passenger with parents and others on one of these brick barges. I suppose I observed about all that a lively boy could see. I find, however, a memory blank about all but three vivid things: "The alligators of the Tchefuncta river;" "the bright camp pine-knot fires," and "a boy (William Deacon) climbing to the top of a tall pine tree." "Our fathers! where are they?" Who can come to my aid? Possibly some aged person yet lives in or about Madisonville, Covington or New Orleans who remembers said camp meeting, preachers present, days of encampment, work accomplished in matter of souls saved, and impress made upon that section of country. Glad I will be, to be informed of all in their power to tell.

Long Beach, Miss.

FROM AN OLD RECORD-BOOK.

By Rev. W. B. Lewis.

There has come into my hands an old book in which was kept some records of the church in Moss Point many years ago. The church was then in the Alabama Conference, and was called "Live Oak Church." The pastor was the Rev. Moses E. Butt. There is an account of the trial and expulsion of a member for drunkenness and profanity. On the day of the trial the accused made a written confession, and prayed for mercy and pardon, but they turned him out. The names of the accused and of the committee of trial are recorded. I note in the minutes of the church conference one question was: "Has any member of the church been guilty of a violation of our rules and usages?" The complaint against the brother expelled first came up in church conference. This was in 1867. In 1871 the church had passed into the Mississippi Conference, its name changed to Moss Point, N. B. Phillips, preacher-in-charge, and W. W. Hurst, presiding elder. There were then eight male and eighteen female members. Soon these records are dropped and the book became simply a cash account book. The receipts and disbursements seem to have been faithfully kept by the treasurer of the church until 1880, when the book closes with the following lines:

"Good-by, old book.
By hook or crook,
I've kept you straight
During 1888.

"And now, at last,
Your time is past;
Though good and true,
You'll no longer do."

This may not be first-class poetry, but it is about as good as that of "Observer" in "Elderitis," in your issue of Sept. 23.

Speaking of "Elderitis," I have a communication from one of our preachers attributing that article to me. I did not write it, but I think I know who did, and if I am correct in my supposition he is not a preacher, simply an "Observer," but a good one.

INDUSTRIAL INSURANCE AS A FACTOR IN THE PROMOTION OF TEMPERANCE.

One factor in promoting the temperance movement in Germany is the Workmen's Insurance Corporations. Insurance against sickness and old age is there obligatory and the financial losses caused by insuring those who injure their health with alcohol is receiving serious attention.

A lecture on this subject by Dr. Weymann, one of the Government Councillors points out the following facts.

1. Every variation in public health is a matter of profit or loss in insurance economy.

2. Alcoholism increases the cost of insurance by leading, indirectly, to diseases of the stomach, liver and nervous system and directly by promoting tuberculosis, sexual and nerve diseases. It increases the liability to accidents and renders them more serious. It lessens a man's desire to work, and his readiness to pay his insurance fee and besides injures his posterity.

3. To bring about these results it is not at all necessary that a man should drink to intoxication.

4. Alcoholism is one of the most serious sources of injury to public health and it is directly to the interest of the insurance business to fight against the same.

5. Radical improvement can only be expected by a change in the opinions and customs of the people. —Scientific Temperance Federation.

CONFIDENTIAL.

The club on your charge has expired, and we are billing the different subscribers $1.50 from this office. Some members of this club have paid this price, and some have become angry, and discontinued the paper, because we charged them more than you let them have the paper for last year. We are perfectly willing for you to renew this club on the same terms that you gave the paper to your subscribers last year, but we cannot handle the club proposition from this office. We would be glad if you would double the size of your club. We hope that the Advocate has made new friends among your people. If you cannot look after the club yourself, will you not persuade some active young person to do it for you, perhaps a committee of your Epworth League. If you have not a list of your club members, write to this office, giving the names of your postoffices. But if you cannot look after the interests of the Advocate, and of your people in the matter, write us a confidential letter, telling us what to say to the members of your charge, when they write to us complaining that they cannot get the paper at the club rates.

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W. F. M. S.

RESOLUTIONS BY SHREVEPORT AUXILIARY

We sadly miss from our ranks our dear, kind Mrs. S. B. McCutchen, who left us Aug. 19, 1909, to join the hosts of the redeemed.

In every relation of life, as daughter, sister, wife, mother, friend and Christian, she was a true woman. When the W. F. M. S. was organized in 1884, at Mansfield, by the Louisiana Conference of the M. E. Church, South, Mrs. McCutchen was elected treasurer. She unhesitatingly accepted the call and was true to the trust until a few years ago, when declining health necessitated her resignation.

To all the calls of her church and home she ever responded gladly. Truly, the motto of W. F. M. S. can be applied to her beautiful life of consecration—"She hath done what she could."

Mrs. McCutchen was a faithful member of our Society for twenty-five years, and whereas, God in his infinite wisdom, has lifted her to higher fields of usefulness, we as a Society, have resolved,

1. That we smile through our tears in submission to His holy will—our smiles are for joy at her glad entrance into glorious life, our tears are the human expression of our sorrow, and that we will see her no more in our midst.

2. That our tenderest sympathy is extended to the bereaved family with the hope that they, one and all, may be able to exclaim in their anguish, "We bow our heads; he giveth his beloved sleep."

3. That a copy of these resolutions be sent to the bereaved family, a copy placed on the minutes of Shreveport Auxiliary Society, and a copy each be sent to the New Orleans Christian Advocate and the Nashville Christian Advocate and Woman's Missionary Advocate.

MRS. T. P. FULLILOVE,
MRS. JOHN S. YOUNG,
MRS. ROBERT HARP,
Committee.

MISSIONARY INSTITUTE OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY.

Not often does realization fulfill our anticipations. During the Institute recently held in Meridian, the lectures and addresses given by Miss Davies surpassed all expectation; the courtesy and hospitality of the Meridian people measured up to the highest standard; the weather was delightful; all that could be desired; but—is it not too bad there must be added a note of disappointment—so few women of the District availed themselves of this opportunity for gaining information and inspiration. Friends, you do not know what you missed. Enterprise, Quitman and Shubuta were the only places outside of Meridian that were represented.

The Institute was pleasantly inaugurated, Saturday afternoon, at the parsonage home of Mrs. La-Prade. A mite-box opening by the ladies of Central Auxiliary; a heart talk from Miss Davies about "love-gifts"—God's gifts to us, ours, to him; delicious refreshments daintily served; an hour of social intercourse; these made us more in love with one another, and set our hearts in tune for the morrow's services.

Through the courtesy of Dr. Black, the pastor, East End Church was offered Miss Davies for the Sunday morning service. Here a full house greeted her, and listened to her discourse upon "The Transformed Life," based upon Paul's exhortation in Romans xii:2.

All subsequent services were held in Central Church. Sunday afternoon, an address to young men and young women; Sunday night, a public address upon "Stewardship and Missions." In connection with this subject, she brought out clearly and strongly this thought. As stewards we are accountable to God, not only for what we give, but also for what we spend. We are prone to pat ourselves approvingly when we think of what we give to church enterprises, forgetting that when called to render a final account of our stewardship there will be in God's book, besides this record of giving, another page, a record of spending for our own pleasures. How will the two compare?

Monday morning and afternoon were devoted to Institute work—discussion of topics of vital interest to our work. These sessions were full of information as to ways and means of doing better work, and of inspiration to attempt greater things for the cause of missions. The last hour of the afternoon session was "Children's Hour." At this time Miss Davies told the little folks stories of child-life in Korea, impressing forcibly upon their minds and hearts this truth, that Christ has other sheep beyond our own land, and, that, if we love him, we must obey his command to feed those sheep and care for those lambs.

"The Evangelization of the World in this Generation" was the subject presented on Monday night. "The Church," she declared, has arrived at another Kadesh-barnea; the spies have brought back a good report; the question for us is—not can we—not shall we—but will we go on to possess the land—the world for Christ in this generation?"

By request of President Beeson, on Tuesday morning, Miss Davies lectured to the entire student-body—the boys and the girls—of the two colleges. Her theme was, "What will you do with your Life?" A grand subject, presented by an inspiring speaker to a receptive, responsive audience; such a combination must surely produce rich results.

Altogether the Institute was inspiring; the keynote of every meeting, better service to our King. I hope the entire Meridian District may yet receive the uplift through those who attended.

We women of the Foreign Missionary Society are especially grateful to Dr. Black, of East End Church; to Dr. La Prade, of Central Church, and to Brother Lewis, our presiding elder, for many courtesies, and for helping by their presence and influence to make this Institute a success.

MRS. R. M. HAND,
District Secretary.

Shubuta, Miss.

Report of Woman's Foreign Missionary Society, Mississippi Conference, for Second Quarter, 1909-10.

The treasurer's report for the second quarter is before us. Half of the Conference year has passed and the pledge is far from being brought up to date By this time at least half of the three thousand should have been paid. Let every energy be redoubled during October for the enlistment of new members and a great awakening of the whole Church. Let every member of each auxillary adopt as their watchword the admonition of that splendid Japanese Christian educator, Joseph Hardy Neesima, "Let us advance upon our knees."

Dues	$327.30
Pledge	290.65
Bible Women	63.50
Conference Fund	43.06
For Miss Nevada Martin	63.60
Total	$788.11

ZELLE WATTS KENDALL,
Treasurer.

W. H. M. S.

PEARL RIVER, LA.

Brother A. V. Peters began a protracted meeting on the 15th instant, assisted by Brother A. I. Townsley, from Second Church, New Orleans. Much interest was manifested from the first, and much good was accomplished. One member was received into full membership who had joined sometime previously at the Slidell church. Some were detained at home from sickness in the family, but the attendance was large for the place.

On Friday night Mrs. A. I. Townsley gave an interesting talk to the W. H. M. S. There was quite a large congregation. Mrs. Townsley made some fine points on the W. H. M. S. work of the church, stressing the great fact of the broad connectional idea and the individuality of the workers which made every member a factor in the grand scheme which is the basal rock of the whole organization. Noticing the pictures in the church of the mission homes, schools, and some of the workers, she said, "I am glad to know that the little auxiliary here is coming up to the front and grasping the full meaning of the blessedness of being in such a crowd of noble women as are enrolled in this great army." And she had heard of us doing some fine local work, also, which was quite praiseworthy. She compared Miss Belle to Deborah, inasmuch as she, like Deborah, is a prophetess and her prophecy is that if they will work like she did they will win the battle for the Lord. Deborah also had the pen of a ready writer and the tongue of a ready speaker, and so like Deborah, may have had a Zebulon along down the line of her ancestors.

Mrs. Townsley was very pointed in some of her remarks and called on some of the hearers to read a verse to prove her references in the Bible. In comparing the work of the W. H. M. S. and the Ladies Aid Societies she said although the latter were doing good work in the church, there was a narrowness in the work that minimized the whole object of their efforts and gave it a selfish aspect and took away the enthusiasm of personal participation of the connectional thought that finds so much inspiration in each effort or duty performed for the good of all in working for Christ. Mrs. Townsley made some strong points on tithing and the wonderful blessing the Lord poured out on all who followed this grand Bible law of giving a tenth of what they had to the Lord. She also stressed the work of the young folks and children of bringing them up to the full measure of their capabilities in doing work for the church and the blessed Master, and in considering themselves as factors in the great work as well as their elders, and proving by Christ's own word that they were not to be forbidden, for they belong to the kingdom. Mrs. Townsley closed her remarks with a fervent prayer that God would bless this work and all who were there for his glory. Some one remarked that "Mrs. Townsley could preach as well as her husband." All were certainly "edified," if that is a proof of good preaching.

Brother Peters continued the meeting until Sunday night. The "good tokens" will come some day to the workers in this meeting.

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WHAT A BLIND GIRL SAW.

Many years ago I was told the following touching story. Never having heard it again, it would seem a thousand pities to lose sight of it. This gentleman who told it vouches for its truth, and gave me also the name of the clergyman who was connected with the incident.

A man and woman, very respectably dressed, were making their way to a certain country-town in the south of England. They had with them a young girl, apparently about twelve or fourteen years of age, and she was blind. Entering the street, they observed a clergyman who was evidently waiting for the coach by which they intended their daughter should travel.

"Beg your pardon, sir, but are you going by this coach as far as ———?"

"Yes. I am going a little farther; but why do you ask?"

"Our daughter," said the mother, "is blind, as you see, sir, and, noticing that you were a clergyman, going probably in the same direction, we thought you might do us the great favor to see her out at ———, where some one would be waiting for her. Her father and I would feel she was quite safe in your hands, sir, if you would be so kind as to see she did not go past it."

"Oh, certainly, with great pleasure. I will take every care of her, and see her safely out of the coach when we get there."

Shortly after the coach came up, and the clergyman placed his charge upon the seat opposite to him next to the door. They had not gone far when he discovered that she was a bright and intelligent little Christian, much in advance of her years.

"We are driving through a very beautiful country just now?" said he. "The grass is so fresh and lovely, the fruit trees in the gardens we pass are out in full bloom, and in the background the landscape is simply charming. I am so sorry you can't see it. Don't you wish you could?"

"Sometimes I do, sir," she said, "but then I think that whilst my eyes are closed to all the beautiful things of nature, they are also closed to a great many wicked things in the world that would break my heart if I saw them."

Wonderful as he thought this answer was from a girl, he was still more surprised by what followed. He went on to say:

"Of course, you love the Bible?"

"I do, sir."

"But now tell me which part of it do you love the best?"

"I love it all, sir."

"But surely, there are some parts of it you love better than all the rest?"

"I love it all, sir, but if I might choose, I think I love the last three chapters of the Revelation the best."

The Book of Revelation, thought he, is to most people a sealed book, in which are things mysterious and hard to be understood. Whatever can this mere child know about them? He was then but a young minister himself, and some of them were certainly beyond him.

"Do tell me," said he, "what you love so much in the last three chapters of the Book of Revelation?"

"Well, sir, in the twentieth chapter, I see Satan bound, in the twenty-first I see the Lamb married, and in the twenty-second I see Christ reigning."

The gentleman has for many years been eminent as a divine, but it is doubtful if to the end of his days he could have much improved upon this description. He wished she had been traveling farther, and, being a humble-minded Christian, would gladly have sat longer at the feet of his blind professor. But her destination was reached and she had to depart with her friend who had come to meet her.—*W. C. M., in Kingdom Tidings.*

MOTHER.

She was born in another country, and there spent her youth and her young womanhood. She and her husband came to America, bringing with them a group of children, numbering a full half-dozen, and the number increased as the years in America went by, until there were twelve.

Before the youngest ones were out of the cradle, grandchildren began to appear; and when she died there were twelve living children and fifty grandchildren. Fifty-five years of married life, more than a half a century of motherhood, told most that was to be told of her life story.

Immediately on coming to America the husband had gone forth to work. He had learned the language of the new land, and read it as well as he spoke it. The children grew up in the public schools, and hardly remembered that they were of foreign blood, save as they talked the language of the Old World to mother at home.

Mother never learned English. Mother never went out. The children were too many and too small. Mother washed a dozen faces, more or less, and got the children ready for school and for Sunday School; but never went herself.

Mother sewed on numberless little white frocks in which pieces were spoken and songs were sung, but mother never had any clothes of her own for public appearance. Mother looked at the pictures in the schoolbooks, and heard her children and grandchildren read from them, and gradually came to know the meaning of the words they said; but she answered always in the speech of her childhood.

It would have been different if, at the outset, she could have gone forth into the new American life with her husband, and learned with him. But she had stayed with the babies while he was learning. And so the years went by till old age came on, and she slipped away as unobtrusively as she had lived.

They gathered at the funeral, the twelve children, the fifty grandchildren, and a little group of those who had known her, and a much larger company of those who had known the family. They sang a hymn in the tongue she had known—a hymn she and her husband had sung together every night of their married life. The children knew all the verses, for they had heard it sung a thousand times and more. A friend played the piano, and the minister, who knew a little about foreign tongues, looked over with one of the sons, and sang as well as he could.

The minister had been in the home now and then for several years, and had come to know something of the old lady's life.

He spoke of it as best he could. He told how mother had denied herself that her children might learn and enjoy; how she had taught them honesty, piety, sincerity, and faith, and had lived her secluded life and passed on; and he exhorted them, as they had attained to what they were through her self-denial, to be true to the lessons she had taught. He spoke of her patience, her devotion, her prayers; he recalled her days of labor and her nights of watching, and above all, the daily, hourly love that found its life in losing it, and in the bearing of the burdens of others fulfilled the law of Christ.

It was a simple word, yet to those who heard, it seemed to set upon a pedestal of appreciation the poor and cramped little woman who had lived and died almost unnoticed.

One by one the children called at the parsonage to thank the minister for his words. The calls were not the perfunctory things that sometimes follow funerals. This was the substance of what they said:

"We thank you for the beautiful words you said about our mother. We knew, but we never realized. We let ourselves grow out of her life. We permitted her to remain behind while we pressed on. All the beautiful things you said of her were true, and a thousand others; yet we hardly realized it. She was so quiet, so uncomplaining! Oh, if we could only tell her, as we never did tell her, how beautiful her life appears to us now!"

The story is a simple one. If it enters any other home where daily love and self-denial pass almost unrecognized—love her and tell her so.—*Youth's Companion.*

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Christian Advocate.

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PUBLISHING COMMITTEE MEETING.

The Publishing Committee of the New Orleans Christian Advocate will meet in annual session in the office of the Christian Advocate, 512 Camp Street, New Orleans, on Wednesday, October 27, 1909, at 11 a. m.

J. T. MURRAH,
For the Committee.

IS THIS DEMOCRATIC?

In a column of queries in the *Baptist Record* of recent date, the editor in answering one of the questions makes a statement in these words: "It is the custom among Baptist Churches that one opposing vote bars an applicant from Church membership."

We have been under the impression that as our Baptist brethren boasted of their democratic form of government, the rule of the majority, as in other democratic governments prevailed. It seems that such is not the case. If Brother Bailey is right, and, of course, he is, it is possible to keep an applicant out of Baptist Churches forever. Is that democratic? To us it looks like lodging power in the minority.

AS TO THE LAW OF DIVORCE.

A brother who declined to officiate at the marriage of a couple, one of whom had been divorced, giving as his reason, the law of Christ on the subject, and likewise the law of our Church as found in our Discipline, paragraph 139, was right.

Another brother, who took the position in a serious argument that when a man or woman is divorced, no matter what the cause, all civil, moral and spiritual obligations, are canceled, and another marriage is legal; and that a minister has a perfect right to officiate, was wrong.

The above paragraphs are in answer to direct questions. No argument we think is necessary.

In reply to the next question: 'Does a party who marries another who has a living wife or husband at the time of marriage come under the law prohibiting the solemnization of the rite of matrimony?" We present an actual case: A poor man in his youth married a poor young woman. They lived happily together many years. The man amassed a vast fortune, got to attending theatres, was attracted by an actress, and forgot the wife of his youth. He sought and obtained a divorce, though his wife was good and true. He married the actress. They are living in adultery. One of our preachers, according to the Discipline, could not officiate at such a marriage. According to the Scriptures, the divorced wife, who is innocent, would not be guilty of adultery should she marry another man, and one of our preachers would be justified in officiating at the wedding.

ENTERTAINMENT OF MR. TAFT.

Perhaps no man was ever entertained in public oftener than Mr. Taft inside of four weeks. He is making a tour of the country which will require thirteen thousand miles of travel. The citizens wherever he stops do him honor, and, if possible, publicly entertain him. The citizens of Jackson, Miss., like all others, will honor the President. They have been making ready for it ever since it was definitely known that he would pay the city a visit. A banquet, as is customary, will be provided in his honor. Contrary to public expectation, and in spite of the general sentiment against both the public and private use of intoxicating liquors, the committee, known as "The Citizens' Executive Committee," having charge of "plans for the entertainment," have determined to serve wine on the occasion.

When it became known that wine would be served at the banquet the Ministers' Association of Jackson addressed a respectful petition to the Citizens' Committee asking that the use of wine be omitted. To this request, the secretary, as authorized by a majority of the Committee, replied, saying: "The Committee cannot grant the petition, and the programme as originally arranged will be carried out." And wine will publicly flow in prohibition Mississippi! The petition represented the Presbyterians, Baptists and Methodists of Jackson, and doubtless many of no Church who are opposed to the use of liquor. It is but right to say that when the Committee decided the matter, the vote was divided, with several members absent, among them Governor Noel, who has always been a staunch and consistent prohibitionist.

This "Citizens' Committee," thus defying public sentiment and disregarding the petition of the representatives of the churches, defends its action on the ground that the banquet is a private affair "for which the people neither of Jackson nor Mississippi are responsible." The author of that proposition must have taken a circumlocutory route, and be gifted in the art of tergiversation, in order to reach such a conclusion. Plain, common sense is only able to see that an affair, open to everybody who pays the price, cannot be a private thing. Mr. Taft certainly understands that he is being entertained by the public, and will take the leading citizens—who parade with him by day and banquet with him by night, as representatives of the people.

We understand Mr. Taft never drinks liquor of any kind. Is this banquet of wine in a prohibition State arranged to tempt him and put him on record? Should Mr. Taft go contrary to his custom at this private banquet, the proliquorites on the Citizens' Committee will make public use of his drinking for all that it would be worth.

And what will be the attitude of Governor Noel—the prohibition Governor of Mississippi? Can he, as the executive head of the State, and supposed to take the lead in doing honor to the President while a guest of the State, be relegated to the shades of private life during the banquet? And, if as Governor, he gives his presence at a banquet of wine, will he not virtually do violence to the prohibition sentiment of the State—yea, to the spirit of the laws of Mississippi?

If the Committee's programme is adhered to, we hope Governor Noel will have the courage to remain away from the banquet. He will be due that much to himself and the people he represents.

The majority of that Committee should bear the blame and the shame of giving to the nation's president the wine cup!

THE RELIGIOUS CENSUS—A LESSON.

Statistics, though dull things in general, when made to do duty for or against the polity and policy of government in Church or State, awaken lively interest. For example: The religious census recently made public shows that the rate of increase in the membership of the Churches of the Congregational order was much larger than in the Churches of the Episcopal order. This fact has prompted the question: "Should Churches be governed by Bishops, by elders, or by the people?" The answer, expressed in figures furnished by the Government census, is of course, in favor of the Congregational system.

The two Congregational orders named to make the showing are the Baptists and the Disciples (commonly called Campbellites). The rate of increase in the Congregational Church is not mentioned notwithstanding it is as democratic as the Church of the Disciples, and "more hospitable to the truth," according to some of the modern lights, than is Episcopal Methodism. Why it was left out in the comparison we do not know.

According to our thinking, something besides the form of government should be taken into consideration in determining the relative efficiency of churches. In past decades Episcopacy seems not to have stood in the way of Methodist success. It does not now in places where the law and spirit of Methodism are observed. Everybody knows that the unparalleled success of our Church has been attributed to our itinerant ministry under the direction of wise and consecrated Bishops. Something less than one hundred years ago a very large number of Methodists, under the lead of strong men, thought they could improve our system and increase its efficiency, but failing in their efforts, withdrew and organized a Methodism on "republican principles." They have maintained their democracy to this day, but in vast sections of our country and in many other parts of the world they are unknown. Episcopal Methodism is world-wide. These Methodist Protestants, like the Congregationalists, were not counted in the make-up of the verdict against Episcopacy.

That there is a tendency in all the Churches towards the rule of "the people"—the Roman Catholic Church itself, not being wholly unaffected, is not denied. Episcopal Methodism has made some strides in that direction—especially did the Methodist Episcopal Church, South, take a long step towards the rule of the people, when in 1866 the ministry, who was in sole control, voluntarily consented to share the governing power with the laity. With this fact before us, we are bound to conclude that, if Episcopal Methodists are not to-day maintaining the rate of increase realized in the past, some other cause than Episcopacy operates to hinder.

Before the final conclusion is reached we think it would be wise for those who are studying the question to inquire what part "higher criticism" and irrelevant preaching have had to do in the matter. Certainly the measure cannot be determined with exactness, but that Presbyterians (classed among those who are governed by elders) and Episcopal Methodists have been troubled is well known, and it goes without saying that progress has been retarded on this account. So far as the number of conversions and additions to the Church are concerned the increase is greatest where the higher critics, and liberalizing preachers never go. Local churches that thrive principally by receiving members on certificate may be excepted. The Baptists and Disciples, of all Christians are least troubled about questions that gender strife. If strife they have, it is not about the essentials of religion. Their exemption is not because of popular, or ideal government, but because they preach what they believe to be the Word of God. They raise no doubts among their hearers concerning the foundations of the faith. This cannot be said so confidently of Methodists and Presbyterians. True, speculation among them, or denial of gospel verities is not general, but it has been sufficient to attract attention, to produce discussion in Church councils and to do harm.

We do not question the honesty of those who profess to have come into new light. We believe they desire to do good by liberalizing the gospel. But they do not see that by liberalizing the gospel after their manner its power for good is weakened. It is the truth that saves men—not speculative preaching, nor any special form of Church government.

PARLIAMENTARY USAGE.

Parliamentary Usage of the General Conference of the Methodist Episcopal Church, South, is a pamphlet of 82 pages, by Rev. J. E. Harrison, president of San Antonio Female College, Texas. It sets forth clearly the method of proceeding in our General Conference. Some usages are peculiar to our law-making body, but in the main they agree with the methods of other great deliberative bodies. All preachers should familiarize themselves with parliamentary practice, for there is no telling when they may be called on to preside over some sort of a meeting, and meetings should be conducted "decently and in order," if they are nothing more than Church Conferences, or country Sunday School conventions. Prospective delegates to the General Conference to meet next May should be learning how to proceed, especially those who are aspiring to something higher. Both preachers and laymen should know how to do things. President Harrison's little book is full of knowledge. It can be had of Smith & Lamar, Nashville, Tenn., or Dallas, Tex., for 25 cents. We thank the author for a copy.

The "Kansas City Journal" is quoted as saying: "People often wonder, particularly those who have traveled for hundreds of miles through the corn belt, what becomes of the corn which is grown every year. In the year 1908, when the total crop was 2,636,000,000 bushels, 241,000,000 bushels were consumed in flour and grist mill products, 8,000,000 bushels in the manufacture of starch, 9,000,000 for malt liquors, 17,000,000 bushels in the production of distilled liquors, 40,000,000 bushels for glucose, 190,000,000 bushels for export and 13,000,000 bushels for seed, making a total of 518,000,000 bushels or 19.3 per cent. of the entire crop. The maining 80.7 per cent. or 2,118,000,000 bushels, seems to have been used almost entirely for feeding." It wil be observed that 26,000,000 bushels of the crop went into the manufacture of liquor. That is actually a large amount of breadstuff to throw away, but not large enough for the basis of an argument against prohibition. Sometimes our liquor friends tell the farmers that if prohibition prevails they will bring down the price of corn and lose money. How much would they lose if the liquor-makers bought no more corn? A little calculation will show that a little less than one per cent is manufactured into beer and whisky. That is to say: Of every one hundred bushels of corn less than one bushel is used to make liquor. If corn sells at fifty cents a bushel (that is about what it brings to the grower in the great corn region) the farmer loses less than half a cent. At that rate, prohibition would not reduce many corn raisers to poverty. Liquor orators must find some other argument against prohibition.

PERSONALS.

Bishop Candler will hold the Louisiana Conference, Dec. 8. at Alexandria. The presidency of Bishop Candler we dare say will be agreeable to all the brethren.

Rev. W. W. Moore, Laurel, Miss., sends us ten names for the paper. We greatly appreciate this evidence of Brother Moore's work, and trust the paper will do the good for which he hopes and prays.

Rev. J. W. Rogers, Main Street, Water Valley, has been blessed recently with a good meeting. Rev. W. L. Broom did most of the preaching. The church is prospering. Brother Rogers has raised a club of ten for the Advocate.

Next Monday, Oct. 25, Rev. Wm. Schuhle will begin revival services at Ponchatoula. He will be assisted by Rev. A. W. Turner, of Opelousas, well known as good help in such meetings—and, in other meetings where sin and satan are to be opposed.

Rev. W. G. Harbin, who is now at Carrollton Avenue Church, and is having success, several conversions having occurred, will begin Sunday, Oct. 24, in revival services with Rev. A. S. Lutz, at Felicity Street Church. Brother Harbin is a fine revivalist.

Rev. M. H. Moore sends us an account of his meeting at Poplarville, Miss., and with it a list of eleven subscribers to the Advocate. It often happens that the Advocate is helped by revivals: It never fails if the preacher keeps the two things in mind.

We are glad to learn that the son of our Brother W. J. Wood, of Paris Circuit, who has had a severe spell of sickness is improving and able now to be up part of the time. Brother Wood says he will go to Conference with a "good report, spiritual and financial."

We learn with pleasure that Whitworth College is beginning a very prosperous session. The registration has passed the two hundred mark, and more students have engaged to come soon. The faculty is first class, and everything about Whitworth is inviting. We heartily congratulate Dr. Cooper on his great success.

Rev. J. O. Bennett, Bernice, La., sending money for new subscriptions and renewals for which we thank him, adds these pleasant words: "My work prospers nicely, and will have a splendid report for Conference. Will send other names to Advocate in a few days. You are giving us a splendid paper. May the blessings of the good Lord be upon you and your work."

Miss Ada Parker, who has spent five years in Brazil as a missionary is on furlough, and will spend her rest time with parents and friends in New Orleans. The churches and societies of young people in the city will, no doubt, get the benefit of her observations and experience in well-told lectures, and private talks. She reached home, by way of New York, the early part of last week.

Rev. J. D. Simpson has been greatly blessed in his work on the Ackerman (Miss.) Circuit. He held meetings at all his churches and received thirty persons into membership. He expects to close the year with all claims met in full. He serves a good and loyal people. In his meetings he was assisted by Revs. W. N. Duncan, E. E. Langford, J. W. McGee and J. A. Goad, all of whom did splendid work.

Two brethren, W. L. Duren and Rev. W. N. Duncan, informs us of the serious condition of Rev. J. A. Goad, of the North Mississippi Conference, who is in Memphis where he underwent a surgical operation. Brother Goad sends a request to all the brethren to remember him in their prayers. God forbid that we should sin against the Lord in ceasing to pray for him. May our Father spare his valuable life!

Miss Daisy Davies of the Woman's Board of Missions is now in Mississippi. She was at Brookhaven last week in the Missionary Institute—lectured twice at the church, and once to the young ladies of Whitworth College. This week she is visiting Hattiesburg and Laurel.

For two weeks past Dr. Theo. Copeland, of St. Paul's Church, St. Louis, has been "shut in" with the "grippe." We hope he will recover in time to meet the expectations of the brethren of the Western North Carolina Conference, who have invited him to speak to their Epworth League during their approaching session, Nov. 17, at Hickory, N. C. No doubt they are anticipating something good and wholesome. They will not be disappointed.

This personal note comes to us through a friend: "Gov. Noel of Mississippi has recently made two appointments which have given great satisfaction to many friends. Hon. H. C. Mounger, Port Gibson, was appointed circuit judge and Dr. Cooper, of Newton, Miss., a member of the State Board of Health. These gentlemen are grandsons and sons of Methodist ministers. They were born in parsonages—and educated at Centenary College, of Louisiana. They will honor their positions."

Mr. and Mrs. J. R. Bingham, Carrollton, Miss., have issued invitations to the marriage of their daughter, Louise English, to Mr. James A. Duncan, of Athens, Ala. The marriage will be solemnized at the Methodist Episcopal Church, South, Carrollton, at 2 p. m., Thursday, Oct. 28, 1909. We have been honored with a card, and would be pleased to attend, but it is quite out of our power to do so. We wish the happy pair all the blessings needful for this life, and the joys of heaven at last.

Rev. C. C. Miller, presiding elder of the Baton Rouge District, called at the office on Thursday last. He reports some progress, notwithstanding the boll-weevil has swept the western part of his District and the storm of Sept. 20, devated the timber in the central and eastern sections. But the people are hopeful and the church work moves on. The loss in the cotton crop in some places due to the weevil and storm is estimated at ninety per cent. But God reigns and all is well with the world.

We have received a communication concerning the struggles of a young preacher, etc. No name is attached to the paper. We can only guess who wrote it. Our advice is: put the matter before the presiding elder. If he is a fair-minded man, as we take him to be, he will lay the case before the Bishop, and his brother presiding elders, and a "square deal" will be sure to follow. Not often is a faithful preacher discounted—not often does he become the victim of discrimination. Such is our observation.

Rev. H. M. Ellis, of Brookhaven, has favored the Advocate with an admirable memoir of the late Rev. D. P. Bradford, which will appear as early as practicable. In a private note accompanying the memoir, Brother Ellis informs us that the Brookhaven Church "is in fine condition." If we envy any man on earth, it is the man who preaches once a week to a body of intelligent and ambitious young people—such as Whitworth's body of students that Brother Ellis faces every Sunday. What an opportunity for good

Rev. D. E. Kelly, Purvis, Miss., maintains his record as a worker for the Advocate. He has just sent in twenty-eight new subscriptions, and four renewals, and notifies us that his "round in canvassing for subscribers" is not yet finished, having been called to the bedside of his father "who is dangerously ill at his home near Gloster, Miss." We hope by this time, that the dear old brother, whom we are happy to know, is on the road to recovery. Brother Kelly has had a wonderful year, spiritually, at Purvis, of which he will give us an account sometime in the near future.

Rev. W. W. Jones, Rienzi, Miss., sends us a batch of subscriptions, in addition to twelve previously reported. This good work was accomplished in a section of the country where the Advocate never got a foothold until lately. We hope to retain what we have and gain more. Good revivals have been experienced in Brother Jones' charge and the condition of the church greatly improved. Brother Jones says: "We have been brought under many obligations to Brother H. T. Gaines, of Guntown, for valuable service in meetings. He can't be beat in revival work."

Sunday last was "Old Folks' Day" at Parker Memorial Church. It is a high-day with the good people of that Church. Special arrangements are made to secure the attendance of the old people. Those unable to walk or to hire conveyances, are sent for, the church and the kind-hearted frineds, providing carriages or automobiles for their accommodation. This year, the preacher for the occasion was the venerable Rev. Geo. Jackson who interested and edified his hearers with a good, plain gospel sermon. Blessings on his hoary head, which has always been found in the way of righteousness. Rev. D. L. Mitchell, of Biloxi, Miss., also took part in the services, but what part we are not advised. Brother Mitchell is one of the "Old Folks," and was once publisher of this Advocate.

Sunday School

By W. B. Campbell.

LESSON FOR OCTOBER 24, 1909.

PAUL A PRISONER BEFORE FESTUS AND AGRIPPA.

Acts xxvi:19-29.

Golden Text: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II. Tim. 1:12.

For two long years Paul was a prisoner at Caesarea. God alone knows why the labors of this great preacher were so suddenly stopped, and why he remained inactive for so long a time. We do know that when he again appeared, his ardor, courage and zeal, was the same as when Felix committed him to prison. During these two years the popularity of Felix, as a governor, steadily waned, until at the instigation of influential Jews he was removed and called to Rome. Porcius Festus was sent to succeed Felix as governor of the Province, and when he came to Caesarea, he remained only three days, when he went to Jerusalem, for there he could learn more of the people over whom he was to rule. There was no change in the attitude of the Jews toward Paul; during these two years their hatred was still alive, only sleeping; and as soon as the new governor came to the city, the high priest and the chief men of the Jews, informed him of their grievance against Paul and made urgent request that he be brought to Jerusalem. If the request was granted, they intended to put the Apostle to death in some secluded place on the road. Festus did not comply with their request, but told them Paul was to be kept at Caesarea; and that in a few days he would return thither, and they could go down and appear as prosecutors in the case. After some ten days, Festus returned to Caesarea, and Paul's enemies must have followed closely, for proceedings against the prisoner began at once. They began by making much the same accusation that had been made before Felix, and as proof was wanting then, it still was wanting. Paul denied every charge, saying that he had committed no offense against the Jewish law, nor any against the Emperor. "Then" said Festus, desiring to please the Jews, "wilt thou go up to Jerusalem, and there be judged of these things before me?" Paul replied that he was there before Caesar's judgment seat, the proper place to be tried. He was innocent, if he was not he was willing to suffer, to the death, if convicted, but he was not guilty and in the face of that fact, it was not legally in the power of any man to send him to another place for trial. Then he spoke the words that consigned him to the work that Jesus had more than once told him he was to do. "Thou must also bear witness of me at Rome." "I appeal unto Ceasar" were the words that put an end to all inferior proceedings against him."

After Festus had conferred with his advisors as to the legality of such an appeal, he said: "As thou hast appealed unto Caesar, unto Caesar shalt thou go." Before he started on his journey to Rome there was still another work for Paul to do; his commission, as told by the Lord to Ananias of Damascus, was "to bear my name before the gentiles and kings and the children of Israel." The children of Israel had heard their message and rejected it, and now comes a king before whom Paul was to preach Jesus. This king was Herod Agrippa: he was descended from the Herods of the time when Jesus was among men. He was king more in name than in authority, for the real government of the people was vested in the Roman procurators and the acts of the King were under the surveillance of the Roman representative.

Paul knew Agrippa, and Agrippa must have heard of Paul, for the cause of Christianity and those who expounded it, was a theme of constant thought and conversation in and about Jerusalem. Festus gave the king a full account of Paul's case, and the ending of it by Paul's appeal to Rome and of his decision to send him there; but he was at a loss how to frame the charge against the prisoner; while the hope that he might be aided in this, was the cause of his drawing the attention of the king. Just here is where the king motioned to Paul with his hand, saying "Paul, thou art permitted to speak for thyself." Paul did not speak for himself, for on this occasion, self must be forgotten, and only referred to incidental to preaching the gospel of Christ to this Jewish king. He recounts his own conversion, showing how he was led to full faith and obedience to the heavenly vision. He told of his first work, preaching the gospel at the very place at which he had persecuted the followers of the gospel. Showing that that was the cause of the Jews going about to kill him. Then he took the real theme of his sermon, which was Christ, his suffering, death and resurrection. So earnest was he, so full of his subject and of the Holy Ghost, that he must have been transformed in his whole demeanor and as Festus looked upon him, he cried out with a loud voice. "Paul, thou art beside thyself, much learning hath made thee mad." No, said Paul, I am not mad, most noble Festus, for I speak the words of truth and soberness, the king here, before whom I speak knoweth of the facts I am relating, for these events, were not done in secret—then to the king, "King Agrippa, believest thou the prophets? I know thou believest." In reply, this Herod was only honest enough with himself to make a brief confession when he said, "Almost thou persuadest me to be a Christian." It was only almost, for the gospel light was not to teach a soul so darkened by sin, yet the king was moved in Paul's favor.

Paul's sublime reply served to fasten more firmly, on their minds the passionate words of Christian grace, for Paul was so satisfied with his religion that he wished it for others. Festus could not fully understand the truth and wondered at Paul's manner. Agrippa understood it all, and felt its application to himself, but he was not obedient to the heavenly message; they both agreed that Paul was not guilty, one of them at least felt guilty before God. Paul knew he must go to Rome, he had it from One higher than Agrippa or Festus, or Nero. Jesus Christ was sending him, and it was to be through perils of waters, of shipwreck, of imprisonment; bound, but the Word of God, that he was to take to a benighted people, was not bound. It was this spirit-given of God to Paul, that was to open a new door to Rome. Just at the time when merciless tyranny would reach a climax under the rule of Nero, Paul must appear preaching peace and pardon; opening a rift in the cloud that overhung Rome, through which "The Son of Righteousness might shine." In all of Paul's perils, all persecutions, he had the consolation, that he knew whom he had believed, and the glory of the salvation he received must be told, "Far hence to the Gentiles."

A BOOMERANG ARGUMENT.

It is not an uncommon thing to hear people who mean well, but are poorly informed, argue that COCA-COLA, the popular temperance drink, must contain cocaine, whisky or morphine or some other narcotic drug, because it keeps them awake. Such people are ignorant of the fact that narcotics do not keep you awake: **they put you to sleep.** Cocaine, morphine, whisky and other narcotic drugs depress the nerve cells of the brain and produce sleep. In large doses they produce unconsciousness. On the other hand, COCA-COLA, tea and coffee, all of which owe their refreshing property to a substance called caffeine, are refreshing to the nerve cells of the brain, and therefore increase the activity of the mind, thus keeping you awake instead of putting you to sleep.

But why argue a matter which has already been settled by chemical analysis? The Chief of the Bureau of Chemistry of the Agricultural Department at Washington, has analyzed this temperance drink, and reports that it does not contain narcotics. The official State Chemists of Georgia, Virginia, Texas, Minnesota, Illinois, Pennsylvania, Alabama, and many other States, give the same verdict. The Professors of Chemistry of Alabama Polytechnic Institute, Tulane University, University of South Carolina, Columbia University, University of Illinois, and other leading educational institutions throughout the United States, give the same verdict. The Chemists of the city Board of Health of numerous cities throughout the country, as well as the leading Commercial Chemists, give the same verdict. All agree in giving COCA-COLA a clear bill of health. COCA-COLA is not only not injurious, but is much superior to tea and coffee as a refreshing beverage, in that it is free from tannic acid—the only material which makes tea and coffee at all objectionable.

For free booklet of chemical analyses of COCA-COLA, address The Coca-Cola Company, Atlanta, Ga.

MAYHEW NOTES.

Rev. L. M. Lipscomb, of the Columbus District is completing "with honors" his quadrennium as presiding elder. Resolutions highly complimentary to him were passed by his latest District Conference. It is conceded generally that he has entered a successful record and rendered a most useful service.

At Mayhew we have experienced lately an exceedingly good meeting. The brief visitation of Rev. T. H. Dorsey of West Point was much enjoyed by this congregation He is honored for his work's sake and personal worth, and for the fact of being pastor at a church of excellence above ordinary.

Revival services were conducted recently at the Curtis Church near to Mayhew; good congregations were present, and there were a number of adult baptisms. Twelve new names were added to the membership and fourteen infants were baptized. A Sunday School has sprung up and a prayer meeting of interest is well attended.

Honorable mention many times is due to the helper at revival services and this mention in some instances is entirely omitted. "I have seen 600 conversions this year," said a very excellent preacher at a Conference report. It developed later that a Presbyterian evangelist had in fact been the principal worker, but no mention was made, simply by oversight. A large "falling off" occurred in that territory for some years, until earnest efforts by successors brought again prosperity. But credit was due, even though the results did not all abide

Bishop Atkins descants very impressively concerning a change of name. He thinks it should be "Episcopal Methodist" instead of Methodist Episcopal Church, South. He mentions the triumphs of the Church under the present name, and suggests that the history and sentiment concerning the name is "honorable to the last limit," and withal that "we of the South are the original Methodism of America," and shall no doubt be "the final Methodism of the continent if any one shall outlast all others," and that the Southern section "is to Americanize America." And moreover, that with this name "we entered upon the most delicate and complex problem the Christian Church has known—and have come out crowned with honor—with unmistakable tokens of divine favor."

All this being true, the needs for change would look to have disappeared. If the Church-South, with present name had divine favor and has met triumphantly the most complex problem of the Christian Church and threatens yet more to possess all American territory, and is honored with a history superlatively great, a compliment to the Church as it now is and as it has previously existed, then if St. Paul could speak he would probably say, "Let us walk by the same rule, let us mind the same things."

"To please for good to edification" is also apostolic. But if God is pleased and the Church is triumphing and by all indications shall find a future exceedingly inviting beyond any previous history or experience, then to legislate with the hope to please more fully all antagonistic elements whatsoever, or even to secure a name better suited to the distinguished success of the Church would appear to class among work of superfluity and as legislation of doubtful utility.

A. H. WILLIAMS.
Mayhew, Miss., Oct. 5, 1909.

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EUREKA SPRINGS CIRCUIT.

After seven weeks of constant labor through the extreme heat and dust, my revival campaign closed the first Sunday night in September, at Lovejoy, ten miles west of Water Valley.

We began the third Sunday in July at Tirza, eight miles south of Sardis. There we had Brother S. A. Brown, of Como, in the lead. The congregations were large and attentive. Brother Brown is a natural-born preacher, his sermons are strong and uplifting, and by his amiable manner he won the hearts of the people and the church took on new life.

The fourth Sunday in July, we commenced at Pisgah, nine miles east of Courtland, there we had with us the congenial and consecrated theologian of the Mississippi Conference, Isaac L. Peebles. His sermons were so logical and Biblical that he drew a crowd from the start, and the interest increased all the while. And we baptized the children, and received into the church about all that were not members. The Baptists and Presbyterians rejoiced with us, bought his books and declared they thought more of the Methodists than ever before and some of our people say "the name of Peebles will ever remain in the community as a precious ointment."

The first Sunday in August we opened fire at Eureka, where we had with us our worthy, industrious and much-appreciated presiding elder, Rev. W. M. Young, who, by his consecrated life and earnest appeals moved the hearts of both saints and sinners to a better life. The people all over my circuit say they will be sorry when his four years are out.

From Eureka we went to Mt. Olivet, ten miles east of Batesville. There we had with us the Courtland preacher Brother R. M. Evans who preached with power, and the congregation said that "God was with him," and he certainly understood how to explain the Scriptures.

From Mt. Olivet we went to Cold Springs. There I had Brother James Arnold, a local preacher, whose sermons and prayers made us feel it was good to be there. On Wednesday Brother J. H. Eckles, of Pleasant Grove came to my relief and remained until Sunday night, preaching and expounding the Word to the satisfaction of all and to the salvation of some.

Last, but not least, we began at Lovejoy the fifth Sunday in August and the Holy Ghost came upon us as on the day of Pentecost and many were made to cry out, "Men and brethren, what shall we do to be saved." The revival broke out in the grove meeting. Many sang and felt that we had old-time religion when twenty-four joined the church, many of them heads of families. To God be all the praise, now and forever.

I am working hard to report everything in full at Conference.

J. W. HALL, P. C.

SEASHORE CAMP GROUNDS.

One of the most useful years of its history, is the past.

Greater variety of subjects have been discussed by students devoted to the special lines of thought. Advanced views and new methods of church work have been presented. Lines of Christian activities have been broadened, so that all who are engaged in the Lord's work of any denomination can feel at home, knowing that they have a right to the benefits of this favored place. The Preacher's Institute held before the regular Camp Meeting services, was a season of great benefit to all who attended. It proved to be a preacher's "post-graduate" course, where leading thinkers of the Church clearly disseminated thoughts on vital questions under the guidance of the Holy Spirit. Unanimous was the opinion that this first session was most succesful and promises to prove even more helpful in the future.

The protracted, regular Camp Meeting services lasted the usual time and the Board is determined that no matter what innovations or changes may be made, this fundamental, time-honored season shall not be disturbed. The usual high standard of perfect work and song service was maintained to the profit of all, yet conversions were few, because all but about ten per cent. of the hearers were members of the Church.

Then followed the Seashore Assembly of Christian Workers. The changed name of the Epworth League Assembly shows the brotherly spirit of members, who presented a practical programme of sociological, missionary, and biblical topics taught by specialists in their respective branches. This addition to the old regime has doubled the usefulness of these grounds.

It is with great satisfaction that the Board regards, and the Church approves, the third innovation, viz., the Interdenominational Sunday School Assembly, where for two weeks any denomination is at home and welcome to every privilege. At present a Baptist minister is president of the Assembly. Doubtless each denomination will have the chief office in rotation.

"Behold how good and how pleasant it is for brethren to dwell together in unity." It is possible that the Interdenominational Sunday School Assembly will establish a southern post here. Thus for sixty days this past summer, religious and educational exercises were conducted.

The cordial friendship developed in these historical grounds among Christians from the patronizing Conferences and freedom from society's demands, in a healthful location, add much to the natural attractions of the coast.

The Board has as few restrictions for the tenters to observe as is consistent with a Church institution.

When the "training school" which is soon to be established is opened, the accommodations and attractions and usefulness will be further augmented. Respectfully,

E. L. McGEHEE.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by Catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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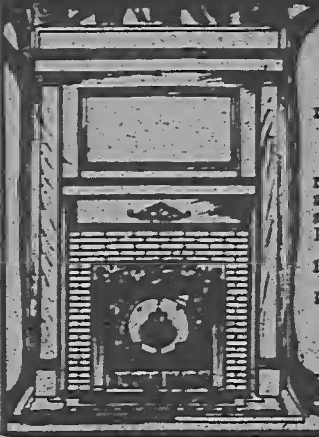

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MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Philadelphia, at P. .... Oct. 23, 24
Indian Mission, at Phillips (Monday) ....Oct. 25,
Shiloh, at Lodabar ....Oct. 30, 31
Morton and P., at Lindsey Chapel ....Oct. 31, Nov. 1
Trenton, at T. (Tuesday)...Nov. 2
Harperville, at Hillsboro ..Nov. 6, 7
Forest and H., at F. ....Nov. 7, 8
Lake, at Conehatta (Wed.).Nov. 10,
Rose Hill, at Hopewell......Nov. 13, 14
Montrose, at M. R. (Wed.).Nov. 17,
Homewood, at Carr Church.Nov. 20, 21
Raleigh, at Raleigh ....Nov. 21, 22
Bay Springs, at B. S. (Thnrsday) ....Nov. 25,
Laurel, Main Street (Fri.).Nov. 26,
Laurel, Kingston ....Nov. 27, 28
Laurel, Sixth Street ....Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday) ....Dec. 3,
Newton ....Dec. 4, 5

Let the trustees be ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Deasonville, at New Hope ..Oct. 23, 24
Braxton, at Mendenhall...Oct. 30, 31
Terry, at Byrum,, 11 a.m...Nov. 4,
Benton ....Nov. 6, 7
Jackson, Capital Street, 7:30 p.m. ....Nov. 8,
Pinola, at Harrisville, 11: a. m. ....Nov. 10,
Camden, at Forest Grove..Nov. 13, 14
Yazoo City, 7:30 p.m.......Nov. 17, 18
Fannin ....Nov. 20, 21
Jackson, 1st Church, 7:30 p.m........ ....Nov. 22,
Flora, 7 p.m. ....Nov. 24, 25
Lintonia, at Anding ....Nov. 27, 28
Canton, 7:30 p.m. ....Dec. 1,
Eden, at Pleasant Hill ....Dec. 4, 5

J. R. JONES, P. E.

Hattiesburg Dist.—Fourth Round.

Sanford, at Lux...........Oct. 23, 24
Eucutta, at Good Hope....Oct. 30, 31
Pachuta, at Orange.......Nov. 2, 3
Hattiesburg, Main Street..Nov. 6, 7
Summerland, at Hebron....Nov. 9
New Augusta, at New Augusta ....Nov. 12
McLain, at McLain.........Nov. 13, 14
Lucedale, at Lucedale ....Nov. 15
Leakesville, at L..........Nov. 16
Sumrall ....Nov. 20,21
Taylorsville, at Fairmont..Nov. 24
Hattiesburg, Broad St....Nov. 25
Seminary, at Seminary ....Nov. 26
Oloh, at Oloh..............Nov. 27, 28
Eastabutchle, at Morelle..Nov. 30
Hattiesburg, Court St.....Dec. 1
Vossburg, at Heidelberg..Dec. 2
Ellisville, at Ellisville....Dec. 4, 5

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Enterprise ....Oct. 24, 25
Binnsville, at Porterville ..Oct. 26,
Scooba, at Scooba ....Oct. 30, 31
De Kalb, at Marvin ....Nov. 6, 7
North Kemper, at Pleasant Grove ....Nov. 8,
Lauderdale, at L. ....Nov. 10,
Daleville, at D.... ....Nov. 11,
East Clark, at Cooper's Ch.Nov. 13, 14
Buckatunna, at Stateline ..Nov. 21, 22
Marthaville, at Salem .....Nov. 23,
Wayne Mission, at Pleasant Grove ....Nov. 25,
Shubuta and Qnitman, at Shubuta ....Nov. 26,
South Side and Poplar Springs, at Poplar Springs....a.m.Nov. 28,
East End, Meridian....p.m.Nov. 28,
Central Church, Meridian..Nov. 30,
Fifth St., Meridian ....Dec. 3,
Seventh Ave. and Vimville, at Coker's Chapel .. ..Dec. 4, 5

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

Vancleave, at Camp Ground.Oct. 23, 24
Bay St. Louis ....Oct. 30, 31
Pass Christian ....Nov. 1,
Hub, at Baxterville..........Nov. 6, 7
Columbia ....Nov. 8,
Biloxi ....Nov. 10,
Gulfport, 25th Ave. ....Nov. 13, 14
Gulfport, 29th Street ....Nov. 13, 14
Long Beach ....Nov. 17,
Purvis ....Nov. 19,
Lumberton ....Nov. 20, 21
Poplarville ....Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.).Nov. 23,
Carriere and McNeill, at Nicholson ....Nov. 24,
Americus, at Salem, 11 a.m..Nov. 26,
Moss Point ....Nov. 27, 28
Escatawpa, at Escatawpa...Nov. 27, 28
Pascagoula ....Nov. 29,
Wolf River Mission, at Benlah (11 a.m.) ....Dec. 1,
Coalville, at Campground (11 a.m.)........................Dec. 2,

W. B. JONES, P. E.

Natchez District—Fourth Round.

Adams, at Ebenezer ....Oct. 23, 24
Caseyville, at Bethel ....Oct. 30, 31
Barlow, at Rehobeth ....Nov. 6, 7
Bayou Pierre, at Center Pt..Nov. 8,
Meadville, at Meadville ....Nov. 13, 14
Gloster ....Nov. 17,
Centerville ....Nov. 20, 21
Liberty, at Salem ....Nov. 27, 28
Washington, at Washington.Dec. 4,
Natchez, Pearl Street ......Dec. 4, 5
Natchez, Jefferson Street...Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District—Fourth Round.

Gallman, at Gallman ....Oct. 23, 24
Crystal Springs ....Oct. 24, 25
Osyka, at Osyka ....Oct. 30, 31
Magnolia ....Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield ....Nov. 6, 7
Summit, at Summit ....Nov. 13, 14
Prentiss, at Carson ....Nov. 19,
Georgetown, at Bahala Ch..Nov. 20, 21
Tylertown, at China Grove.Nov. 27, 28
Monticello, at Tilton ......Dec. 4,
Silver Creek, at Silver C...Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Washington St., Vicksburg.Oct. 10, 11
Bolton, at Bolton ....Oct. 17, 18
Edwards, at Clinton ....Oct. 19, 20
Satartia, at Mt. Olivet .....Oct. 23, 24
Rolling Fork, at R. F. ......Oct. 30, 31
Anguilla, at Anguilla ....Nov. 1, 2
Mayersville, at Brunswick..Nov. 6, 7
Warren, at Porter's Chapel.Nov. 13, 14
Oak Ridge, at O. R. ....Nov. 20, 21
Rocky Springs ....Nov. 27, 28
Port Gibson, at P. G. ....Nov. 28,
Harriston, at Lorman ......Dec. 1, 2
Rodney, at Rodney ....Dec. 3,
Vicksburg, at Crawford St..Dec. 4, 5

G. H. GALLOWAY, P. E.

NORTH MISSISSIPPI CONFERENCE

Oxford Dist.—Fourth Round.

Grenada Sta. ....Oct. 24, 25
Grenada Ct. at Holcomb....Oct. 30, 31
Charleston Ct. at C. ....Nov. 2,
Ashland Ct. at A. ....Nov. 6, 7
Randolph Ct. at Sarepta ...Nov. 11,
Toccapola Ct., at Toccapola.Nov. 13, 14
Lafayette Ct. ....Nov. 15,
Holly Springs Ct. at Early Grove ....Nov. 19,
Waterford Ct. at Pine Mt...Nov. 20, 21
Holly Springs Sta. ....Nov. 26,
Red Banks Ct. at Victoria..Nov. 27,

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Mt. Pleasant, at Marshall In-
Wall Hill, at Chulahoma...Oct. 23, 24
Cockrum, at Greenleaf .....Oct. 26,
Coldwater, at Love ....Oct. 27,
Senatobia ....Oct. 30, 31
Harrison, at Enid ....Nov. 5,
Courtland ....Nov. 6, 7
Pleasant Hill, at P. H. ...Nov. 13,
Hernando and Hicks, at Hernando ....Nov. 14,
Tyro, at Loxahoma ....Nov. 20, 21
Arkabutla, at Brooks Chap..Nov. 24,
Longtown ....Nov. 26,
Crenshaw, at Crenshaw ...Nov. 27, 28

W. M. YOUNG, P. E.

Greenville Dist.—Fourth Round.

Boyle ....Oct. 23, 24
Cleveland Station ....Oct. 24, 25
Cleveland Circuit ....Oct. 25, 26
Coahoma ....Oct. 30, 31
Friar's Point ....Nov. 1, 2
Clarksdale ....Nov. 2, 3
Lake Cormorant ....Nov. 7 8
Jonestown and Belen ......Nov. 14, 15
Leland and Benoit..........Nov. 17,
Hillhouse ....Nov. 18, 19
Gunnison ....Nov. 20, 21
Shaw ....Nov. 22, 23

R. A. MEEK, P. E.

Corinth Dist.—Fourth Round.

Dumas Ct., at Wells Ch....Oct. 23, 24
N. Albany Sta., at N. A. ...Oct. 24, 25
Myrtle Ct., at Ebenezer ....Oct. 26,
Blue Spgs. Ct., at B. S.....Oct. 27,
Rainey Miss., at R. Chapel.Oct. 30, 31
Ripley and B. M., at R. ..Oct. 31, No. 1
Jonesboro Ct., at Stateline.Nov. 2,
Hatchie Miss., at El Bethel.Nov. 5,
Rienzi and S. at Rienzi....Nov. 6, 7
East Booneville Ct., at Shady Grove ....Nov. 9,
Marietta Ct., at Gilmore Chapel ....Nov. 10,
Wheeler Ct., at Wheeler...Nov. 11,
Mooreville Ct., at M.......Nov. 13, 14
Mantachie Ct., at Center Star ....Nov. 14, 15
Dry Run Mission at Mt. Zion...........................Nov. 20, 21
Tishomingo Ct., at...........Nov. 23,
Belmont Ct., at Belmont...Nov. 24,
Booneville, Miss., at.........Nov. 27, 28

Parties writing me would do well to observe these places and dates. Our motto: Everything in full.

BEN P. JACO, P. E.

Durant Dist.—Fourth Round.

Sallis—Oct. 2, 3, Nov. 17.
Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rural Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Nettleton Ct., at N. Chapel.Oct. 23, 24
Vardaman, at Vardaman ...Oct. 30, 31
Houston ....Oct. 31, Nov. 1
Okolona Ct., at Grady's Chapel ....Nov. 6, 7
Okolona ....Nov. 7, 8
Montpelier, at Mantee ......Nov. 13, 14
Smithville Ct., at Paine Memorial ....Nov. 20, 21
Aberdeen Ct. at ——— ....Nov. 21, 22
Amory and Nettleton, at Amory ....Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Shuqualak, at S. ....Oct. 23, 24
Winstonville, at New Hope.Oct. 30, 31
Mayhew, at Mayhew.........Nov. 6, 7
Mathiston, at Double Spgs..Nov. 13, 14
Cedar Bluff, at Pheba ......Nov. 20, 21
Sturgis, at Sturgis, ...Nov. 27, 28

L. M. LIPSCOMB, P. E.

Winona Dist.—Fourth Round.

North Carrollton, at Poplar Springs ....Oct. 23, 24
Indianola, at Indianola .....Oct. 24, 25
Moorhead, at Moorhead ...Oct. 25,
Inverness, at Inverness ...Oct. 26,
Minter City ....Oct. 31,
Slate Springs, at S. S......Nov. 6, 7
Mars Hill, at Chapel Hill..Nov. 8,
Vance, at Lambert ....Nov. 14, 15
Webb, at Sumner ....Nov. 21, 22
Tutwiler, at Tutwiler ......Nov. 22,
Eupora, at Maben ....Nov. 23,
Tom Nolen, at Lebanon ..Nov. 24,
Winona Ct., at Bethlehem..Nov. 27, 28

E. S. LEWIS, P. E.

LOUISIANA CONFERENCE.

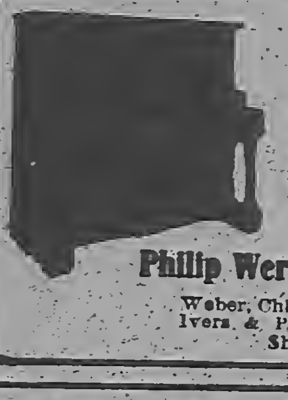
Baton Rouge Dist.—Fourth Round.

Baton Rouge, Second Ch.....Oct. 16, 17
Baton Rouge, First Ch.......Oct. 17, 18
Port Vincent, at New River.Oct. 23, 24
Independence, at Tickfaw ..Oct. 30, 31
Kentwood ....Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.......Nov. 6, 7
Ponchatoula, at Wesley's...Nov. 9,
Franklinton, at F. ....Nov. 13, 14
Bogalusa ....Nov. 14, 15
East Feliciana ....Nov. 18
Pine Grove, at Killian's ...Nov. 20, 21
Amite City ....Nov. 21, 22
Denham Spr., at Alford..Nov. 27, 28
Hammond ....Nov. 28, 29
Greensburg, at G. ....Dec. 4, 5
New Roads ....Dec. 11, 12

The Official Board of the East Feliciana work will please take notice that the date of the fourth Quarterly Conference is changed to Nov. 18.

C. C. MILLER.

Four Years to Pay for This Piano



UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of $10. The monthly payment is $6. This is for a $400 piano. Write for particulars—how to save $108 on your purchase.

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CARE METHODIST PUBLISHING HOUSE . . . NASHVILLE, TENN.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

Epworth League

TOPIC FOR OCTOBER 24, 1909.

A LOST SON AND A YEARNING FATHER.

Luke xv:11-24.

The parable of the "Prodigal Son" pictures humanity wandering into the far country, while a tender welcome awaits the wauderers in the Father's house. This parable might well be called the parable of the merciful Father.

It is not strange that the son who had obtained his portion of the inheritance, sought the "far country" in order to gratify his wayward desires. This has been characteristic of men in all ages. To-day, as a rule, the most reckless man, is the one among strangers. While the world was smiling, this young man was a willing exile from his father's house, and blind to the evils of the life he was living. The sinner cannot see the kingdom of God, and in his blindness he forsakes the eternal things, for those things which perish in the using. Gilded folly and vice, do not reveal themselves, and the sinner seldom realizes the associations that surround him. There are lives, that are not marred before men, that yet in the eyes of God are traveling the road that leads to eternal death. From other points of the compass all the guilt and folly of the earth is traveling for the same goal. Sin makes strange bed-fellows, and leads to most unlooked for associations. In the luxury of his riotous living, there was no hint of the swineherd's lot, yet to this the prodigal was surely traveling.

When he came to himself, then he realized how he had thrown away his substance, and how little the friendships of sin had amounted to. His rags and hard diet stood out in bitter contrast with the former things, and even with the lot of the servants in his father's house. When a man really comes to himself, then does he realize the filthy rags which sin furnishes, and of how little worth is a life of folly, in the light of eternal things. When a man comes to himself, he does one of two things: in despair he abandons hope and wanders farther away from God, or else as a penitent he seeks the lowliest place in the Father's house. To every man, the face of the Judge will some time beam with love and mercy, or cloud with wrath as he banishes the wayward.

But after all the chief lesson of the parable lies in the fact of the father's mercy. The son has been watched for, and he is met out upon the way with a hearty welcome. Greater thau any earthly father's love, is that of our Father in heaven, who awaits the return of his wayward children. He is ever ready to go out upon the way to meet the returning ones. There is a robe of righteousness and a feast for all who come home. Men doubt his love and mercy, and hesitate long in the return, and yet hesitate not to try an earthly father's love. If anywhere in the world, a wayward one turns his face towards home, at once the message is given in heaven, and there is joy there. In addition to many other wonderful things which cluster around the atonement on the cross, there is no doubt that it is the divine message to sinning men, couched in strongest terms, telling that the Father who loves the world, seeks its return to the inheritance prepared for it from the foundation of the world.

NEW ORLEANS LEAGUE UNION.

The monthly meeting of the New Orleans Epworth Leagues was held at the Rayne Memorial Church on the 12th inst. All the local Leagues represented gave glowing reports of the work being accomplished.

The nomination committee, consisting of Mrs. L. Meekins, Mrs. A. I. Townsley, and Mr. T. L. McKnight, presented the following names for the consideration of the Union and they were unanimously elected:

President, Mr. Arthur C. Day, of First Church; first vice-president, Mr. M. B. DePass, of Second Church; second vice-president, Miss Florence Earle, of Louisiana Avenue; third vice-president, Miss Wager, of Epworth Mission; fourth vice-president, Miss Nellie Reeder, of Carrollton Avenue; Secretary, Mr. Osborne J. Dunn, of Rayne Memorial; treasurer, Mr. Quiller F. Scott, of Felicity St.; Era Agent, Miss Mary Arcutt, of Mary Werlein; Junior League superintendent, Miss Ethel Rhodes, of Algiers.

The next meeting of the Union League will be held at the Second M. E. Church, South, Nov. 9. "L."

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

CHILDREN'S DAY MONEY.

The preachers of the North Mississippi Conference will please send in funds collected on Children's Day. I have heard from eight charges in the Aberdeen District; nine from the Corinth; seven from the Greenville; ten from the Sardis; six from the Columbus; six from the Durant; six from the Oxford; thirteen from the Winona. Yours truly,

R. H. B. GLADNEY, Treas.

Sold on Guarantee.

Royaline Oil, the great antiseptic, made by the Royaline Medicine Co., of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, aches, swellings, inflammations and every other kind of soreness to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time.

IN MEMORIAM—BISHOP CHAS. B. GALLOWAY.

The North Mississippi Conference will hold a memorial service on Wednesday evening, Dec. 1, 1909, for our great friend, "who lives in God." This is by authority of our pastor at Okolona, Rev. R. A. Clark, and many others, preachers and laymen. Doctor Murrah will read the memorial and Bishop Hoss will deliver the address.

J. R. BINGHAM.

(Published by Request.)

Dr. B. M. Woolley, Atlanta, Ga.

My dear Dr. Woolley: After more than ten years of worse than slavery, I began in June, 1905, to take your cure for the morphine habit. I think I got four months' treatment, but did not use all of the last month's supply; and I was entirely cured. For over three years I have been a new man, and have had no desire at all for the "dope." When I began the treatment I weighed one hundred and forty pounds, and now I weigh one hundred and seventy-two pounds, and feel good all the time. I feel that I owe you many apologies for not writing long ago, but better late than never, I suppose. If you can use this letter to help some other poor sufferer, please do so. With a heart full of gratitude for what God has permitted you to do for me, I remain, Yours truly,

(Signed) T. M. Nichols.

Oxford, Fla., Jan. 12, 1909.

Dr. Woolley conducts the well-known Victor Sanitarium in Atlanta, Ga., and he will be pleased to hear of any one to whom he can be of service.

Bilious?

Doctors all agree that an active liver is positively essential to health. Ask your own doctor about Ayer's Pills. J. C. Ayer Co., Lowell, Mass.

"How are your bowels?" the doctor always asks. He knows how important is the question of constipation. He knows that inactivity of the liver will often produce most disastrous results. We believe Ayer's Pills are the best liver pills you can possibly take. Sold for over 60 years.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop Seth Ward, at Alexandria, La., Dec. 15.

MISCELLANEOUS.

General Board, Woman's Home Mission Society, Savannah, Ga., Oct. 14-22.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

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Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

A "SQUARE DEAL"

It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped, I don't need any medicine, and I am well."

What Cardui has done for Mrs. Allred and other women, it surely can do for you. Try it at once. Give yourself a "square deal." You will never regret it. Sold everywhere.

FITS CURED NO CURE, NO PAY—in other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 824 Grand Ave. Kansas City, Mo.

PRENTISS, MISS.

Dear Dr. Boswell: My first meeting on this circuit was held at Carson. Brothers M. H. Moore and Robt. McGowan assisted me. A real good meeting was had. The first Sunday in August we began our meeting at Mt. Zion. Brother McGowan did most of the preaching. A number of accessions to the church and much good done. The second Sunday in August our meeting was held at Santee. The preaching done by our presiding elder and Brother McGowan, resulting in a number of accessions to the church. The third Sunday at Bassfield. Brother McGowan helped me there. Somehow we did not have results there as we should. The fourth Sunday in August I held a meeting at a place known as Red House, about five miles north of Prentiss. The people made a brush arbor, and we had a kind of camp meeting—a number of accessions, and we are preparing to build a church. By the middle of next year will have a good house to worship in.

The 14th of June we let the contract for building a church here in Prentiss that will cost us $2,700 when complete. We are now worshiping in the church while the carpenters are yet at work on it. They will finish this week. The house is a beauty. We are ready to entertain our District Conference next year.

Thursday night before the fourth Sunday in September, we began a meeting in our new church, Brother C. N. Guice did the preaching. There was never a better meeting held in Prentiss. There were nine accessions to our church and four to the Baptist Church. The whole town was helped. One of the best features in my work is the Layman's Movement, with Brother H. L. McGehee, as circuit leader. Some of my members have developed into quite good speakers. One young boy has been put to work by these men.

We hope to make a good report at Conference. M. L. WHITE.

Hick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

THE AUTUMN REVIVAL AT THE MERIDIAN COLLEGES.

It is the custom of the Meridian Colleges to open with a revival, have another in the autumn and another in the spring.

The coming revival will be conducted by J. M. and M. J. Harris, the "sweet singers" of Evanston, Ill. They will begin at Meridian, Oct. 29, continuing ten days. They come to Meridian from Chattanooga from the Holiness Union Convention where they had charge of the singing Oct. 19-24. They are not only fine singers, but good preachers of the Word. They are especially fine in altar calls and exhortation. They are thorough and successful in their work. The Lord honors and blesses them and they should be used more in the South.

Pray earnestly for the revival at Meridian. The revival spirit is already on the colleges. Not a week has passed but that several have been converted or sanctified in the regular services or by personal work. God is with us. We are looking for a great revival. Everybody is invited.

J. W. BEESON,
President Woman's College.
Meridian, Miss.

THE LITTLE FAMILY DOCTOR.

Hardly a day passes that parents are not called upon to treat some kind of malady. This is especially the case where there are many children. If you are a father or mother you will find use almost every day for 'Gray's Ointment," a family remedy that for over half a century has been the useful and efficient helper for thousands of parents in all parts of America and foreign countries. For boils, carbuncles, old sores, chronic ulcers, bone felons, burns, festering cuts, poison oak and many other ailments it will prove your best friend. Keep it always on your medicine shelf. Get a 25c box at your druggist's, or if you have never used it send your name for a small free trial box, which we will gladly send postpaid to show you its value. Address Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.

Mr. E. B. Virgin, of New Orleans, La., writes: "I can cheerfully recommend Gray's Ointment for cuts, bruises, boils, carbuncles, etc. Have used it in my family for 25 years."

CHANGE OF NAME.

Dear Editor: Furthermore in regard to a change in our Church name, for one still further expressive of principles and doctrine rather than locality two other names are suggested besides those heretofore mentioned: M. E. Free-Will Church; M. E. Free Grace Church.

As to organic union with the Church North, this would seem to involve risk of the election and assignment to us of a negro Bishop. Our good Northern brethren believe in equality—alike of saints and worldlings—both social and political—without regard to race.

They mistakingly assign to a wrong spirit of caste the recognition by us of that deep, fundamental instinct implanted by Providence in the different races of mankind that tends to conserve the distinctness and integrity of ethnic types, and to prevent a mongrel fusion, whether of whites, Chinese or negroes, with each other

Why do not our Northern friends set up the negroes within their membership into an independant Church, and then give them all needful help?

AN INTERESTED PARTY.

EUROPE IN 1910.

I am getting up a limited party for a trip through Europe in 1910, leaving about June 1st. The great Missionary Conference will be in Edinburgh, Scotland, June 14-24, and this is Passion-Play year. These alone will be worth a trip across the waters.

I have personally conducted several parties through Europe, and am familiar with all the details of travel. My wife will accompany me and act as chaperon for girls. Write at once for particulars, as only a limited number can be accommodated. I can give you the trip of your life at a small cost. The countries we will visit: Scotland, England, Belgium, Germany, Switzerland, Italy and France—64 days. J. C. MIMMS,
Member of the Northwest Texas Conference, Mexia, Texas.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. CELÉTE EMBREE SCUDDER died at her home in Centerville, Miss., July 18, 1909, aged 69 years, 6 months, and 16 days. The deceased was a victim of heart-failure. She was a faithful member of the M. E. Church, South, and a loyal, earnest member of th. Woman's Home Mission Society, and whereas, God in his infinite and divine wisdom has called from our midst our beloved sister to that home above where bright angels forever dwell, therefore, be it resolved:

First—That we are deeply grieved over our loss in the death of our sister and helper.

Second—The Society has lost an efficient helper and a faithful, willing worker.

Third—That we humbly bow our spirits in submission to his will who doth all things well and that we extend our heartfelt sympathy to those who are bereft. Signed,

MRS. T. M. PETTY,
Pres. W. H. M. S.,
M. EDITH HAAG,
Sec.

The death angel visited the home of Mr. and Mrs. W. T. Williams, of Milestone, Miss., and claimed their eldest child, little WILLIE MAY, one of the bright jewels of the home. She was born December 21, 1906, and died September 3, 1909. She was a little less than three years old. Willie May was a bright, beautiful, winsome, lovable and loving baby. She was almost idolized by her fond parents, grandparents and other relatives, and to day the home is gloomy and sad and there is an aching void which can never be filled. Oh! how we miss our darling, her bright, beautiful presence! Everything possible was done for her that physician and loved ones could do, but in vain. God in his infinite wisdom took her unto himself. Look up dear brother and sister, our darling has been transplanted to a bright heavenly home where sorrows never come, and her little loving, beckoning hands are saying come this way. Lord help us to say thy will be done. ONE WHO LOVED HER.

On July 31, 1909, the death angel visited the home of Hon. J. H. Beeman, at or near Lena, Miss., and carried his spirit back to God. He was born Nov. 17, 1833 in Gates County, N. C., coming to Mississippi in early childhood and reared by parents who were of the "excellent." His youth to old age was lived among the people of Scott County, who honored him with office and pointed with pride and affection to him as a citizen. He served in the Legislature from January, 1884 to December, 1890, and then in 1891 was chosen to represent the Fifth Congressional District in the National House of Representatives, where he served one term with distinction. Brother Beeman was an earnest and devoted member of the M. E. Church, South, and worked faithfully and loyally in it for many years. He leaves a wife and four children and a host of good friends to mourn their loss, but our loss is his eternal gain. He was buried at the family cemetery at Lena. We all feel the loss of a great man, but he sleeps well because he labored well. By his pastor,

J. W. PRICE.

On Monday, Sept. 13, 1909, the death angel visited the home of Mr. and Mrs. F. H. Rhodes and bore the spirit of their only boy, DEMPSY MILTON, to his bright home above. He had brightened the home two years and four months and nineteen days. It was hard for father, and mother to give him up, but God knows best and they realize that their loss is his gain. One short week before his death he was happy and playing, and was as well as could be. He was taken sick Sept. 11, and died Sept. 13. In great sadness, mixed with tearful joy, we laid his little body to rest in Shiloh graveyard, Sept. 14. The funeral services were conducted by the pastor, Rev. J. F. McClellan. He leaves a father, a mother, two sisters and a host of friends and relatives. May God bless and comfort the bereaved family, and may they so live that when God calls, they will be ready to meet him on that brighter shore. Though cast down, we are not forsaken. Though afflicted, not alone. The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." HIS COUSIN.

C. W. MURCHISON was born Feb. 21, 1821, and died Sept. 21, 1909. He joined the Methodist Episcopal Church at Free Springs some time in August, 1838. So it is seen that he was a member of undivided Methodism six years and of both seventy-one years. He was married to Miss Amanda C. McAlister some time in May, 1846 with whom he lived sixty-three years. What a record. He was faithful to Christ and the church, and faithful in that relation which is a symbol of Christ and the church. He was a good citizen, a good neighbor, a kind father, and a loved and revered grand and great-grandfather. He died peacefully, like an infant going to sleep on its mother's bosom. It was comforting to see the sons and daughters of this patriarch calmly committing their aged parent to his last resting place, as if the separation was not to be long, and it is not, for some of them have almost lived out their allotted span of life, and like their father, they have been faithful to Christ and his church. Brother Murchison is gone, but he will continue to live long in the memory of his brethren and neighbors, all of whom loved him. May God bring his loved ones to meet him in heaven. E. H. ROOK.

Brother JOHN YOUNG CALDWELL was above the ordinary young men of our country. In every relationship of life he was true to the last. As a son, his devotion to his mother was beautiful. He was one boy who was truly tied to his mother's apron strings, and did not want to get loose. In providing for his wife, his mother, also, was invariably considered—both were left a fair competency for life. As a husband, only death could separate him from his bosom companion. The two hearts beat as one—the two faces were but the reflecting mirrors of each others souls united in a Savior's love. Death took one away—left the other broken. As a church member he was true to his vows—attending upon the ordinances of the church—supporting her institutions, and keeping the Commandments of the Lord, his God. As a business man he was prompt and faithful, honest and conscientious in all his dealings with his fellow-men. Death struck a hard blow at our church at Baldwyn when brother John Caldwell passed out of this world. May he speak to us from his grave and beckon us on in the way he has gone. May his noble character reproduce itself again and again ere his influence on earth shall have been spent. God bless his wife, mother and brothers. John Young Caldwell was born March 19, 1878, married Feb. 16, 1908; joined the Methodist Church at Baldwyn, May, 1908; died June 22, 1909.

H. T. GAINES, P. C.

Mrs. CYNTHIA A. E. WATTS (nee Harper) was born May 10, 1851, and died at her home near Strong Hope, Miss., Sept. 11, 1909. Her father, Rev. Paul W. Harper, was a local preacher in the M. E. Church, South. Sister Watts united with the church of her choice while quite young, and led a consistent Christian life. On Nov. 28, 1872, she was happily married to Mr. B. F. Watts, a consecrated man of God, who preceeded his good wife to the better world about eighteen months. To this union were born two children, one of whom lives to mourn the loss of his mother. Sister Watts was modest, quiet, and unassuming. A devoted wife, a tender mother, and an affectionate friend. She loved the doctrines and polity of her church. She was confined to her bed for several months before her death, and it was my privilege to visit her. I found that her faith in God was unshaken. She leaves this note: "Yea, though I walk through the valley of the shadow of death, I shall fear no evil; for thou art with me: thy rod and thy staff they comfort me." We will miss her in the church and in the circle of Christian association. After services at Old Pine Grove, her body was laid to rest beside that of her husband in the cemetery at Pine Grove. May the loved ones left behind live for the glory of God. C. J. STAPP.

FRANK H. CAMPBELL was born at Lodi, Miss., June 8, 1858. He departed this life June 20, 1909. On June 16, 1886, he was married to Miss Coria Johnson, daughter of Dr. H. F. Johnson, president of Whitworth College, Bishop Charles B. Galloway officiating. Four children were the result of this union, three of whom survive. Mr. Campbell was a successful business man. By his energy and wise investments he had accumulated quite a comfortable fortune. He was president of the Citizens Bank. He possessed many excellent traits of character. As a neighbor he was kind, accommodating, and generous. As a friend he was faithful and true, and his friends felt that in him they had one who was bound to them by strong and lasting ties. He was a fond father and a good husband, a man of broad charity, he loved humanity and was a liberal supporter of every laudable enterprise and of every benevolent institution. He was very charitable in speech, having something good to say about every one. He was affable, congenial and cheerful. Even to the last he made a brave fight to live. He was converted in 1885 under the preaching of Rev. W. S. Lagrone and joined the Methodist Church. He was a member of the same at the time of his death. He loved the church and was a liberal supporter thereof. In speaking of his relation to the church, a while before his death, he said among other things, that he had not done as much as he should have done for the church and for his Lord; that at times he had wandered away from his Lord, but that now he had come back, and that, if he got well, he was going to be a better servant of his Master than he had ever been. A sister said: "But if you don't get well, how is it with you?" "It is all right," he said, "I am trusting in the Lord Jesus Christ, and he has promised to save us if we trust in him. I am taking him at his word." What better testimony could we wish. May we all so die! Our deep sympathy is with the wife and children. J. A. HALL.

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Absolutely Pure

Obituaries.

LOVICK P. PEACOCK was born in Yalabusha County, Miss., May 7, 1842, and died at his home in Winona, Sept. 11, 1909, in his 67th year. He was married Feb. 6, 1870, to Miss Ann Olivia Knox, who departed this life Nov. 27, 1887. Seven children blessed this union, three of whom survive, the other four having died in childhood. Mr. Peacock was a good citizen, a believer in civic righteousness: in the strict enforcement of law. In business he was diligent, persevering and prosperous. He was a kind neighbor, a faithful friend, a true brother, a noble, tender and devoted father. He was a Confederate soldier of unflinching courage; he gave four years of valuable service to his country, being a member of the famous Stanford Battery, which was organized and mustered in September, 1861, and was not disbanded till the close of the war in 1865. Sometime during the war he professed faith in the Lord Jesus Christ, and later joined the Methodist Episcopal Church, South. He was faithful in attending its services, liberal in supporting its institutions and loyal to its pastors. In his death the Church has sustained a loss that cannot be easily repaired, and the town has lost one of her most enterprising and public spirited citizens. Though we mourn our loss, yet let us remember that he has but gone the way we all must go sooner or later. May we all meet the end calmly and peacefully as did our beloved brother, Lovick P. Peacock. We deeply sympathise with the bereaved. May the dear, loving heavenly Father, according to his infinite goodness and loving kindness and tender mercies, comfort, sustain and keep them. HIS PASTOR.

Mrs. ELIZABETH CHILDRESS (nee Perry) was born near Satartia, Miss., in 1865, and died Aug. 16, 1909. A member of a large family, she was the first to be called into rest, and the enjoyment of eternal life. In early life she was happily married to W. G. Childress and their married life was characterized by true devotion and unstinted love. Under the ministry of Rev. F. M. Williams, about twelve years ago, she united with the Methodist Episcopal Church, South, and as the home spirit was beautiful, so her devotion to the church was marked by loyalty and consecrated earnestness. Steadfast in the faith, she worked for the happiness and comfort of others. Many times has she remembered the preacher and his family in a substantial way. She was not dangerously ill for a great while, but for several months her health had not been real good. The decline in health was met cheerfully and borne with Christian fortitude. The final summons came suddenly as the long, hot day was drawing to a close, but we feel that God found her ready to answer to the roll-call of the sky. We weep not as those who have no hope, for to those who love God and are true to him, death can be but a transition to brighter world on high, the grave but a slight depression into which we place one foot while we touch the golden street with the other. A large family is left, but to them is bequeathed a glorious inheritance, a mother's consecrated life, a mother's devotion, a mother's prayers and the influence to live for the Lord. To God's care we commend the loved ones remembering that "God is too wise to make a mistake, and too good to do wrong." May mother's God be theirs amid the vicissitudes and temptations of life, and as one by one passes into eternity, may it be to a place by mother's side. G. P. McKEOWN.

DORSON DAVID SULLIVAN, was born Oct. 31, 1862 and died at his home near Duck Hill, Miss., Sept. 13, 1909, aged 46 years 11 months and 13 days. His remains were interred at Shiloh Cemetery. Brother Sullivan leaves a wife and one little child. He was ever an affectionate and devoted husband and father, providing abundantly for his wife's comfort and pleasure. No flower nor bird that bloomed or sang for her delight failed to be loved and petted by him. Brother Sullivan was a useful citizen. He joined the Methodist Church at the age of twenty-one years and has lived a consistent Christian life. He was a good Sunday School teacher and never tired in the work. He loved his church, and was ever ready to help those who needed help. The last few months of his illness he suffered great pain, but he was ready at the Master's summons to change worlds. We thank God for his beautiful Christian life, and for the happiness he contributed to his affectionate wife, child, mother, brothers and sisters, and to so many friends. His spirit was bright and cheerful here, and will be far more so in the better world.

T. J. HALFACRE, P. C.

RESOLUTIONS.

Resolutions of respect adopted by the Methodist Sunday School and Junior Epworth League, of Bond, Miss., in memory of HANNAH McARTHUR, youngest child of Duncan and Jennie McArthur, who was fatally burned by an alcohol iron, June 30, 1909. Had she lived until October, she would have been 13 years of age. Therefore, be it resolved:

First—That in the death of Hannah McArthur, our Junior League has lost one of its brightest, best and most promising members, (the secretary of our League), and our Sunday School has lost one of its most interesting scholars.

Second—That while we highly appreciate Hannah's brilliant mind, her natural beauty, and her sweet, winning ways, and feel her absence indescribably, yet we humbly bow in submission to God's will, knowing that "he doeth all things well."

Third—That we offer our heartfelt sympathy to her parents and brothers, realizing that their loss is her eternal gain. We would point them to our precious Savior whom she so joyously accepted during our meeting, a few days previous to her death. Long will we remember her beautiful face beaming with her Savior's love.

Fourth—That we fondly cherish her memory and strive earnestly to meet her in heaven, where parting and suffering will be no more.

Fifth—That a copy of these resolutions be published in the New Orleans Christian Advocate, a copy sent to the family, also spread on the Minutes of our Sunday School and Junior League.

Respectfully submitted by three of her Sunday School class-mates and fellow-Leaguers.

BESSIE McBRYDE,
MAUD EVANS,
BESSIE PERKINS,
Committee.

FROM COMO, MISS.

Dear Dr. Boswell: We closed a very successful meeting here last Thursday night; had four accessions on profession of faith and the membership of the church revived. Brother Pope did the preaching and delighted his audiences.

Our fourth Quarterly Conference was held last night. The reports were good. The stewards have this year collected all moneys assessed to the charge. They have paid the salaries of presiding elder and preacher-in-charge in full, all of the assessments ordered by the Annual Conference paid, with an excess on Domestic Missions, Church Extension and Conference Claimants.

The Lord has been good to us all the year, we praise him. Brother Young brings good tidings from over the district. Good revivals have been held, churches are being built and the district promises to bring up the best reports in its history. May it be so.

S. A. BROWN.

Oct. 7, 1909.

DUMAS CHARGE.

Dear Dr. Boswell: As I am through with all my protracted meetings, I would like to have room in your paper for a few lines. I have had some fine meetings.

I commenced at Wells' Chapel the first week in August; did all the preaching; had a fine meeting; three professions, with eight to join our church and more to follow.

I went from there to New Hope and was assisted by Rev. J. H. Bass, from Ripley. We had a fine meeting; twenty-two conversions, sixteen to join the church.

Next I went to Mt. Olivet and held five days there, and had a very good meeting, then I came home (at Dumas) where I met Rev. W. D. Bass with his tent, so we held forth for ten days—had one hundred professions, sixty-four joined our church, and more to follow. This was one of the greatest meetings I was ever in. We had the old-time power—men and women were heard to praise God all over the tent almost every service.

I then went the next week to Jacobs' Chapel. I had to do all of the preaching except one night. We had forty professions; twenty-two to join our church

This has been one of the best years of my life. We have had one hundred and seventy-six conversions and one hundred and twenty-five accessions to the church; baptized six babies and have made 346 pastoral visits, and I think I will be able to bring up all of my collections in full at our next Conference. I hope to meet you there. I always enjoy going to Conference to meet my brother-preachers and shake their hands once more on earth. It makes me think of the great meeting after awhile. But thank God there will be no more good-byes there.

The one that serves Dumas Charge next year will have a good place. Dumas in one of the best little towns I ever lived in—good people and a good school. We have a good Sunday School here, and a good prayer meeting every Sunday night. Pray for us! D. M. FLOYD.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

QUEEN & CRESCENT ROUTE.

Train No. 4 Leaves at 8:00 a.m.

Instead of at 9:20 a. m., as formerly.

22 Hours to Asheville

THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and FRIDAYS.

24 Hours to Cincinnati

Through Sleepers Daily. Dining Cars.

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NEW YORK,
CINCINNATI,
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SUMMER TOURIST TICKETS NOW ON SALE.

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, OCT. 28, 1909.

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2803.

CHURCH AND PARSONAGE AT MANSFIELD, LA., BUILT DURING THE PASTORATE OF REV. K. W. DODSON.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

A terrible ado has been made by certain persons, prominent in liquordom, because General Grant of the United States army rode at the head of the great "law and order" and temperance procession in Chicago a few weeks ago. They pretend like no objection would have been made had he rode in the procession in a private capacity, but object because he marched in full army uniform, thus seemingly giving the sanction of the United States army to prohibition. The protest was carried to the Secretary of War, who dismissed the complaint, holding that the act was General Grant's personal affair. He violated no army regulation. The country at large commends the General—his act being one of more than ordinary courage. This protest of the liquor men is significant. It indicates that their trust is in the federal government. They cannot bear to think of the government putting a ban of any kind on the liquor trade. When it does, their gains will disappear. May General Grant live to see the downfall of the whole destructive business, which he declares he would gladly sacrifice his life to accomplish!

* * *

Many citizens of Louisiana and not a few papers are loud in their complaints against the State Board of Education for making another change in the text books of the public schools. Not more than four years has elapsed since the books now displaced were introduced. It does not stand to reason that the books were worn out, or were "out of date." No good reason has been given why in so short a time the citizens of Louisiana should be taxed so suddenly and to the extent of so many hundreds of thousands of dollars. Unless something was radically wrong in the books just laid aside (and nobody, as far as we have seen, has urged that) the State Board should have given at least six months' notice before making a sweeping change. If it is in the power of the State Board of Education to change the text books at will, that power should be taken from it, or the Board be required to show good cause why they thus tax the people. Besides, the State Board of Education should not be changed every time a new governor is inaugurated, else the people will begin to think that it is part of the political machine. Politics should have nothing to do in the matter.

* * *

The Supreme Court of the United States has just handed down a decision, which, if it does not cure an evil, will at least make men more careful in their gambling operations. A man in Mississippi desiring to speculate in cotton executed a note secured by deed of trust in favor of a dealer in Memphis, who was to invest the money. For a reason not stated in the report the deal was not favorable to the man who had executed the note. The dealer, it is alleged, sold out the client's holdings [illegible] at a large profit. The client instituted suit to cancel the deed of trust. The case was tried in the Federal Court at Vicksburg, and decided in favor of the Memphis dealer. The plaintiff appealed to the United States Circuit Court of Appeals, in which the decision of the lower court was reversed. Whereupon the Memphis speculator appealed to the Supreme Court—the court of last resort. That court affirmed the judgment of the Circuit Court of Appeals, and the plaintiff's deed of trust will be canceled. The sum of the matter is this: A note of hand, even though accompanied by a deed of trust, is not collectable, if it is given to conduct dealings in futures, in which neither party to the transaction contemplates the delivery of any actual commodity. Such contracts are contrary to public policy.

* * *

The world seems to be going daft on the subject of microbes and such things, and all sorts of devices are resorted to in order to checkmate their ravages in the human system. The latest thing mentioned is a "tumbler of real ice." It is the invention of a German. Water is poured into a mold and frozen. Of course what microbes are in the water and other impurities are expelled in the freezing; otherwise the ice tumbler would not be hygienic—but as bad, if not a little worse than ordinary goblets. The ice tumbler has this advantage: it can be used but once. It immediately melts or is thrown away, leaving no possible chance of harming anybody. It is cheap, costing only the twentieth of a penny apiece. Surely the poorest people in the country can afford ice tumblers. But where are the people to get the molds, and the necessary chemicals and facilities for turning the water into ice? It is like molding concrete houses. The houses do not cost much, but the concrete molds require a fortune. It calls to mind the tramp and his dinner. "Say, mister," said one of the fellows, "can you tell me where I can get a square meal for a quarter?" "Yes," replied the mister, "just around the corner." "And mister, can you tell me where I can get the quarter?" That was a different proposition. There are some queer things in this world. One is getting rid of microbes by using ice tumblers.

* * *

The controversy over the discovery of the north pole by no means abates. Commander Peary's promised "proof" that Dr. Cook never reached the pole never proved anything. The controversy has been intensified by certain men who have made affidavits to the effect that Dr. Cook never reached the summit of Mt. McKinley, as he claimed, several years ago, and which helped to give him character as an arctic explorer. Men say if Dr. Cook never reached the summit of Mt. McKinley, and it can be proven that he did not, the fact will go far to discredit his word as to reaching the pole. Of course it would. But Dr. Cook proposes to prove that he did. It is just a little singular, and unaccountable, that men would allow a lapse of four or five years before coming forward to show that an explorer had deceived the public. The truth of the matter is, there is a class who are determined that Peary shall not share [illegible] glory with Dr. Cook. And [illegible] telegraphed all the way from [illegible] congratulations to Commander Peary, [illegible] later that he had never heard of the feat of Dr. Cook. His spirit of unfairness in this matter is on a par exactly with his conduct in the effort to give Admiral Sampson all the credit for the destruction of the Spanish fleet in Cuban waters in 1898, whereas Admiral Schley was in command and directed all the movements of the battle, Admiral Sampson being nowhere in reach. Such littleness is unpardonable.

* * *

For a long while the Roman Catholics in the United States, and not a few politicians of Protestant birth, have been anxious to have another bishop elevated to the high position of cardinal. It was confidently expected that one additional would be elevated before the close of this year, but news comes from Rome to the effect that the Pope has deferred the work to a later period—some time in 1910—and that "America is responsible for it." The trouble is the Americans are unable to agree on a man. There are too many popular and eligible dignitaries. In addition it is said that the Pope desired to create another American cardinal in recognition of "the great merits acquired by the United States, both as a Catholic power and as a mighty means of progress and civilization in the world." In urging the appointment by Americans, some favored Archbishop Ireland, on the ground that "he is the most genuine personification of the American type." From another side came a clamor for the Archbishop of New York, that city being "the greatest Catholic center in the world." Finally, from a third quarter word went to his "holiness" that "the whole of New England where Catholicism has lately blossomed so vigorously would be offended" if Archbishop O'Connell was not chosen. Finally, the Pope, realizing that whoever was chosen, the number of people displeased would be greater than those satisfied, concluded the best thing to do would be to drop the matter. And he did. Why should politicians be so much interested in the creation of an American cardinal?

CHURCH EXTENSION.

To the Brethren of the Mississippi Conference.

In the Advocate of the 14 inst., a note from the Chairman of the Church Extension Board of the Mississippi Conference stated that I am to act as treasurer of the Board till Conference, as well as secretary. Hence I wish to say a word to our brethren on the subject: During my three years' work as secretary of the Board, we have not had before us as many and as urgent claims as we will have this year. Some of the most urgent and worthy are as follows: Meadville, East McComb, Prentiss, Poplar Springs, Meridian, Mendenhall, Picayune and a number of others. The helping by this Board in the building of these churches is a great relief to the Home Mission Board. With a good church free from debt, the charges will soon be self-supporting.

Pay this assessment in full if possible. Send the money to the undersigned at least ten days before Conference, if at all possible. We want to hold the anniversary meeting early in the Conference session.

L. E. ALFORD, Sec. Ch. Ex. Board.
Long Beach, Miss.

THOUGHTS FOR THE TIMES.

By Rev. W. C. Black, D.D.

What shall we do with our leisure? is a question that concerns us all, individually and collectively. For, notwithstanding all that is said about "the press of business," most people have some hours of leisure every day, besides holidays and vacations.

A trite answer would be, "Why, let us amuse ourselves." That we need recreation of some kind no wise man will deny. A bow that is always bent to its utmost tension will lose its elasticity. So the mind needs relaxation. But how much time should be given to recreation? And what should be the character of our amusements? Should we give a loose rein to our natural impulses? Should we allow our environments to sweep us where they will? Who will so affirm? Amusements have a far-reaching significance.

One of the best indices of the type of civilization that prevails in any country is the

CHARACTER OF ITS AMUSEMENTS.

How do the people spend their time when they are "off duty?" What are their sports, pastimes, recreations? What are the activities of those hours that intervene between business and slumber? What about their Sabbaths, their holidays, and their leisure-time generally? Get a correct answer to these questions, and you will know much concerning the character of a people. Read a description of a bull-fight, and learn that this is the popular amusement of Spain; at once the Spanish people sink in your estimation to a low place in the scale of refinement and civilization. Witness the war dance of an Indian tribe, and you need no further evidence to convince you that they are in a state of barbarism. We do not need to be told that the habitues of a New York cock-pit are low, vulgar and brutal.

Now, let us make an application of this test. How do we, the people of the Southland, spend our leisure? Are our amusements and recreations elevating in their character, or do they tend to intellectual and moral retrogression?

We give attention much more than formerly to athletics, and these, in moderation, are commendable. In many instances, cards and billiards consume much of our time. In some parts of the world, these amusements flourish most in places where low chit-chat, profane twaddle, ribald jest, obscene anecdote and coarse guffaw are the chief characteristics of social intercourse; where the fumes of alcohol permeate the air; where the potent influence of example is felt, luring one into the pathway of the gambler and the inebriate; where the surroundings are such as to spread the torpor and the chill of death over the higher aspirations and finer sensibilities of the moral nature. That some of the things above mentioned are not necessary concomitants of these amusements I readily concede. But is it not a fact that the habitues of the card table and the billiard hall often become so enamored of these games, that they devote thereto much time that might be more profitably employed?

Vaudeville performances under various names receive a liberal patronage even in times of great financial stringency. Multitudes pay for the privilege of witnessing a low grade negro minstrel show, even if

"The butcher and the baker,
And the candle-stick maker"

have to wait indefinitely for shekels that are theirs.

That habitual attendance upon these low grade theatrical performances tends to develop frivolity is unquestionable. Do we need additional development in that direction? A distinguished Bishop once gave a lecture in a certain town. At the same hour only a few blocks away a low grade variety theatrical performance was in progress. The Bishop was widely known and was universally conceded to be a superb orator. He was personally popular, and had been well advertised. Yet he spoke to a handful of people, while the theatrical auditorium was overcrowded, so that many were turned away. Instances like this, though varying in detail, could be collected from the annals of almost any of our towns and cities. In most of our towns, Edward Everett, if he were alive to-day, would get a very small audience in comparison with the vulgar negro minstrel show. One of Shakespeare's best dramas would command small attention as compared with a tenth rate vaudeville performance. The rostrum has been unable to resist the frivolous spirit of the age.

BUFFOONERY

is at a premium. The clown no longer finds it necessary to tie on to a circus in order to eke out a bare living. He goes on the rostrum and large audiences greet him everywhere. The one man whom everybody (nearly) wants to hear is the man who can get up a laugh. Profound thought, elegant diction, high moral teaching are hardly worth a thought in comparison with grin-producing power. Even lecturers of great ability, in order to get a hearing deliberately study buffoonery and interlard their discourses profusely with the wares of the old-time circus clown. I repeat the question, "Do we need additional development in the direction of frivolity?" Rather do we not need to whistle, "Down grade; put on the brakes?" We need to give less time to amusement and more to mental and moral improvement.

Compare the man who has for years been a devotee of pleasure with one who has pursued a different course. Suppose a case. Two young men leave school and engage in business at eighteen. One of them gives his leisure hours to the popular amusements of the day. The other makes it a rule to read

A BOOK A WEEK.

Will there not be a difference between the two at the age of thirty? The one will have read twelve times fifty-two, *i. e.*, six hundred and twenty-four books, and if his books have been judiciously selected, he will be a well-informed man, one whose judgment will be prized, and whose influence will be felt in any circle in which he may be thrown. But what of the other? Well, his comrades may say of him, "he is a good fellow," but what is his weight as compared with the former? Empty headed and frivolous, his opinions on any matter of public concern are unimportant, and in all that constitutes a noble manhood, he is lamentably deficient.

This is no fancy sketch. Many of the men who have become honored leaders in the various departments of human activity have acquired those stores of knowledge and those traits of character that gave them success and fitted them for leadership by making diligent use of their leisure—those fragments of time that are by many regarded and treated as of no value whatever.

Now, in the case above supposed, which of the two careers would a wise father choose for a son just merging into manhood? To ask such a question is to answer it. No wise father ever advised his son to prefer pleasure to knowledge, amusement to instruction. Yet there are fathers not a few, who daily counsel their sons by example to become frivolous pleasure seekers, rather than lovers of knowledge. When paterfamilias is so busy with cards, billiards, vaudeville and such like that he cannot find time to read a book a year, what course is filius likely to pursue? "Example is more powerful than precept." There is time enough for

BOTH INSTRUCTION AND RECREATION.

Most men have leisure enough for necessary recreation and a considerable slice for every day left for intellectual improvement, if they will to have it so.

Moreover, it must not be forgotten that recreation and instruction go hand in hand, in other words that reading is itself a recreation. No man makes a more egregious mistake than does he who supposes that reading is a drudgery and all literary pursuits a pleasureless task. This is the case only with him who is a novice at the business. The man who has formed the reading habit finds in that habit his greatest pleasure. Through the medium of books he holds communion with the good and the great of all ages and climes, and hears them speak in their best moods and their loftiest strains. They commend to him their noblest thoughts and their highest aspirations. In such companionship he finds a pleasure infinitely superior to the pleasures of the wine cup, the card table, the negro minstrel show or the low grade theatre. As high as heaven is above the earth, so high are the pleasures of intellect above those of sense. And is it not our duty to cultivate these higher powers of our nature? Do we not

DEGRADE OURSELVES

when we spend the few precious hours that God allots us here in pleasures akin to those which the brutes enjoy, while we allow our higher powers, those that ally us to angels and to God, to lie dormant and uncultivated?

SHREWDNESS OF BILDAD AKERS.

Bildad Akers is a special country friend of Dr. Ivey, editor of the *Raleigh Christian Advocate*, who gathers from him many good things he puts in his paper. The following tells how as steward, he secured money on the preachers "quarterage" from one who was hardly ever known to pay. The name of this brother was Molt Henry. Bildad said to Brother Ivey:

"You see, Molt has bin a Methodist fer a long time. He's known down in my settlement as the only Methdist who had bin able to keep his church standin fer twenty-five years without payin a red copper to the church. You know, he's as smart as blazes to be able to do that. Yet he has did that very thing. The stewarts have got arter him. He'd put em off fer one reason or tother till jist afore Confearance. Then he'd give em a worthless order or a jew bill or sich, and that was the eend of it for that year. The next year the stewarts would be afeared to mention the back pay to him. They thought by not mentioning it they might git something at the eend of that year. But it was no-go. It went that way year arter year.

"Up to that time he had kept his money in his pocket—he's got money, the old rascal—and his standin in the church. Why, he's the biggest man at our meetins. One time the preacher preached a sarmont on robbin God by not bringin tithes into the store-house, and said every member who had paid nothin to God oughter to be ashamed of themselves. He said it was a blasted shame for a church sassiety with thousands of dollars to have God go round beggin for a little fifty dollars from em. Molt just turned and then sot with his back to the preacher, and then got up and walked out of the meetin. He told Jim Bent who was sittin outside with a gigglin gal in a buggy that the preecher had singed his feelins all over. He lowed that a member who had sung and shouted as much as he hed for that church ought to be credented with somethin, and oughtn't to be insulted like a mangy dog.

"But Molt got over that. He had a heap of gall, but not enough to play that racket long. So he got to goin back, and one day when the preecher in his sarmont hollered out in a drermatic way, "It's more blessed to give than to receive," Molt hollered out 'Amen' loud enough to be hearn down to the forks of the road. Arter that he seemed to consider his standin sot up again.

"Well, it was not long arter that when Molt bought that track down on the river and moved nigh me. We was neighbors. He built him a right nice house. He was allers good at makin money, if he is so no-count. So the stewarts that year give me Molt's name. The stewart who had him was mighty glad. He said I was welcome to him. I didn't say nothin. But, Ivry, you've never lived in the kentry and you don't know nothin about weasels and sich. I had a hundred chickins killed one year by a measley weasel. I watched fer that weasel fer nearly a year. But I didn't watch for him as much by a sight as I watched fer Molt Henry to get some money from him. He was as cunnin as that weasel and as slick as a otter. On every occasion he escaped from my hands. Confearance was a-comin on, and I was raly afeared that I was a-goin to make a plum failure of Molt Henry.

"But Proverdence hoped me, Ivry. It wasn't no luck. It was pure blank Proverdence.

"This is the way it was: Jest afore Confearance I was over to Hinton one day. That's our regular trading place, you know. I was talkin in Hines' office, when Sim Blalock cum in. Hines and Blalock are both great Methdists. They was axin me about matters on the Circuit, the preacher, the Confearance, etc. I told em all about my troubles as stewart, specially bout the time I was havin with Molt Henry. When I mentioned his name I saw a quare-like look come into Sim's face. He said: 'Come out to the lot, Bildad. I want to show you the likeliest hoss you ever sot your eyes on.' I went with him. He did show me his hoss, which was no shakes, but he took me to one side and told me how I could manage Molt. When he told me, I felt almost as proud somehow as when I got jined in marriage to Lizy, and I give Sim an extra squeeze of the hand when I left him.

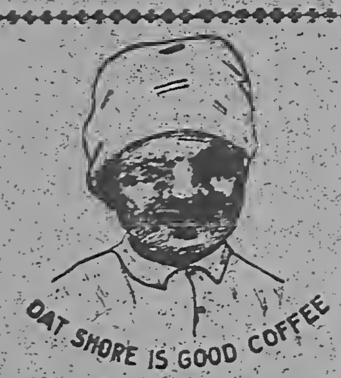
"I went by Molt's house that evenin. As I rid up I seed him at the barn, and he was saddlin a hoss as fast as he could. I knowed he was going to take the [illegible] till the cricks [illegible]. I taken a lane leading to the barn and cuts him off before he thought I had retched the house. He was mighty glad to see me, he said. He said he was so glad I had come as soon as I had, fer, says he, I was about to ride over to the mill place and I would have missed you.

"Without any [illegible] and [illegible] I told him my business. He knocked a fly off n his hoss, studied awhile and said: 'I reckon, Brother Akers, you stewarts have a hard time. People ought to be so willin to give that it would be a pleasure for you to do your work.' 'Eggsactly,' says I. Then he went and looked up into the winder of the barn loft, the Lord knows why, and then come back, and cleared his throat and said: 'Brother Akers, I am sorry to put you off, sence Confearance is so nigh, but I guess I'll have to do it unless you can wait till next Monday.' I know'd he was using the same old tricks on me, and I know'd what I wanted. So I says: 'I am powerful anxious to fix up my list by to-morrow,' which was Sunday. 'Well,' says Molt, 'I guess I'll have to give you a jew bill.' His old jew bills had been worn to a frazzle in the pockets of other stewarts. 'Eggsactly, Molt,' I said. 'Here's a pensul and a piece of paper. Write off your jew bill.' He looked pleased a-sight. He said: 'Brother Akers, the church needs all the money it can git, and as I hed to fall a leettle short last year, I'll stretch myself this year.' I knowed the least he intended to give anythin, the bigger he had allers made his jew bill. So he laid the paper on the saddle and writ somethin. It was a jew bill for twenty-five dollars, to be paid outen the fust money he should git. He had wrote sich jew bills fer stewarts before, but it shorely meant somethin this time, though he didn't sense it a bit.

"He said: 'Go in the house and eat a bite. I'll have to leave you a spell.' I said: 'Hold on, Molt, I've got somethin fer you. I seed Sim Blalock over to Hinton to-day and he axed me to fetch you fifty dollar which he said he owned you on that piece of land you sold him,' and I handed him twenty-five dollar. He knowed what that meant. Ef you ever saw a face turn green and yaller at the same time, it was Molt's face. He started to say somethin, but he changed his mind and write out a receipt for fifty dollar. I said good-bye and left.

"They say it made Molt sick and that he laid abed all day Sadly. But he was out to meetin on Sunday and sot one bench nigher the pullpit than before. When I nounced that Molt had paid twenty-five dollar, fifteen dollar more'n he was sessed, the stewarts could hardly take it in. When I tole em how it was done, they wanted to draw up a set of thank resolutions. But I wouldn't let em. That's how I cllected Molt Henry's quarterage.

"Ivry,' as I said, 'Proverdence come to my help and he shorely done it bekase I had his cause on my mind and heart. Ef I hadn't been thinkin and talkin about his business over at Hinton on a week-day, Sim Blalock would not have give me that money and Molt could never have a-played into my hands. Don't you see, when a stewart is a-workin all the time for Ole Marster he's goin to do somethin?'"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REV. DAVID P. BRADFORD.

On Sunday, May the 6th, 1909, there came at last sweet release from pain and toil to one who had suffered greatly and labored long and faithfully in the service of his loved King, for on that beautiful morning Rev. David P. Bradford was translated to his heavenly home and entered upon his eternal rest and reward.

Rev. David P. Bradford was born in East Feliciana Parish, Louisiana, on the 20th of April, 1847. His parents were evidently devout Christians who brought up their children in the "nurture and admonition of the Lord." Just when he gave his heart to Jesus and entered into the experience of conscious salvation I have not been informed, nor do I know the date of his union with the church, but it is certain that these events were early in his life.

He was licensed to preach in St. Helena Parish, Louisiana, at Day's Church on the 2nd of May, 1868, when twenty-one years of age, Rev. Joseph Nicholson being pastor, Rev. James A. Godfrey, Presiding elder, and Mr. James W. Clinton, secretary of the quarterly conference. After serving faithfully for two and a half years as local preacher, having been duly recommended by the quarterly Conference of the same church, he was received on trial into the Mississippi Annual Conference at the session held in Crystal Springs, Miss., December 14-20, 1870, Bishop David S. Doggett presiding. There were eleven applicants in the class of that year, of whom Rev. John Wesley Sandell, Rev. Hiram Singleton and Rev. Daniel G. W. Ellis, still alive, all being loved and honored superannuates of the Mississippi Conference.

Brother Bradford was ordained Deacon by Bishop H. H. Kavanaugh during the session of the Conference at Brandon, Miss., which was held December 11-17, 1872; and at the Conference in Jackson, Miss., December 5-11, 1877, he was ordained Elder by Bishop Holland N. McTyeire.

His first appointment was an expression of confidence in his good character and evidenced the high esteem in which he was held by those who knew him best, for he was sent to the Greensburg Circuit, and thus at once became pastor of the people among whom he had lived for some years. Here he spent five happy and successful years, being permitted to remain so long because in 1874 the circuit was divided and Greensburg and Amite City became a new charge.

From 1876 to 1878 he was on the Paulding charge, after which he was for four years pastor at Fayette. In 1883 and '84 he ministered to the people of Raymond and Bolton, and for the two years following he was pastor at Port Gibson. He spent the year 1887 as pastor for the second time at Fayette, while 1888 and '89 were spent at Bayou Sara, La. Then Morton and Forest were served by him during three successful years, when, beginning in 1893, a prosperous quadrennium was spent at Shubuta. He was pastor at Newton and Hickory in 1897 and '98, after which he was appointed to East End, Meridian, where he gave four years of earnest service. In 1903, '04 and '05 he was at Laurel, being then appointed to Poplarville, where the last three years of his active ministry were spent. Here he built an elegant brick church and a comfortable and beautiful parsonage, which stand to-day as fitting monuments of his fidelity and zeal in the Master's work.

For the last two years Brother Bradford was the victim of disease, and lived in great pain and suffering, but he labored on cheerfully, always doing his best, and hoping ever for the recovery—which never came.

At the last Annual Conference he was forced by this ill health to ask for the superannuate relation. Foreseeing this, he moved at the close of the Conference year to Brookhaven, Miss., where his youngest daughter was in attendance on Whitworth College and where three of his married daughters were residing.

Here I found him in December last, emaciated and suffering greatly in body, but with a smiling face, a loyal, loving heart and a triumphant faith in Jesus Christ. I had no heartier welcome from any one than that he gave me. He was so gentle, so sweet-spirited, so patient, so bright and hopeful in spite of all his weakness and pain, that it was ever a delight and inspiration to me to be with him.

But he was not to be with us long. On Sunday morning, May the 9th, I was hastily summoned to his bedside. It was not a surprise to me, for he had been sinking for some time and it had been quite evident that his strength was almost spent. I had been with him but a few hours when, as the church bells were ringing out their Sabbath invitations to gather at God's altars and worship the Father-King, his spirit shook off its wornout tenement of clay and sped to worship and adore before the heavenly throne of him he had known and loved and followed so long.

Brother Bradford was married to Miss Emma Norwood on the 4th of April, 1866, and for twenty-three years she was the companion of his life. Of this union ten children were born. He married again on February 27th, 1900, this time to Mrs. Lucy C. Alford. She bore him one daughter, and has ever been the devoted sharer of his itinerant life and labors. She, with her daughter and several children of the first marriage, remain to mourn the departure of the loving husband and father.

We buried him from our Methodist Church in Brookhaven, on Monday, May the 10th. Dr. J. W. Cooper, who had known him intimately ever since he entered the ministry, spoke eloquently and with deep feeling of his many and splendid qualities of character—a beautiful and fitting tribute to his noble life. It was then my sad privilege as his pastor and friend to speak my appreciation and love in all too faltering and inadequate words.

Dr. Cooper said of him: "Rev. D. P. Bradford possessed all the elements of a perfect Christian gentleman. He was courteous, kind—the embodiment of unselfishness. Optimism was a chief characteristic. There was no desert to him—flowers bloomed everywhere. He thought very little of the cloud, but much of the beauty of the rainbow. His friendship was perennial. There was no summer drouth to wither the affections.

"In the home he was the prince of hospitality. The warmth of his friendship was a treasure to be greatly prized. His home life had the charm of a beautiful landscape—attractive, entrancing. To his wife and children he ever showed the greatest tenderness and devotion. How he loved them! And how each of them loved him! But the home is desolate now. We miss our friend, but we shall see him again."

Brother Bradford was a man of experience in sorrow and large acquaintance with grief. Time and again the death messenger sought out his loved ones, sometimes most suddenly and in ways most heart-rending, but he bore up heroically under it all, his faith in the love and goodness of God never wavering. For two years and more before his death he was himself in the fearful grip of disease and suffered much, yet he was always patient and uncomplaining, and wore his calm, confident smile to the last.

He was never pastor of any of our "high steeple" churches, but he gave ever the best there was in him to the charge to which he was appointed. To him that was the important charge. If it lacked such development as made it prominent and desirable as a comfortable nest he discovered its latent possibilities and set himself to make it what it ought to be. He did not spend his time repining over the lack of recognition accorded his talents or pitying himself for not being one of the "favorites" of the authorities. If at times he was disappointed in the assignment made to him—and who in that length of service is not—he quickly mastered his feelings and went resolutely to work to make his charge more successful and, therefore, more desirable for the brother who should succeed him.

He was an indefatigable pastor, visiting from house to house, making friends with young and old alike, and praying often and earnestly with his people. The bereaved and afflicted, strangers and needy persons were special objects of his interest and care. He had a way of finding people whom others had failed to discover, and his experiences in sorrow gave him deep and large sympathy with others in distress. Young people and children had a large share in his thought and ministry.

The various interests and funds of our church were sacred to him, and he looked after them with the utmost fidelity. The treasurers of our several Conference boards knew that "Bradford's charge" would always pay its assessments "in full." He is the only member of our Conference, so far as I know, who ever paid the foreign missionary assessment in full during the first week after Conference. This he did while pastor at Shubuta.

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As a preacher, Brother Bradford was scriptural, clear, illustrative, earnest, helpful. He did not deal in metaphysics and philosophy. He never attempted to drag the ancients from their tombs or the stars from their spheres. He did not lecture or orate. His was a higher purpose than the display or learning or the fascination of the audience with the elocutionary art. He had a gift for gathering interesting incidents from history and experience, and these he used freely to illustrate and illuminate the points of his discourses. These feathered the arrow of truth from his bow, interested old and young alike, and held the attention of the audience.

No sketch of Brother Bradford would be complete which failed to mention his talent for singing. He had a remarkable voice which ranked him as our Conference leader of song. His clear, sweet voice, with his distinct enunciation, gave him many an opening and opportunity which he never failed to use for the good of men and the glory of God.

In the few months in which it has been my pleasure and profit to be with him here, I found him specially ripe and ready for the home beyond. He loved to talk of Christ and heaven and the interests of the kingdom. His great heart had a warm place for all his brethren, and every reference to any or all of them was loving and beautiful. His love for the sanctuary made him venture on his failing strength several times, always to pay a heavy penalty in suffering thereafter.

He did not want to sunder the strong ties that bound him to dear ones here, but he did want to be in full agreement with the Master's will. Twice he said to me: "Pray for me, Brother Ellis, that I may be willing to go when the Lord thinks best." So fully was that desire granted that, when he saw the dawning light of the Sabbath of his departure, he said to the devoted and anxious ones at his bedside: "It is Sunday. Oh, let me go to-day! Don't keep me another day away from heaven." And before the sun had near climbed to its meridian he was with the Father in the many-mansioned home.

As a husband and father, no man was more devoted and tender, and because he was so much to wife and children the bereavement is the more bitter and sorrowful. Our hearts go out to them in deepest sympathy. But they know it is well with him they loved, still love and shall love ever. They cannot call him back—they would not if they could—but they can go to him. The inheritance of his noble life and sweet memory enriches and inspires their lives. Amid their tears they rejoice in the confidence of a glad reunion in the presence of the Father-King that shall be eternal and full of glory.

Rest thee, thou laborer weary
And worn with the toil of the day:
Thorn-pierced and bruised, but triumphant
And faithful through all the long way.

Rest thee, for he in whose service
Thy strength and thy love have been given
Shall richly reward thy devotion,
And welcome and crown thee in heaven.

Joy that abideth, eternal,
That deepens and heightens for aye,
Fill thee and thrill thee till ever
Forgot are the toils of the way.

HICKS M. ELLIS.

Brookhaven, Miss.

WILLIAM B. AUGUSTUS.

An Appreciation.

William Baldwin Augustus, second son of George B. Augustus and Mahala Colbert, was born February 22, 1830, in Monticello, Pike County, Alabama. In 1833 his father moved to Mississippi and settled a few miles northeast of Macon. After two years he moved again and located his family home three miles northwest of Macon. Here the son William was for the most part reared and lived till the time of his death, excepting a residence for some time in Macon, for the benefit, I suppose, of social, educational and religious advantages for his growing family. His only and elder brother, Nicholas Gaines Augustus, died in 1856. He was the father of Rev. N. G. Augustus of the North Mississippi Conference, at present the esteemed presiding elder of Durant District. William B. Augustus died at his family residence near Macon, Noxubee County, Miss., on Sunday afternoon in the midst of his family—the loved and loving husband and father, the honored and lamented citizen and the cultured Christian gentleman.

He was thrice married, first in 1855, to Miss Shadie Ann Brooks; of this marriage one daughter survives, Mrs. Isaac Taylor Smith. His second marriage was in 1868 to Miss Anna Clemens, in Macon. One son, William B. Augustus, Jr., survives this marriage.

On the 7th of July, 1875, he was married the third time to Miss Kate Hooper Brantly, of New Orleans, who with three daughters and two sons survives her husband, one of the sons being married.

His home life was beautiful. Towards his wife and children, the strong man was gentle and affectionate. And these now deeply stricken ones responded to his love with ardent and tender devotion. My acquaintance with him and my friendship for him began in our early youth. We were classmates at Old LaGrange College in north Alabama. For a year and a half we studied the same text books, and received instructions from the same professors. He left LaGrange at the close of his sophomore year, and entered the University of Alabama, where he graduated in July, 18[illegible]. After his graduation he began the study of law, but his father dying in 1850, and leaving himself and mother alone on the plantation, he decided to give up the study of law and devote his life to planting.

During the civil war, he espoused the cause of the South, and early entered the Confederate army with Capt. T. J. Koger's Company, which became a part of the 41st Mississippi Regiment. After a time he became Brigade Quartermaster with the rank of captain, and in some capacity served to the close of the war. He was honored by his fellow citizens with a seat in the legislature for more than one term; was for some time railroad commissioner of his state, and for a long time was president of the Board of Supervisors. He was a member of the Board of Trustees which organized the Mississippi A. & M. College, now one of the most prosperous institutions of the South.

William B. Augustus was a man of strong character, and of rare and sterling worth. He was well poised, quiet and dignified without ostentation. Underlying his many other excellencies was his decided and uniform religious character. He joined the Methodist Church in his boyhood, at Soule Chapel, a neighboring church. A sketch of him by Rev. N. G. Augustus, says: "In 1851, he was elected steward in place of his deceased father, and served the church in that capacity for at least fifty years." His children, all I believe, save William B., Jr., are members of the Methodist Church; and this son, when I took leave of him on the day after the funeral, said: "Pray for me." May God bless this son and help him to surrender himself to the blessed Saviour, and walk in the footsteps of his sainted father.

The religious life and profession of our honored friend and brother, W. B. Augustus, assumed the quiet and unostentatious but decided and uniform type which marked his general character. In keeping with his trait of character was his whispered "Halleluiah," as he neared the closing scene. It was a note of triumphant faith in Christ Jesus, and of praise to his redeeming Lord.

Funeral services were held at the family residence at 3 o'clock P. M., Monday, September 20, conducted by the writer, assisted by Rev. J. E. Thomas. Remarks were made also by Dr. H. A. Minor, representing our departed friend's Confederate comrades. In the presence of many sorrowing friends, with appropriate concluding services the body was laid to rest in the Macon Cemetery to await the resurrection of the just.

The passing of W. B. Augustus is a great and felt loss to his many friends and to his church; and an indescribable grief to his wife and children. May these stricken and bleeding hearts surely find comfort and sustaining grace in him who comforteth us in all our tribulations.

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CHANGES SEEN BY ONE MISSIONARY.

James Chalmers, the martyred missionary of New Guinea, in addressing a large meeting in London, said: "I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined, and slept with the cannibal. But I have never yet met a single man or woman, or a single people that your civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the cross have been preaching Christ."—*The Missionary Review of the World.*

THE COST OF THE SLUMS.

No less an authority than Jacob Riis declares:

"We, in New York, let our city grow up as it could, not as it should, and we woke up to find ourselves in the grasp of the slum, to find the population of 2,000,000 souls living in an environment in which all the influences made for unrighteousness and for the corruption of youth. We counted thousands of dark rooms in our basements in which no plant could grow, but in which boys and girls were left to grow into men and women, to take over by and by the duties and responsibilities of citizenship. That was our sin and we paid dearly for it, paid in a tuberculosis mortality of 10,000 deaths a year, half of which were due directly to the dark and airless bedrooms; paid in an indifferent citizenship that was a dead weight upon all efforts for reform for years. You could not appeal to it, for it had lost hope, and we have paid for it in treasure without end. It is a costly thing to forget your neighbors."—*Missionary Review of the World.*

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In the blessed by and by.
When our Savior is the teacher,
And we see with tearless eye.
We shall miss no word nor accent,
Neither shall we lose the place,
When we read life's harder lessons
With our Master face to face.

We shall read life's lessons better,
We shall learn them one by one
In the city of the Ransom'd,
Where the crown of life is won.
We shall know about the crosses,
Yes, the loneliness and tears;
We shall learn from God the meaning
Of the trials which filled the years.

There's a page within his volume
Where our losses are explained;
A page we oft have studied
When our souls were surely pained,
We shall read it over yonder—
How different it will be
When the light of Home shall guide us
Our Father's thought to see.

—*Exchange.*

BUTTER-MAKING BY FREEZER.

With the milk from one cow at my disposal, I found before me a difficulty that has presented itself to many a housewife—how to make nice, sweet butter with such a small quantity of cream everyday during the hot weather and with just the ordinary facilities at command. To stir it into butter meant a pat of nice butter, but that was a task that consumed a great deal of time. On the other hand, to keep it until there was enough to churn in the small churn meant loss in quality, for the cream became very sour.

The suggestion of a neighbor that I utilize an ice cream freezer as a churn has proved a boon to me. Besides the small quantity of cream that can be churned, the work can be done in an incredibly short time. For the amount of cream that I have about one hundred and twenty-five revolutions of the crank are usually sufficient to bring the butter. The freezer has still another advantage over the churn, and that is the ease with which it is cleaned. I shall continue to use it during the winter as well as the summer.—*Harper's Bazar.*

STORY OF A BOY'S BRAVERY.

The story of a little Boer boy who refused to betray his friends, even on the threat of death, is told by Major Seely, M. P. It happened during the Boer War:

"I was asked," said Major Seely, "to get some volunteers, and try to capture a commandant at a place some twenty miles away. I got the men readily, and we set out. It was a rather desperate enterprise, but we got there all right. I can see the little place yet, the valley and the farmhouse, and I can hear the clatter of the horses' hoofs. The Boer general had got away, but where had he gone? It was even a question of the general catching us, and not we catching the general. We rode down to the farmhouse, and there we saw a good-looking Boer boy and some yeoman. I asked the boy if the commandant had been there, and he said in Dutch, taken by surprise, 'Yes.' 'Where has he gone?' I said, and the boy became suspicious. He answered, 'I don't know.'

"I decided then to do a thing for which I hope I may be forgiven, because my men's lives were in danger. I threatened the boy with death if he would not disclose the whereabouts of the general. He still refused, and I put him against a wall, and said I would have him shot. At the same time I whispered to my men, 'For heaven's sake, don't shoot.' The boy still refused, although I could see he believed I was going to have him shot. I ordered the men to 'Aim.' Every rifle was leveled at the boy.

"'Now,' I said, 'before I give the word, which way has the general gone?' I remember the look in the boy's face—a look such I have never seen but once. He was transfigured before me. Something greater almost than anything human shone from his eyes. He drew back his head, and said in Dutch, 'I will not say.' There was nothing for it but to shake hands with the boy and go away."—*Selected.*

IMPROVIDENT GENEROSITY.

There is such a thing as improvident generosity. Sometimes the motive for it is a desire to splurge or win favor. More often it springs from real, if mistaken, kindness of heart.

A lavishness that is out of keeping with the pocketbook is frequently a form of selfishness. The giver's greatest pleasure is in her giving, and she weighs not the cost to herself or to others. It is not generous to make so many presents that one must shirk family responsibilities. Nor is it generous on the future. Even where a girl has a good income there is much to take into consideration before one can afford a reputation for generosity. Poor health and the many mischances that may shut off that income make it important that some of it be saved. To be overgenerous on a limited income is about as sensible as to sally forth in one's best array on a rainy day.

Some think they can safely be generous if they give, not at the expense of their saving fund, but of their personal appearance. They cheerfully go shabby that they may make presents.

It is a kindly feeling, but a mistaken one. If one could label shabby shoes and a sloppy hat, "due to generosity," all might be well; but they are attributed to slovenliness or to stinginess, and the giver frequently suffers in the opinion of those whom she wishes to think well of her.

The girl inclined to misplaced generosity would do well to hang in her mirror the proverb "To give and keep there is need of wit." This says all that is needful of generosity. No one believes in stinginess. There are few traits more despised. Every one with regard for her own and her friends' future peace of mind should cultivate the "wit" that can distinguish the line between generosity and misplaced giving.—*Selected.*

PUT IT IN YOUR BIBLE.

Here is a handy table (furnished by the *Christian World*), which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about 23 1-5 miles. A Sabbath day's journey was about a mile.

A cubit was nearly 22 inches.

A hand's breadth is equal to 3 5-8 inches.

A finger's breadth is about an inch.

A sheckel of silver was about 50 cents; a sheckel of gold was $8. A talent of silver was $538.30 A talent of gold was $13,809. A farthing was 3 cents. A piece of silver, or a penny, was 13 cents. A mite was less than a quarter of a cent.

An epha, or bath, contained 7 gallons 5 pints.

WHAT A PRISONER DID.

The learned Prince of Grenada, heir to the Spanish throne, imprisoned by order of the crown for fear he would aspire to the throne, was kept in solitary confinement in the old prison at the place of skulls, Madrid. After 33 years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word Lord is found 1853 times; the word Jehovah 6855 times, and the word "reverened" but once, and that in the 9th verse of Psalm cxi. The 8th verse of Psalm cxvii is the middle verse of the Bible. Esther viii:9 is the longest verse; John xi:35, the shortest.

In Psalm cvii four verses are alike, the 8th, 15th, 21st and 31st. Each verse of Psalm cxxvi end alike. No names or words of more than six syllables are found in the Bible. Isaiah xxxvii and 2 Kings xix are alike. The word "girl" occurs but once in the Bible, and that is in Joel iii:3.

There are found in both books of the Bible 3,566,490 letters, 773,692 words, 31,173 verses, 1189 chapters, and 66 books. Acts xxvi is the finest chapter to read. The most beautiful chapter in the Bible is Psalm xxiii. The four most inspiring promises are John xiv:2, John vi:37, Matthew xi:28, and Psalm xxxvii:4. Isaiah lx:1 is for the new converts. All who flatter themselves with vain boasting of their perfectness should learn Matthew vi.

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IS ONE CHURCH AS GOOD AS ANOTHER?

To say that one church is as good as another is about equivalent to saying, "It makes no difference what a man believes if he is honest," a saying once almost unanimously rejected, but now, since creeds have become useless, not to say abhorrent to the liberal-minded, so called, passes current with little protest. With no doctrinal barriers it is easy for men to pass from one church to another, and even from one pulpit to another.

A few weeks since one of our Southern Methodist preachers left us, and is now pastor of a Congregational Church in Massachusetts. Certainly the Rev. Doctor in making the change does not hold to the idea that one church is as good as another, else he would have remained in the church that made him what he is, and so highly honored him. Indeed he informs the public that he has made the change because he prefers a more democratic form of government than that of Episcopal Methodism, and because Congregationalism "is more hospitable to the truth" than his mother Church.

One of our northern exchanges, commenting on Dr. Bradley's transfer to Congregationalism, says: "It is a note of the times that in making the transfer, Dr. Bradley is not expected or required by his congregation to modify his creed or his teaching. Fifty years ago New England Congregationalism had quite another opinion of Methodism." We suppose the editor said that, believing Dr. Bradley to be a thorough representative of Methodist faith. "We think it likely that the Congregational Church would accept any man of talent and attainment, and good character, from the Methodists, even one of stalwart orthodoxy; but in the transfer of Dr. Bradley, they secure a man, not only out of sympathy with Methodist Church government, but out of sympathy with Methodist doctrine. We regret the loss of any good man from our ranks, but we are free to say that when a man ceases to agree with us in "doctrine and discipline," it is well for him to seek congenial company. At the same time we cannot enter into sympathy with any one who leaves us for another communion.

It is easy to see that we do not believe "one church to be as good as another." In a few particulars, some other churches are quite as good as the Methodist Episcopal Church, South, but, all in all, in creed and practice, in government and in other things that go to make it a whole church, we believe it is the best. At any rate we are contented and [illegible] with [illegible] strength we have [illegible].

[illegible]

[illegible] in the [illegible] New Orleans and Baltimore [illegible] fortune [illegible] hundreds of thousands [illegible] has been given [illegible] the finding of the original document [illegible] of the [illegible] New Orleans. The will, together with an important letter by Mr. McDonogh, [illegible] fifty years [illegible] brought to light [illegible] remarkable [illegible] from the Presbyterian of the South.

Again it is made known that John McDonogh gave his money to these two cities with the express proviso that the Holy Bible should be at all times and forever made use of in the schools established with his money. Here is the clause of the will in its exact words: "For the purpose of being instructed in the knowledge of the Lord, and in reading, writing, arithmetic, history, geography, etc., under such regulations as the commissioners of said schools shall establish, always understood and provided, however, that the Holy Bible of the Old and New Testaments shall be at all times and forever made use of in those schools as one (and the principal one) of the reading or class books which shall be used by the pupils therein, as the first object of every school and all teaching should be to implant in their minds a knowledge of their duty to God and the relations of men to their divine Creator, and singing classes shall be established and forever supported; and singing taught as a regular branch of such schools, which means that each pupil shall acquire the rudiments of the art, and obtain a knowledge of singing sacred music." And again is the fact brought out, by the re-discovery and re-reading of this will, that while Baltimore is faithful to the trust and is using its part of the bequest as provided for by McDonogh, New Orleans is using the money and violating the trust all the time.

The readers of the Advocate are requested to carefully note the facts:

1. It is specifically provided in the will, "that the Holy Bible of the Old and New Testaments shall be at all times and forever made use of in those schools as one (and the principal one) of the reading or class books which shall be used by the pupils therein, etc." The terms in which this clause is written are not equivocal. They admit of no double construction. The executors of the will, or whoever administered the estate, had but one of two things to do. One was to execute it according to its terms, the other to repudiate its provisions.

2. There are in New Orleans between fifteen and twenty "McDonogh Schools" built with John McDonogh's money, in not one of which is the Bible used as "a reading or class book." Not even a daily lesson is read from its sacred pages. This is what the Presbyterian of the South calls the violation of a trust. And such it is. It is a burning shame—a shame to the good city of New Orleans.

3. Who is to blame? As to the chief offenders we are not sufficiently informed to say. But it seems to us that the people who suffer the continued violation of the trust to the injury of their children, are not altogether blameless. There is a way to right this wrong, and the people should see that it is done at the earliest moment possible.

WHO ARE THE PAGANS?

In the beginning of the New Testament religion, the towns and villages were first to receive it, and the people were called Christians, [illegible] young men who held on to their idolatrous [illegible] and heathenish [illegible] were called pagans. To-day the people of all countries where Christianity or the Jewish religion [illegible] are classed as pagan. In applying the term, however, it is not understood always that pagans are idolaters or believers in a plurality of gods. The term is more general in its [illegible] the hordes [illegible] but the [illegible] men and women [illegible] of a Christian civilization are [illegible]. [illegible] pagans [illegible] in the United States. They do not literally [illegible] but they look [illegible] with as much assurance as [illegible] and trust in [illegible]. They are eager in the pursuit of money, utterly indifferent as to the means by which they may obtain it, and when they have it in possession [illegible] their gains and their [illegible]. God is not in all their thoughts. [illegible] benevolence, [illegible] thought is as foreign to them as if there were no human beings in the world save themselves. They are as utterly pagan as was the rich fool who when he considered the bigness and fulness of his barns, quietly seated himself and said: "Soul, thou hast much goods laid up for many years; eat, drink and be merry." He laid up treasure for himself and was not rich toward God.

IN THE NOVEMBER CENTURY.

Prof. Elie Metchnikoff has written for the November Century of "The Utility of Lactic Microbes," and everybody will want to know just what he means by "lactic microbes," and how far he can prove that their habitual use helps to health and long life. The article goes at some length into Prof. Metchnikoff's views on longevity. He says: "Contrary to what many journalists have made me say, I have never, in any of my publications on the subject, asserted that curdled milk is able to prolong life."

BISHOP ATKINS' CRITICS.

At the close of Bishop Atkins' round of Conferences in the West he gave some strong reasons why our Southern Methodism should be fortified in that enterprising section of the country. In the same connection he alluded to the South as the home of Methodism, and where it would be the last to decay and die, should it die at all, or "words to that effect." The Bishop's words provoked some smiles and some criticisms "up North." We have taken a little pains to look into the matter, and find that while "it is believed" the first Methodist service held in America was in New York in 1766, it soon got a fast hold in Maryland and Delaware, where it became "the dominant popular and religious power." We further learned that as far back as 1784, "though widely spread, being found in every State of the Union outside of New England, * * * nearly nine-tenths of its membership were south of Mason and Dixon's line, and of these a large proportion were in the Middle States, where the Anglican, or the English Established Church, once so flourishing, had become nearly extinct." Bishop Atkins was not far wrong. And we dare say that to-day, in proportion to population, Methodism is much stronger in the South than in the North.

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PERSONAL.

The brethren of the Louisiana Conference will bear in mind the change of date, from Dec. 15 to Dec. 8. See the notice of Rev. H. R. Singleton in another column.

Rev. Geo. W. Hively, who, for the past two years has been in New Mexico, will return to Arkansas in time to receive an appointment in one of the Conferences in that State.

The work at Carthage, Miss., under the care of Rev. B. E. Meigs, is in "good shape," and he "will make a full report at Conference." Brother Meigs has also done some good work in behalf of the ADVOCATE, for which we thank him.

Rev. D. C. Langford, writing from Taylorsville, Miss., says: "Taylorsville circuit is getting along nicely. We have had some good revivals. Our collections will be in full. The Leagues, Sunday schools and Missionary Societies are all doing well."

Rev. W. W. Graves, who always does good work, leaving his charge in good shape, and sometimes leaves a fine patch of cabbage for the next preacher, has done fine work this year on the Homewood (Miss.) charge, and everything "moves along nicely."

Rev. G. W. Harhin, having closed his engagement with Carrollton Avenue Church, is now with Rev. A. S. Lutz at Felicity Street, where he is holding two services a day. On Sunday afternoon he delivered an address at the Young Men's Christian Association Hall, subject, "Seeking for a Man."

The ADVOCATE Publishing Committee was in session this week while the last forms of the paper were running through the press, and, of course, this week's paper can report nothing concerning the work done. At this writing only one member of the Committee living outside the city has arrived, Rev. W. W. Drake, who is in fine health and spirits.

The body of Bishop Seth Ward, who died in Kobe, Japan, Sept. 20, reached San Francisco last Friday, to be conveyed immediately to Houston, Texas, where the funeral services will be held this week. The whole church will mourn with the bereaved wife and children in their great sorrow. May our kind heavenly Father comfort them in this trying hour.

"Children's Day" was observed at Franklin, La., last Sunday, Rev. C. C. Wier, pastor. The programme was good, and we dare say, well rendered. The leading address was by U. S. Senator M. J. Foster, who is a citizen of Franklin. Our country is safe as long as leading men, like Senator Foster, take interest in Sunday schools. It is inspiring to our young men.

We are in receipt of the following note from Rev. C. McDonald, Newton, Miss.: "The brethren will be sorry to learn that Rev. C. A. Powell is still closely confined to his room. He is receiving every needed attention. Some of the ministerial brethren have been to see him—a great comfort to him. I am filling his pulpit as best I can. We have good congregations and a fine Sunday school."

We regret to learn of the serious illness of Mr. Daniel Betts, son of Rev. W. A. Betts of the Mississippi Training School. He will be remembered by many as an active canvasser for the Training School last summer. Brother Betts writes us that he is in the City Hospital at Spartanburg, S. C., at which place he is a Senior in Wofford College. The brethren are requested to remember him in prayer.

Dr. James H. Carlisle, for more than twenty-five years the active president of Wofford College, and for several years past President Emeritus, died at his residence in Spartanburg, S. C., last Sunday. His death was not unexpected, having been feeble for a long time. Dr. Carlisle was a remarkable man—a man of profound learning, but as simple in his piety as a child. His influence was beyond calculation. From the lay ranks of the church he will be greatly missed.

Rev. M. M. Black, of Port Gibson, Miss., has been blessed in his work with a gracious revival. The services covered a period of ten days. Eight members were added to the church on profession of faith, four of them being heads of families. The revival quickened the spiritual life of almost the entire membership. Two persons united with the Presbyterian Church, and one with the Baptist Church. Brother Black was assisted in the meeting by Rev. T. H. Dorsey, of West Point, Miss., who "rendered noble service." He greatly pleased the good people of Port Gibson.

We call special attention to the "Orphanage Car," a notice of which we print elsewhere. The car will be run from Memphis, Tenn., to Jackson, Miss., in the interest of the two Orphanages located at the latter place—the Baptist Orphanage, and the Mississippi Methodist Orphanage. It will be under the supervision of Rev. B. F. Whitten and Rev. V. C. Curtis, pastors, respectively, of the Baptist and Southern Methodist Churches at Coldwater, Miss. We wonder if there will not be a generous rivalry between the Methodists and Baptists all the way from Memphis to Jackson. We hope a large supply of necessaries—groceries, clothing, farm produce, etc., will be gathered up for the two noble institutions.

THE LOUISIANA CONFERENCE.

Alexandria, La., Oct. 18, 1909.—I am in receipt of a message from Bishop Candler saying he will hold our Conference here on Dec. 8. If the members will drop me a card and tell me what preacher they would like for a room-mate, I will try to fix it. We want everybody to be so comfortable that the Conference will come to the Hub City every year.

H. R. SINGLETON.

ORPHANAGE CAR.

Under the joint direction of the Coldwater Baptist Association and the Sardis District Methodist Conference, an orphanage car, or cars, will be run from Memphis to Jackson in the interest of the Baptist and Methodist Orphanages, leaving Memphis on Monday morning, Nov. 22, and running through on the schedule of the local freight.

B. F. Whitten and V. C. Curtis, pastors of the Baptist and Methodist Churches, respectively, at Coldwater, have been officially appointed to arrange for and superintend the operation of this car, and by newspaper announcement and private correspondence, to urge the co-operation of all the Baptist and Methodist churches on or contiguous to this line of railroad.

Let us therefore urge that each pastor or Sunday school superintendent on or reasonably near this line of road between Memphis and Jackson to appoint a live committee at once to solicit donations and get same ready for shipment on this car. The railroad company has agreed to furnish the car free, and now let us load it well in the interest of our orphan children.

The undersigned will accompany this car and receive all donations. Mark your boxes and packages plainly (box securely). If your donation is for the Baptist Orphanage, simply mark it "Baptist Orphanage;" if for the Methodist Orphanage, mark it "Methodist Orphanage," and your boxes or packages will reach the desired destination.

Send dry goods, meat, lard, molasses, potatoes, peas, chickens, eggs, butter, canned fruit, or in short, anything that can be used by the ordinary family.

Let all those who are willing to co-operate in this work and patronize this car write us at once to that effect, giving name and postoffice address of the chairman of your committee, that we may open correspondence at once. Direct all communications to either or both of the undersigned.

B. F. WHITTEN,
V. C. CURTIS,
Coldwater, Miss.

We often do more good by our sympathy than by our labors, and render to the world a more lasting service by absence of jealousy and recognition of merit than we could ever render by the straining efforts of personal ambition.—Dean Farrar.

A bright, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "O, no; I lie still and count up my blessings."—Selected.

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LESSON FOR OCT. 31.

PAUL A PRISONER—THE VOYAGE

Acts xxvii:13-26.

Golden Text: "Commit thy way unto the Lord, trust also in him, and he will bring it to pass." Psalms xxxvii:5.

The pen of the modern writer pictures a voyage through the waters of the Levant as most charming, most delightful; the placid waves seemingly asleep, only moving in long, lazy rolls as they part at the bow of the vessel and unite again in the foamy whiteness of the wake. All speaking of an undisturbed peace, in forgetfulness of other times when the prospect was not so calm and serene.

Such a voyage was not for Paul, "the servant of Jesus Christ, separated unto the gospel of God." He was truly a servant, a servant and a soldier, and where he went bearing the gospel there was warfare, until it seemed that the elements were arrayed against him at the command of "the Prince of the power of the air." There comes a time for us all, as we struggle for spiritual existence, when the sky becomes leaden hued, hope all fled, until we look up, up above any earthly aid, and receive, for the looking, the fulfilled promise, "I will never leave thee nor forsake thee." So, like the waters of the Levant to the life of the Christian, some days full of sunshine, full of blessing from him of whom to ask is to receive; then other days when the soul is tempest tossed, when hovering clouds of sorrow veils the smiling face that is just beyond.

Paul was about to be sent far hence to the Gentiles, he was about to commence the consummation of the divine plan first revealed to him when the world was shut out from him by the brightness of the vision, in which he heard the voice of him who had called into service the zeal aforetime adversely exercised. It is strange that Paul, who was ready to obey the commands of the Master, should go to preach the gospel as a prisoner. It might have been that no other way was open, for his sect "was everywhere spoken against." He was a prisoner and under constant surveillance of an officer of the Roman army, the name of this officer was Julius, and he was a centurion of Augustus' band, probably a detachment of a guard used for special purposes. Julius was a man of estimable character, especially considerate towards his prisoner, in that he "courteously entreated Paul." All the centurions of New Testament account were men of high standing, honorable and devout. Jesus commended the faith of one as far above any faith found in Israel, and at the crucifixion it was a centurion that said: "Truly this was the Son of God."

Under the direction of Julius, Paul's surroundings were made as bearable as possible, which was very fortunate, as the very beginning of the voyage was beset with difficulties "because the winds were contrary." After many days of slowly sailing the ship passed along the south shore of the island of Crete, coming to a place called the Fair Havens, near the city of Lasea. On a direct line from Sidon to Syracuse, the ship had sailed half the voyage, but the remaining distance was the most hazardous. Much time was spent deliberating whether they should leave Fair Havens. Paul counselled the centurion to remain, but that officer was inclined to the decision of the master and owner of the vessel, and he decided that as the harbor of Fair Haven was not commodious to winter in, that they should at least make an attempt to reach Phenice, a city on the western end of the island of Crete, and there wait the winter through. They never reached the harbor of Phenice, although the start was made as the south wind blew softly. Just as soon as the vessel began to round the western end of Crete, the fierce Euroclydon came down upon them from the northeast, the course of the vessel changed and they were at the mercy of the storm. They were drifting now and passing the island of Clauda, they began to fear the quicksands of Sarty, a bay on the African coast. The storm increased in violence and no sail could stand such winds. Their only hope was in legway, which would give them a slow progress toward the northwest. The ship was lightened of everything that could be spared, and undergirded with cables from stem to stern. The storm abated not for many days, during which the sun by day and the stars by night were not seen. Then "all hope that we should be saved was taken away." Then came the time for Paul the prisoner to tell the perishing crew of the mighty power of the God whose he was and whom he served. An angel had been sent to tell Paul not to fear; he had embarked for Rome to stand before Caesar, and God's ways were immutable. God ruled the storm, and despite the gale the ship was then being driven over the course she had intended to sail; the ship and cargo would be lost, but not one of the hundreds of souls aboard should perish. Wherefore sirs, said Paul, be of good cheer, for I believe God, that it shall be even as it was told me, but we will be cast upon a certain island. The truth of Paul's words was shown them with the morning light, when they found themselves near an unknown shore. Coming near, they saw the mouth of a creek, between which shores they wished to run the ship, but in this attempt the ship was run aground and broken to pieces, but not one soul perished in the waves.

Our God is the same good and kind Father now as he was in the day of Paul. He guided Paul through the storm, and there is nothing that can come between us and his constant care. There was a time when "all hope of being saved was taken away" from us, but even as the storm arose and the winds were fierce about us, there came a gentle voice calling us back to the way "Beside the still waters" and the guidance of Jesus, the tender Shepherd. The surging billows and howling winds kept not God's messenger from Paul, and the prayer of God's weakest child will mount upward, though the clouds shut out the sun and stars. Faith saved all on board the wrecked ship, the faith of one and our faith is just as full of power. Faith is the measure by which blessings are meted to us, for Jesus says: "According to your faith, be it unto you." Matt. ix:29.

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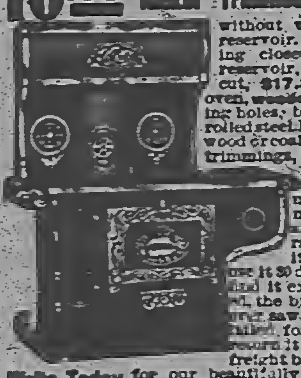

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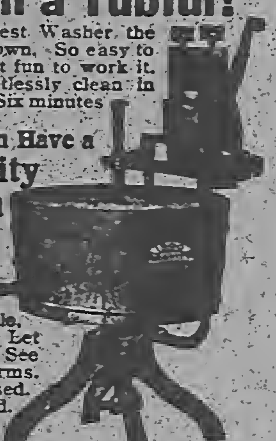

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FROM MONTPELIER, MISS.

Dear Brother Editor: Will you please give space in your valuable columns for a few items from Montpelier Circuit.

I am now closing the most strenuous year of my life with the task growing heavier every day, but thank God and the good people of the charge the work has not been in vain.

The church at Woodland is making some progress, but we have been much hindered in our new building, owing to trouble in getting material, and sickness of contractor. We now have most of the material on the ground and the work, I trust, will soon be in full blast. This will depend, however, on the health of our good contractor, U. J. Wilson, who has been sick for some time. Will the church please join me in prayer for the health of this man. We have a fine, loyal people at this place, and I think we will soon have a half-station here. It is beautiful for location and favorably situated in a growing country.

The work moves on as usual at Palestine with two Sundays schools, conducted by our consecrated and zealous superintendent, T. A. Alexander. This church is the home of Brother C. C. Cross and wife, than whom no preacher ever had better friends. Always zealous, loving and liberal, to which all of my predecessors will bear witness. Here we have a large, loyal membership. I expect this church pays the largest salary of any country church in the Conference ($350).

Mantee is a new place with an organization of only nineteen members, but they are the brave and heroic little band that can be counted on to do all in their power. I trust they will soon be domiciled in their new church which is now going up. It will be creditable to the town, consisting as it does of two good Sunday school rooms and a very good-sized auditorium. A large part of this work is being done by four men supported and encouraged by a little band of as true women as can be found anywhere.

The stewards at Prospect are rejoicing over the assurance of getting their assessments for preacher in full with a probable excess. These are a fine set of people, with a good future.

At Foster's Chapel we had a great revival, resulting in nineteen additions to the church. This is one of our most promising fields, with an already progressive and loyal people, and all the field is left open to our church. At our last church conference plans were laid to move the church from its present stand to a more accessible one, and modernize it. When this is done, no country church in all North Mississippi will have a better future.

And Sparta, last but not least, and like its ancient namesake—little, but brave. They were the first to pay their assessment last year. I trust they may be as plucky this year. They have suffered much from a hegira in which they lost some of their best members, but we hope for the final triumph of this dear people.

All in all, we have a good charge, a fine board of stewards as can be found anywhere, and as truly good people as any pastor serves. May God bless them all. P. C.

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MERIDIAN — SEVENTH AVENUE AND VIMVILLE.

Dear Advocate: While opportunity affords itself I will say a few words relative to my work.

I began my revival campaign the second Sunday in July, held two meetings that month, being assisted in the first one by Rev. J. E. Sampley of Meridian, Miss., and doing the preaching in the second myself. They were very fruitful meetings, especially the one Brother Sampley conducted.

About the close of this second meeting my wife was taken seriously ill with typhoid fever and for three weeks her life hung in the balance—two doctors giving her up to die, but faithful prayer was made for her by many of God's true children, and he heard them and spared her life, and she is now almost convalescent, for which I am devoutly thankful to good friends and a loving heavenly Father.

Aug. 3-17, Rev. J. B. Kendall, of Wilmore, Ky., conducted a tent meeting for the whole work at Seventh Avenue (Meridian), which resulted in between seventy-five and 100 conversions or sanctifications and a goodly number of accessions. I was kept away from this meeting with the exception of two services by the sickness of my wife. On the first Sunday in September I began a meeting at another point on the work and without a doubt it was the best meeting the Lord ever let me conduct. People were saved before they could bow at the altar, others in their seats, while some were saved on their road home. The power of God was so wonderfully upon us.

Brother L. B. Moore, a local preacher on the work, preached three effective sermons during the meeting. New family altars were erected, some of the worst characters of the community were gloriously converted, and some of the most influential members of the church were wonderfully sanctified, and to be sure the old-time Methodist shouts rang out good and clear. Amen!

I have since held two more meetings on the work, being assisted most of the time by Rev. W. W. Nelson, a local preacher on the work, and good meetings there were, too.

On account of my wife's sickness which kept me away from the work so long, and having the same work that two men had last year, I will not be able to bring up as good report as I otherwise would have done, yet I will have a better report than I had last year.

I will (D. V.) hold one more revival on my own work, besides helping other brethren some, and then I will begin in earnest to get ready for "Brookhaven." Yours in Christ,

J. A. WELLS.

BASTROP, LA.

Dear Sir: Possibly as the Bastrop Charge is one of the oldest in our Conference, many will be glad to know of progress here. The church building, a solid brick structure, has been repaired and repainted and a more hopeful spirit is shown by the congregation.

At Humphrey Chapel a fruitful meeting has just closed. Rev. T. S. Randle and Mrs. Randle rendered valuable assistance. As a result about twenty or twenty-five conversions and seventeen accessions to the church. Our Ladies Aid has materially added to the comfort of the pastor and family in much needed parsonage furniture.

Dr. Keener, our presiding elder, gave us two very instructive sermons on the "Truth Incarnated" and Truth Impersonated" on last Sunday. Fraternally, S. J. DAVIES.

Bastrop, La.

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MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Shiloh, at Lodabar	Oct. 30, 31
Morton and P., at Lindsey Chapel	Oct. 31, Nov. 1
Trenton, at T. (Tuesday)	Nov. 2
Harperville, at Hillsboro	Nov. 6, 7
Forest and H., at F.	Nov. 7, 8
Lake, at Conehatta (Wed.)	Nov. 10,
Rose Hill, at Hopewell	Nov. 13, 14
Montrose, at M. R. (Wed.)	Nov. 17,
Homewood, at Carr Church	Nov. 20, 21
Raleigh, at Raleigh	Nov. 21, 22
Bay Springs, at B. S. (Thursday)	Nov. 25,
Laurel, Main Street (Fri.)	Nov. 26,
Laurel, Kingston	Nov. 27, 28
Laurel, Sixth Street	Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday)	Dec. 3,
Newton	Dec. 4, 5

Let the trustees be ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Braxton, at Mendenhall	Oct. 30, 31
Terry, at Byrum,, 11 a.m.	Nov. 4,
Benton	Nov. 6, 7
Jackson, Capital Street, 7:30 p.m.	Nov. 8,
Pinola, at Harrisville, 11: a. m.	Nov. 10,
Camden, at Forest Grove	Nov. 13, 14
Yazoo City, 7:30 p.m.	Nov. 17, 18
Fannin	Nov. 20, 21
Jackson, 1st Church, 7:30 p.m.	Nov. 22,
Flora, 7 p.m.	Nov. 24, 25
Lintonia, at Anding	N[illegible] 27, 28
Canton, 7:30 p.m.	Dec. 1,
Eden, at Pleasant Hill	Dec. 4, 5

J. R. JONES, P. E.

Hattiesburg Dist.—Fourth Round.

Eucutta, at Good Hope	Oct. 30, 31
Pachuta, at Orange	Nov. 2, 3
Hattiesburg, Main Street	Nov. 6, 7
Summerland, at Hebron	Nov., 9
New Augusta, at New Augusta	Nov. , 12
McLain, at McLain	Nov. 13, 14
Lucedale, at Lucedale	Nov. 15
Leakesville, at L.	Nov. 16
Sumrall	Nov. 20, 21
Taylorsville, at Fairmont	Nov. 24
Hattiesburg, Broad St.	Nov. 25
Seminary, at Seminary	Nov. 26
Oloh, at Oloh	Nov. 27, 28
Eastabutchie, at Morelle	Nov. 30
Hattiesburg, Court St.	Dec. 1
Vossburg, at Heidelberg	Dec. 2
Ellisville, at Ellisville	Dec. 4, 5

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Scooba, at Scooba	Oct. 30, 31
De Kalb, at Marvin	Nov. 6, 7
North Kemper, at Pleasant Grove	Nov. 8,
Lauderdale, at L.	Nov. 10,
Daleville, at D.	Nov. 11,
East Clark, at Cooper's Ch.	Nov. 13, 14
Buckatunna, at Stateline	Nov. 21, 22
Marthaville, at Salem	Nov. 23,
Wayne Mission, at Pleasant Grove	Nov. 25,
Shubuta and Quitman, at Shubuta	Nov. 26,
South Side and Poplar Springs, at Poplar Springs ... a.m.	Nov. 28,
East End, Meridian ... p.m.	Nov. 28,
Central Church, Meridian	Nov. 30,
Fifth St., Meridian	Dec. 3,
Seventh Ave. and Vimville, at Coker's Chapel	Dec. 4, 5

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

Bay St. Louis	Oct. 30, 31
Pass Christian	Nov. 1,
Hub, at Baxterville	Nov. 6, 7
Columbia	Nov. 8,
Biloxi	Nov. 10,
Gulfport, 25th Ave.	Nov. 13, 14
Gulfport, 29th Street	Nov. 13, 14
Long Beach	Nov. 17,
Purvis	Nov. 19,
Lumberton	Nov. 20, 21
Poplarville	Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.)	Nov. 23,
Carriere and McNeill, at Nicholson	Nov. 24,
Americus, at Salem, 11 a.m.	Nov. 26,
Moss Point	Nov. 27, 28
Escatawpa, at Escatawpa	Nov. 27, 28
Pascagoula	Nov. 29,
Wolf River Mission, at Beulah (11 a.m.)	Dec. 1,
Coalville, at Campground (11 a.m.)	Dec. 2,

W. B. JONES, P. E.

Natchez District—Fourth Round.

Caseyville, at Bethel	Oct. 30, 31
Barlow, at Rehobeth	Nov. 6, 7
Bayou Pierre, at Center Pt.	Nov. 8,
Meadville, at Meadville	Nov. 13, 14
Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District—Fourth Round.

Osyka, at Osyka	Oct. 30, 31
Magnolia	Oct. 31, Nov. 1
Bogue Chitto and Norfield, at Norfield	Nov. 6, 7
Summit, at Summit	Nov. 13, 14
Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Washington St., Vicksburg	Oct. 10, 11
Bolton, at Bolton	Oct. 17, 18
Edwards, at Clinton	Oct. 19, 20
Satartia, at Mt. Olivet	Oct. 23, 24
Rolling Fork, at R. F.	Oct. 30, 31
Anguilla, at Anguilla	Nov. 1, 2
Mayersville, at Brunswick	Nov. 6, 7
Warren, at Porter's Chapel	Nov. 13, 14
Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

G. H. GALLOWAY, P. E.

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WILSON CHARGE.

Dear Advocate: We have recently closed a ten-days revival meeting here in Wilson. Rev. S. D. Howard did the preaching and it was well done. Brother Howard is a true man, an uncompromising, Holy Ghost preacher and a good revivalist. I like to work with him.

As to the results of the meeting, they were not what we had hoped to see. However, we believe great good was accomplished. Eternity will only reveal the good that was done. We are following up the work, trusting that greater results will gradually develop.

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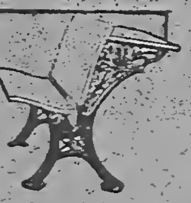

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Epworth League

TOPIC FOR OCTOBER 31, 1909.

POOR RICH, AND RICH POOR.
Luke xvi:19-31.

In the parable the Master makes startling contrasts. He presents a man who is rich in this worlds goods, and then follows him into an eternal poverty and loss. Over against him he places the man who lives and dies as a beggar, and yet who proves to be possessed of eternal riches. It is well to realize the rich man was not lost because he was rich in this world, nor Lazarus saved because he was poor in this world, but the Master takes the incident that by its contrasts most forcibly brings out the great teachings of the parable.

The Jew felt that the Lord would prosper a man who was righteous, and to have great possessions was in itself an indication that a man was good. The beggar was supposed to have sinned against God, else why should he be so afflicted. To the rich man it is said, "In thy life time thou receivest thy good things." You received that upon which your heart was set. If a man's treasures are in this life, if his hopes and aspirations do not carry him to the higher things to come, then is he poor indeed, and he will have no inheritance with God. Without regard to the amount of their possessions men are setting their hearts upon the things which perish.

The heart of Lazarus was set on the things of the coming life and he had his good things there, and there received them, where they abide forever. It is the privilege of every man, without regard to whether he has a bank account or not, to have treasure incorruptible and undefiled, reserved in heaven, against the time of his coming.

Men do not cease to pray with life; even in hell the rich man raises his voice in prayer for his brothers, but it is too late, and his request is not granted. He is told that if men would not believe the evidence given to them here, they would not believe if one rose from the dead. The whole parable is a strange, realistic touch of the unseen life, by one who saw two worlds. To the Christ, the possessions of this world were as nothing compared with the treasures that the coming life would give. Even the beggar, who has treasure with God, is better off than the man who has great riches with men, but no treasure in heaven.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Kentwood	Oct. 31, Nov. 1
Mt. Hermon, at Mt. H.	Nov. 6, 7
Ponchatoula, at Wesley's	Nov. 9,
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
East Feliciana	Nov. 18
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Spr., at Alford	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Dec. 4, 5
New Roads	Dec. 11, 12

The Official Board of the East Feliciana work will please take notice that the date of the fourth Quarterly Conference is changed to Nov. 18.

C. C. MILLER.

Shreveport Dist.—Fourth Round.

Pelican, at P.	Nov. 6, 7
Mooringport, at M.	Nov. 9, 10
La Chute, at La Chute	Nov. 13, 14
Ida, at Ida	Nov. 16, 17
Provincal, at P.	Nov. 19, 20
Pleasant Hill, at P. H.	Nov. 21, 22
Bossier City	Nov. 24, 25
Many, at Many	Nov. 27, 28
Zwolle, at Z.	Nov. 28, 29
Hornbeck, at H.	Dec. 3, 4
Mansfield	Dec. 5, 6
Bon Ami, at Carson	Dec. 7,
De Ridder	Dec. 8,
Leesville	Dec. 9,
Noel Memorial	Dec. 10,
Greenwood	Dec. 11,
Texas Avenue	Dec. 12,
Shreveport, First Church	Dec. 13,

C. J. WARLICK, P. E.

Ruston Dist.—Fourth Round.

Jonesboro at Hodge	Nov. 6, 7
Winnfield	Nov. 7, 8
Simsboro at Pine Grove	Nov. 13, 14
Gibsland at Mt. Maria	Nov. 17,
Ringgold at Andrew Chap.	Nov. 20, 21
Bernice at Alabama	Nov. 25,
Houghton at Alberta	Nov. 27, 28
Lanesville at Sibly	Nov. 28, 29
Lisbon	Dec. 1,
Cotton Valley	Dec. 4, 5
Minden	Dec. 11, 12

R. W. TUCKER, P. E.

Crowley District—Fourth Round.

Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantam	Dec. 4, 5
Eros	Dec. 5, 6
Monroe	Dec. 11, 12
W. Monroe	Dec. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Opelousas	Nov. 3,
Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

New Orleans Dist.—Fourth Round.

Plaquemine		Nov. 7
Covington		Nov. 14
First Church	a.m.	Nov. 21
Second Church	p.m.	Nov. 21
Felicity	a.m.	Nov. 28
Algiers	p.m.	Nov. 28
Rayne Memorial		Dec. 5

F. N. PARKER, P. E.

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana. Bishop W. A. Candler, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

Worlds Mississionary Conference, Edinburgh, Scotland, June 14-24.

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HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

Cardui has been known, during the past 50 years, as a reliable, effective remedy, for the ailments peculiar to women. It is a pure, non-intoxicating preparation, made exclusively from vegetable ingredients, having a special, curative effect on the female system. Cardui has been found to relieve pain and restore disordered functions to health.

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FITS CURED NO CURE NO PAY—In other words you do not pay our small professional fee until cured and satisfied. German-American Institute, 924 Grand Ave., Kansas City, Mo.

REVIVAL AT POPLARVILLE, MISS.

A few days ago we closed a revival at this place which we considered fine. Some who have been here several years pronounce it the best that the Methodist Church has had since they have been here. As we see them, the visible results are nineteen accessions to the Methodist Church, a dozen or more family altars established, thirty or more conversions and reclamations, and quite a number of the members of the different churches very much built up spiritually. We don't feel that these results were obtained except in co-operation with the means of grace and the Spirit. As pastor for several months previous to the meeting, my preaching was done with reference to the coming revival. For sometime before the meeting a number of the members of the church had been praying for the revival. The meeting had been announced for quite a while also. Our presiding elder, who held our quarterly conference a short while before the meeting, preached us several splendid revival sermons.

The preaching during the meeting was done by Revs. M. L. Burton and D. E. Kelly. Brother Burton came first and preached several strong sermons that were very appropriate and did much towards laying the foundation for the success of the meeting. Brother Kelly followed Brother Burton, and seemed to known just how to begin where Brother Burton had left off. He did some splendid preaching with telling effect. The meeting increased in interest continuously from the beginning to the close. The other denominations of the town manifested a beautiful fraternal spirit toward the meeting. The spirit of harmony prevailed throughout. The pastor of the Baptist Church was with us in most of the services, rendering valuable and appreciated services in prayer, talking with penitents at the altar, and speaking good words for the meeting. This meeting leaves the denominations of the town with a splendid fraternal feeling.

To pastors needing good help in revival work I commend Brothers Burton and Kelly. Fraternally,

M. H. MOORE.

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FROM HOLLY SPRINGS.

Our hearts are full of rejoicing over the gracious revival with which we have just been blessed. The good which has been accomplished is incalculable, doubtless much of it will never be reckoned up. But we can tabulate some of the visible results, and these are not to be despised. Twenty received into our own church by baptism, others upon certificate; several additions each to the Presbyterian and Baptist Churches; a great number of family altars pledged; a weekly woman's prayer-meeting instituted; these and even many other things might be instanced as the conspicuous results, while the enlarged spiritual life of the church, not reducible to figures, is even a greater occasion for ascription of praise to the Author of the success.

The preaching was done by Rev. Norman Guice, of Natchez, to my notion one of the best evangelists I have ever seen. He will pardon my saying it of him—he is an unusual man. A perfect gentleman, versatile, accomplished, scholarly, he combines with these qualities an earnest spirituality and a Christly humility that gives his message unusual power. He is entirely free from the professional cant which is observed in so many who give themselven wholly to evangelistic work.

It delights me to feel that my ministry here, which has been so grievously short of my ideals, will have the benediction of this revival as its parting note. My successor will be a fortunate man. He will live in the most delightful town I have ever known; his congregation will be composed of the most cultivated and gracious people I have ever enjoyed the friendship of; he will preach in one of the most stately and beautiful edifices in Southern Methodism, recently renovated and decorated; may he do a great work! My conviction is firm that no nobler folk live anywhere than are those who have so generously borne with me these years! May the blessings of God attend them always, and may they go from glory to glory, ever preserving inviolate the proud traditions of this historic church, whose noble record should ever inspire them to grander achievements!

ISAAC D. BORDERS.

RAINEY (MISS.) MISSION.

Dear Dr. Boswell: Will you give me space through the medium of the dear old Advocate to report the result of our labors this year on the Rainey Mission charge of the Corinth District?

We held our first meeting this summer with the Bethel Church, the fourth Sunday in July, assisted by Rev. J. W. Poston, of Holly Springs. The meeting resulted in eight conversions and six additions to the church on profession of faith, and the church was much revived.

Our next meeting was held the first Sunday in August at Rainey's Chapel, our home church, located seven miles west of Ripley at Shady Grove. We were ably assisted by Rev. J. H. Bass, pastor at Ripley. We had a fine meeting here with five additions, five infants baptized, seven conversions and the Christians greatly encouraged to better living. We then moved the battle on to Black Jack, where we had five conversions and six additions on profession of faith and baptism. We had no ministerial help at this or the remaining three meetings.

We moved on to Shelby Creek from Black Jack. Had a good meeting there with six conversions and four accessions to the Methodist Church.

Our fifth meeting was held at Marvin, beginning the fifth Sunday in August, and resulted in three conversions and no accessions.

We next held our sixth and last meeting for this charge, at Mt. Pleasant, the first Sunday in September, and had a very gracious revival. God honored our labors at this point with twenty conversions and five additions to our church, making in all forty-nine conversions and twenty-six additions to the M. E. Church, South.

Thus, you see, we have had a very pleasant and profitable year and expect to go up to Conference with all claims in full.

J. N. FLYNN, P. C.

EUROPE IN 1910.

I am getting up a limited party for a trip through Europe in 1910, leaving about June 1st. The great Missionary Conference will be in Edinburgh, Scotland, June 14-24, and this is Passion-Play year. These alone will be worth a trip across the waters.

I have personally conducted several parties through Europe, and am familiar with all the details of travel. My wife will accompany me and act as chaperon for girls. Write at once for particulars, as only a limited number can be accommodated. I can give you the trip of your life at a small cost. The countries we will visit: Scotland, England, Belgium, Germany, Switzerland, Italy and France—64 days.

J. C. MIMMS,
Member of the Northwest Texas Conference, Mexia, Texas.

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FROM KOSSUTH CIRCUIT.

Dear Dr. Boswell: I send you a brief report of Kossuth Charge. Owing to the serious affliction of my wife I have been very much interfered with in my revival work, but neighboring brethren have rendered the assistance needed. For this aid I am truly grateful to the brethren.

Brother O. L. Savage, of Iuka Station, began a meeting for me at Pleasant Hill Monday after the second Sunday in August, preaching twice each day until Friday night following. As a result the church was revived and two were added to the membership. I continued the meeting until the third Sunday at 11 a. m. Brother Savage did good faithful work.

Our second meeting was at Kossuth, fourth Sunday in August, when Brother L. M. Broyles, of Corinth Station, did the preaching from Sunday night until the following Thursday night, and it was well done. I continued the meeting until Sunday night. There were twenty-four accessions during this meeting and new life imparted to the memberhip.

Our third meeting was at Wesley, where I began on the third Sunday in September. Brother James Gullett came to our relief on Wednesday following, and rendered faithful service until the close of the meeting. There we had twelve accessions and the church was greatly helped. Brother Gullett is a new man in the ministry, having been preaching only about eleven months. He is serving Dry Run Mission as a supply and has been very successful in his work.

Conference will soon be on us. We hope to be able to present a good report.

G. W. GORDON.

HOW COCA-COLA RELIEVES FATIGUE.

Many people who have refrained drinking COCA-COLA thinking that it was injurious because it relieved fatigue, will be pleased to learn that Chemists of the Pure Food Department at Washington, also the Chemists of nearly all the States have made analyses of COCA-COLA obtained in the open market and find that it contains no "dope." In more elegant language it contains no cocaine, morphine or narcotics of any kind. What then does COCA-COLA contain, and how is it that it relieves fatigue? The analyses shows that COCA-COLA contains water, sugar, (syrup,) flavoring matter, and a substance called caffeine. Caffeine is the substance found in coffee beans, tea leaves and cola nuts. A glass of COCA-COLA, however, contains according to the Chemists, less caffeine than a cup of coffee of average strength.

The only difference between tea and and coffee and COCA-COLA is that tea and coffee both contain small quantities of another substance called tannic acid, or tannin, which is the material found in the tan bark of commerce. This tannic acid coagulates proteids such as white of eggs, gluten of flour, and lean meat, also pepsin of the gastric juice; that is to say, it tans or hardens these materials just as it tans the skins of animals, converting them into leather. Owing to the presence of this tannic acid both tea and coffee interfere more or less with digestion, and this is why some people find that tea and coffee disagree with them. However, the caffeine which is a tonic to digestion, overcomes to a large degree the bad effects of the tannic acid. COCA-COLA is entirely free from tannic acid. The caffeine contained in coffee, tea, COCA-COLA, etc., is refreshing to the nerves. It is "sedative" to the sensory nerves, or in other words it "steadies" them. There is no narcotic effect whatever, and it is a tonic rather than a depressant. The presence of caffeine explains why COCA-COLA, tea and coffee are refreshing and how they relieve fatigue.

Some people find that coffee, tea and COCA-COLA keep them awake if drunk at night, also that these beverages make their minds more active. This is due to the fact that their active principle, caffeine, increases the activity of the nerve cells of the outer parts of the brain, which nerve cells preside over the functions of the mind, sensibility, reason and will. In this way these beverages make the mind brighter or more active, and no harm is done in such case except for loss of sleep. People who are affected in this way, however, should avoid the use of these beverages at night, or in the late afternoon. Taken at other times they are harmless.

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wants you to try a full-sized one dollar box of Bodi-Tone at its risk and expense, so that you will get acquainted with this new scientific medicinal combination, which is going to become the foremost medicine used by the American People. We want you to send us the Bodi-Tone Coupon, giving us your full name and address, and the one dollar box of Bodi-Tone will be sent to you by next post, without a penny for you to pay unless it TONES ALL YOUR BODY.

Bodi-Tone

is just what its name means—A TONE FOR ALL THE BODY and we want you to try it and see what it will do for YOUR body. Bodi-Tone is a little round tablet that is taken three times every day. Each $1.00 box contains seventy-five Bodi-Tones, enough for twenty-five days continuous use, and we send you the full box without a penny in advance, so that you can try it and learn what it is, so you can learn how easy and simple it is to take, so you can learn how it works in the body, how it helps nature to tone every organ in the body.

Bodi-Tone

is a new remedy, but the ingredients which compose it are as old as the science of medicine itself. Its composition is not secret. Every one of the twelve valuable ingredients which go to make up Bodi-Tone are well known to all doctors of all schools; each one has a well defined, well known and thoroughly established place in the realm of medicine and is prescribed by physicians every day in the year. Among the ingredients which compose Bodi-Tone are Iron, for the Blood, Phosphate to help tone the Nerves, Lithia for the Kidneys, Gentian for the Stomach, Chinese Rhubarb for the Liver, Cascara, which restores tone to the Bowels and Intestines, and Peruvian Bark for the General System. We claim no credit for these ingredients, each of which has its own well-deserved place in the Materia Medicas of all the civilized world and are recommended by all modern medical writers and teachers—we simply claim credit for the manner in which they are combined, for the proportions used, for the remedy—Bodi-Tone, which they make and which we want to send you immediately, as soon as you write for it, so you can try it and learn how it acts.

Bodi-Tone

is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century, a genuine pure food and drug medicine.

Bodi-Tone

though a scientific medicinal combination, is prepared from such remedies which the common people as well as the doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it a GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies nature intended to tone the body, or that power would not have been given to them.

Bodi-Tone

offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

Bodi-Tone

is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

A Trial of Bodi-Tone

is yours for the asking. You need not send any money—do not send any stamps. The Bodi-Tone Company wants to spend every penny of the trial's cost, wants to send the medicine to you, wants you to give it a trial for a full period of twenty-five days before you pay one single penny. Simply fill out the Bodi-Tone Coupon, mail it to the Bodi-Tone Company, Chicago, and let Bodi-Tone do its work for you.

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Clipped from New Orleans Advocate

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I have just read the Bodi-Tone Announcement offering a $1.00 box of Bodi-Tone on twenty-five days trial. Please send me a box by return mail, postage prepaid. I promise to give it a good trial and to pay $1.00 if I find I am benefited at the end of twenty-five days. If it does not help me I will not pay one penny and will owe you nothing. Send the box of Bodi-Tone to the following address:

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PRAIRIE (MISS.) CIRCUIT.

When I came to the Prairie Circuit I found three preaching places—one at Prairie, one at Muldon and one at Strongs. At Prairie I found the nice, new church, with memorial windows, which Brother R. G. Porter built last year. At Strongs I found Pains Chapel, another nice church. But at Muldon I found no preaching place. One of the citizens told me that the best thing I could do was to build a church. Encouraged, influenced and helped by Brother Felts, our optimistic presiding elder, we have built a real nice little chapel at Muldon and we have two services a month there now.

Our protracted meeting at Prairie was a good one. Sister Haughton and other members said it was the best meeting they had had at Prairie in several years. I was assisted by Rev. Tom Smith, a local preacher of this State, who has since joined the St. Louis Conference. He is a promising young man, well equipped for the work, a good preacher, and a sweet singer. We had several accessions to the church, some on profession of faith and some by letter.

This prairie country is owned by a few white people and worked by many negroes; so you cannot expect any large number of accessions to the church. No country can do well when it is owned by a few rich men who live in the city and have their land worked by negroes. Towns, schools and churches cannot grow and flourish under these circumstances. Dispose of the negroes; cut this land up into 40, 80 and 160 acre farms and let white men own it and work it and they will make towns and schools and churches.

We had a good meeting at Strongs, also. Brother Broyles, of Corinth, helped me. Pain's Chapel, where he helped me, is near his old home, the home of his childhood. The people were delighted to have him and enjoyed the meeting. Brother Broyles, like Barnabns of old, is "a good man full of faith and full of the Holy Ghost." This is the highest compliment you can pay any man. O, how refreshing nowadays to meet with a man who is "without covetousness," unselfish, having the Spirit of Christ and the mind which was in Christ Jesus.

The people of Prairie Circuit are few, but they are cultured, refined, social and appreciative.

W. J. BURT.

FROM OLLA, LA.

Hello! Brother Boswell: How have you stood the long, hot summer? I see nothing in the paper to indicate that you are the worse for the hot summer, or your long life, or for your many years of constant work. On the contrary, I like our Advocate better than I have for the past twenty-two years that I have been reading it. Your "Glances at the World," your editorials and paragraphs are timely and wise, and, your financial support considered, the paper is extraordinary. You are bold and judicious in denouncing evil. Whenever higher criticism, or any other heterodox hyena pops up his head, you hit him a stunning blow. Am truly glad that you do, for if reports are true, unsoundness and inconsistent allowances have crept into our Methodism in many places, high and low. Some of our papers and colleges, it is said, teach erroneous and strange doctrines. And strange to say, according to reports, some of our city and town pastors wink at Sunday baseball playing and the skating rink. Now, if any one hollers, you may know that he is hit."

As to old editors and writers, I believe that a majority of the most brilliant and vigorous of the past and present have been and are to-day quite old. A man approximating seventy years is generally considered a "back number, a slow coach and unfit for anything." One's mind is alert and vigorous or inactive and weak very much in proportion as it is used. Mental employment keeps the mind "whetted," so to speak, but if allowed to lapse into disuse, of course, enervation follows. The great Gladstone, John Wesley, Wm. Cullen Bryant, Horace Greely and many others similarly employed, retained their mental vigor to the last.

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FROM LONGTOWN, MISS.

Dear Dr. Boswell: After a twelve weeks' battle with the devil, both in my own and other brethrens' works, I am back at the parsonage at Longtown, prosecuting my studies preparatory for the Annual Conference at Okolona. I am so glad to say that the blessed Lord has been so good to me again this year in giving us a great number of souls for our hire and seals to our ministry through the efficient and valuable helps of Revs. R. H. B. Gladney, of Starkville; S. L. Pope, of Senatobia; W. S. Lagrone, of Winona; J. W. McGehee, of Jackson; R. M. Evans, of Courtland, and J. H. Earnhardt, of Concord, N. C. We have added 122 names to our church registers. The Holy Spirit has been with us in all of our meetings in great power. Some very vile sinners who had experienced many years of spiritual infirmities came to the feet of the "Lowly Gallilean" and found relief, and like the one of old, picked up his bed and went on his way rejoicing. Isn't it a grand thing to know that this is the sweet experience of every one, whether of this day or in the days of the past centuries? What a loving Savior we have!

I wish I had time and space to properly eulogize the above-named preachers for the great services rendered to this people. Each and everyone of them preached the gospel in its purity and simplicity. I think this is why my people received it so freely and accepted it. God's Word should be presented to the people in the most simplified way; then there will be more of them to grasp it. Our Savior did this: the parables reveals this fact fully. I imagine in the presentation of himself as the "true vine" he knew those folks around him there at the close of that memorable supper would or could grasp quickly the idea he wanted to convey to them, for they no doubt had been husbandmen. Pretty much the same condition exists in this day and time as did in olden times. So if we, as Christ's representatives, will but present the gospel in its purity and simplicity and say, "Thus saith the Lord," it won't take long to save the world for Christ.

While I do praise the Lord for the great number of souls he has given us, yet I am anxious to have as many accessions this year as last. I have a number of others on the string, and if they don't slip out of my hands into the Baptist waters, I will have a larger number to report at Conference.

We have rebuilt and remodeled four churches this year and have also organized one church. One of my laymen has assumed a $250 debt on one church, and I do hope the brethren will help him bear the burden. Asking the prayers for this people and myself, I am,

W. V. SHEARER, P. C.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

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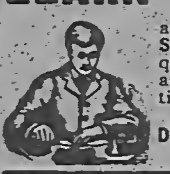

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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 4, 1909.

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VOL. 56—No. 41.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2804.

Glances at the World.

For a long time past we have boasted that the white men of the South knew the negroes better than anybody else, and are "the best friends the negroes have." And we continue to make the boast. But, now then, among Southerners there crops out a disposition to do real injustice to the colored man, for no other reason than that he is colored. Recently Judge Lovett, who succeeded to the management of the Southern Pacific railroad, received a petition from men in the South to put white men in the place of negroes as switchmen and trackmen whenever vacancies occur. He declined to grant the petition. In his answer, among other things, he said: "After most careful and respectful consideration none of the reasons suggested and none I have been able to think of justifies me in committing this company in any way to a policy fraught with such far-reaching consequences, and so much opposed to my own sense of justice to faithful servants." Let the reader bear in mind the fact that Judge Lovett is a Southern man—Georgia born, and his words can be better appreciated. Had we jobs to be given out, other things being equal, we, of course, would favor the man of our own race, but our sense of justice as well as our humanity would forbid us displacing a faithful negro merely for the accommodation of another who has a far better chance in the race for life.

* * *

The actual existence and usefulness of wireless telephony will be a revelation to many. To thousands it will prove always a mystery. A writer in *Harper's Weekly* speaks thus concerning the wonder: "Until the American battleship fleet set off on its recent tour, the world scarcely knew that there was such a thing as a wireless telephone. That voyage demonstrated its practicability. Each ship was equipped with a radiophone, and was thus in constant telephonic communication with every other ship in the fleet. Since then development has gone on by leaps and bounds. It has been demonstrated beyond doubt that wireless telephony is as available overland as oversea. Trains and boats on inland waterways have been equipped and communication has been established for great distances. Conversations have been exchanged between widely separated cities. Automobiles have been equipped as well as airships, and the radiophone found practical in either case. Step by step the distance has been extended. Five miles was the limit at first. Last winter, voice communication was established between the Eiffel Tower (Paris) and Marseilles, a distance of some six hundred miles. As soon as a wireless station, now being built on the Metropolitan tower, New York, is completed, an endeavor to communicate between the two capitals will be made across the Atlantic. Scientists say this can be done. Following the lead of various governments, the commercial interests, particularly in America, are adopting the device. In fact, so great has been its recent extension and utilization that the wireless telephone is out of the realm of maybe, and firmly established in the land of is."

* * *

It should be a matter of profound concern to the good and law-abiding citizens of Louisiana or any other state, that criminals are so numerous, and their friends so strong and influential as to make the execution of justice doubtful, and in cases not a few, impossible. It is a serious thing when a wise and righteous judge feels compelled to confess in open court the prevalence of crime, and the helplessness of officials in dealing with it. In his charge to the grand jury of Rapides Parish, at Alexandria, La., last week, Judge Blackman characterized the state of things in the following language: "The jury system of the parish is a complete failure on the homicide question. When will it ever stop if it is to be handed down from sire to son? This thing of feeling it their duty to go to court the minute they hear that a friend is to be tried for homicide, flocking around the courtroom, getting on juries, perjuring themselves. It is a shame that such a condition of affairs exists. We must build up a better moral sentiment. Make these fellows who take human life suffer the penalty of their crime. You can't enforce the laws unless there is a strong moral public sentiment. It is your duty to enlist a strong sentiment against this thing." Judging by what we read in the papers of the number of killings, the violation of the liquor laws, of the Sunday law and other forms of lawlessness, Rapides Parish is not alone deserving of censure, and it should be understood that matters will never be any better until good, honest men are secured for jurors—men not afraid to render verdicts in accordance with the law and evidence. If Judge Blackman is right such is not now the case in some places.

* * *

Rumors are persistent to the effect that Mrs. Ruth Bryan Leavett, daughter of Mr. William J. Bryan, will be a candidate for congress from one of the districts of Colorado—the district including Denver, if we mistake not. The women of Colorado enjoy full suffrage—the same as men—but as yet none of them have offered for any office higher than mayor of small towns, and school directors. Mrs. Leavett, as far as we have learned, is the first to make known the desire to make laws for the United States. She has heretofore, according to reports, figured in politics to a little extent, prompted thereto by a desire to see her father elected to the presidency. We are sorry that she has assumed the role of politician, not because she is the daughter of Mr. Bryan, but because she is a woman. According to our way of thinking members of congress should be persons of the very highest order of intellect. If Mrs. Leavett is a person of that order or even much above the average intelligence of our educated women, the country has been slow to recognize the fact. That she has created a sensation or two—by a somewhat romantic marriage, etc., the country knows. Beyond that, it knows but little of Mrs. Leavett. Without question she has one qualification, not for congress, but for attracting public gaze. She has separated from her husband. We hope the rumor that she intends to run for congress is not well founded.

* * *

We are indebted to Rev. H. S. Johns for the following interesting notes concerning the two poles. Young scientists will read this with interest: "Since the discovery of the North Pole by those two eminent Americans, Dr. Cook and Commander Peary, the question of the North Pole and Magnetic Pole has become of curious interest. It is a fact not generally known that there is quite a difference between the two. In Louisiana and Texas the needle of the compass points so nearly to the north that it makes only a very little difference. This is because the Magnetic Pole is almost due north of these two states. A little further east or west the needle's variations amount to a nice mathematical calculation in all surveying or navigation, so much so, that in navigating the seas in most of the parts of the world, the sextant is of really more value than the compass. The cardinal points of direction were originally fixed by the sun's course through the heavens, and the stars in their fixed positions. Thus east, west, north and south were fixed, ages before the compass was known. The Magnetic Pole was discovered by Sir James Ross in 1831, which was done by calculation, precisely as the planet Neptune was discovered a few years later by the noted astronomer, Leverrier. It was found that the needle of the compass "varied" west on the Atlantic ocean, and east on the Pacific. Calculating the "variations" the true Magnetic Pole was found to be somewhere near the center of the British possessions in North America. However, in 1903, a Norseman by the name of Roald Amundsen, set out from Norway in a little walrus sloop and explored the magnetic area and found the Magnetic Pole to be in Bothia in King Williams' Land, just west of Baffin Land, and situated in latitude 70, longitude 90 west, which is almost due north of western Louisiana, and eastern Texas. The magnetic area is a section which shifts about in a small circle, but generally is of about one hundred square miles in extent. It may be supposed that the electricity of the sun and planets causes this perpetual shifting. Curious isn't it? So when Dr. Cook and Commander Peary were at the North Pole they were each about 1400 miles north of this Magnetic Pole."

Christian Advocate.

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DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

BISHOP SETH WARD.

Memorial Service Held at Kobe, Japan.

(Taken from an account given in *The Kobe Herald*, Sept. 23, 1909).

A memorial service for the late Bishop Seth Ward, D.D., was held at the Kobe Methodist Church at four o'clock yesterday afternoon. The congregation was so large that the building was more than filled, many having to remain outside, and the gathering was a very representative one, all the missions in Kobe and some of the missionary bodies at Osaka being represented. Among the visitors from a distance was Bishop M. C. Harris, of the Methodist Episcopal Church, from Tokyo. His presence was much appreciated by the Japanese and foreigners alike. Dr. K. Usaki, editor of the *Gokyo*, was also present, having been sent as the representative of Bishop Honda, who was not well enough to come himself. The service throughout was a most appropriate blending of Japanese and English, and proved in the highest degree impressive. The pall-bearers—four missionaries and four Japanese—were: Messrs. W. R. Weakley, C. B. Moseley, W. A. Davis, S. A. Stewart, T. Kugimiya, N. Yanagihara, M. Akazawa, H. Yoshizahi.

The whole service was remarkable for the great depth of feeling which rested upon the assembly; and at times those present were unable to conceal their emotions. When one of the speakers told about the tender devotion of the Japanese woman nurse to the Bishop during his illness and related that she begged to be permitted to keep vigil around the Bishop's coffin during the whole night, adding that singing was heard from the room of death in the late hours, many eyes filled with tears. The addresses delivered by Dr. Usaki and Prof. Matsumoto were both warmly appreciative of the deceased Bishop's profound interest in Japan and the Eastern nations. Bishop Harris, who spoke by request, delivered a brief but most touching eulogy of the dead Bishop, and much comfort was given by his sympathetic words.

The Rev. T. H. Haden gave an impressive account of his conversations with Bishop Ward during the latter's last illness. In the course of his address he said that the Bishop's politeness, gentleness and appreciation of every kindness were unfailing to the last, often finding involuntary expression even when his thought was most incoherent. In this connection Mr. Haden quoted Bishop Ward as saying only a few days ago: "The Japanese nurses, the Japanese people and every man, woman and child have been as kind as kind could be. In this sickness in Japan, I have not been conscious of one moment's neglect. On the other hand, I have noticed how kind all have been."

Rev. J. C. C. Newton, in "An Appreciation with Lessons," paid an eloquent tribute to the deceased Bishop's character and abilities.

Rev. S. E. Hager then read the biographical sketch. (Only a part of the closing words are here quoted). "Different physicians assured him it would be well to take the sea voyage. So he came, arriving at Yokohama on August 8, quite sick. Bishop Harris, meeting him, kindly telegraphed me his condition, and asked me to come immediately to Yokohama. Arriving in Yokohama and consulting with the physician in attendance, we brought him to Kobe, August 10th. More than ten days later, it was evident that his illness was becoming serious. Slowly, silently and surely the fatal disease was gripping him in its hold; and, in spite of all that two skilled physicians could do, he passed away from earth at five o'clock on Monday afternoon, September 20, 1909. * * * He loved his family; he loved his church, he loved his state, he loved his nation, he loved the world, he loved the cause of missions in these eastern lands for which he has given his life. His soul had caught a vision from God; and he frequently said to me, these are stirring times. This is a great age in which we live, and God is doing great things among men; and I want to live to have a part in the mighty things that God yet proposes to do for the world. He desired to live; but was absolutely submissive to God's will. * * * We do not understand why he who seemed so strong and with so great a future of service before him should be taken. But, as he often said during his illness, 'One of these days we will sit down over there and talk it all over.'"

SOME REMINISCENCES.

By Hon. W. A. Belk.

One of the sweetest memories of my life is when I recall the twilight hours when my father used to get down the old family Bible, take his seat in his accustomed "corner" around the country fire place and read from its precious pages, and then ask God's blessings upon his family. About one year ago I visited in company with three of my children that old log house "still sitting on the hill" back in the country, sixteen miles west of West Point, Miss. As we drove up to the front gate, memories came trooping over me. I could almost hear my own childish voice still echoing about those old hills. We visited different points of interest in and about the place and finally went into that old room and there I paused. I saw in my memory scenes long since closed. I remembered that August morning when my father spoke his last word on earth to me and closed his eyes in death. The "corner" where he sat was still there and seemed to pronounce its very benedictions upon my head. In vain I "sighed for the touch of a vanished hand and the sound of a voice that is still." Leaving the old home we drove just one-half mile away to the spot known as the old Big Springs Camp Ground. What meetings have I witnessed there! It was in the days of such men as Rev. T. Y. Ramsey, Sr., grandpa Wiley Lewis (grandfather of our own T. W. and E. S. Lewis), Rev. David Wade, Uncle Jack Foster, Rev. William Foster, Rev. Thomas Lowry, Rev. E. G. Kilgore and many others of precious memory to me. I have seen at one time as many as fifty tents at that camp meeting. And such good things to eat we did have. Old fashioned potato custards, chicken pies, baked and fried chicken, cakes, ham, and in fact any and everything good to eat. I have seen as many as two thousand people present at one meeting. They used to drive out there from Houston, from West Point, from Starkville and from many smaller places at distances of eighteen miles off. In those days they used to "call mourners." I like that custom yet. I have seen them go up by the hundreds to be prayed for. I have seen fathers, mothers, brothers, sisters and friends "shout" in good old fashioned Methodist style. As we stood on that hallowed old spot I saw in memory's store house the old scenes all enacted over again. I am glad my father was a religious man. I am glad I was reared in the lap of the church. I can never get away from it. I do not care to do so. I may be sinful and wander far away from duty's path but those days will "linger with me still."

WERE I A PREACHER OR LAYMAN.

Whether a person be preacher or layman, in my opinion, determines in very small measure the character of the man. The man who, as a layman, is broad of vision, generous of impulse, unselfish in purpose, faithful to duty, a lover of God and man, would be so if called to preach.

The man who, as a layman, is narrow of vision, ego-centric in impulse, mean of purpose, self-seeking, careless in discharge of duty, thinking little of the glory of God and less of the good of man, would remain even so though called to preach. (We are assuming here that every man who preaches is called to preach).

I rather think that a politician out of the ministry would be a politician still, but not a still politician, though he respond to a call to preach. We can hardly think—can we?—that he would be entirely indifferent to the appointments of his friends and much less to his own.

I rather think that a censorious critic in the pulpit would remain one, even though he descend to the humble pew. He would hardly approve of all his pastor's words and works, and would most likely let slip a lamentation now and then.

When a person attributes certain virtues or vices to certain occupations, he is treating of symptoms and not of fundamental soundness or sickness. The strength or weakness belongs to the man and only the expression is different in different occupations.

When an un-perfect person in one occupation thinks that by stepping over into another occupation he would make a perfect performer there, he is, in my opinion, deceiving himself. It may be well for a preacher now and then to tell a layman his shortcomings; it may not be amiss for a layman kindly to help his preacher now and then in like manner; but, had not either better be careful when he says what he would be and do, if he were the other? To say the least, and also the most, it is speech without knowledge.

FRIEND.

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REVEREND AMOS KENDALL.

By Hon. Geo. J. Leftwich.

Much has been said and written of Reverend Amos Kendall of a purely biographical character. Birth and death, the dates of them, and the other details of life are like the boundaries of a state which set the mere limitations to territory, leaving the interesting features lying inside of these boundaries. The habits and bearing of Amos Kendall reach so nearly to the ideal minister and gentleman, that too much note cannot be taken of them.

My first sight of Mr. Kendall was about twenty years ago when I first came to Aberdeen. I started in the gray of the morning for a long trip to the country, and on the outskirts of the town I met a trim, well poised, non-clerical looking gentleman sitting triumphantly on a big gray horse, his face set steadily toward the west. He greeted me amiably and his horse cantered on away. He sat with such dignity and rode so buoyantly that I looked backward at the retreating figure. Soon afterward when the quarterly meeting came on this same high spirited, hopeful, dignified gentleman appeared as presiding elder. He was then about fifty-nine years of age. When I had seen him, at early dawn, "Knocking with hasty steps the dews away," he was starting on a long ride in the discharge of his ministerial duties. The first discourse I heard him deliver at the aforesaid quarterly meeting was wholly characteristic of him. The sermon was excellent and the mien and manner of the preacher and the matter of the discourse was such as to attract the attention of the hearer, (the very opposite of the perfunetory), a joyful message full of thought and reflection and individuality, the old theme worked out in the crucible of the speaker's own mind. As the Greek or Roman athlete entered the Stadium to run a race, with joy, vigor and determination to excel, with victory written on every lineament of the face, so Amos Kendall entered the sanctuary to preach. Others might linger and be tardy, he never. The good housewives could as well have set the clock by his entry into the pulpit as those of the days of Thomas Carlyle could fix the time by his methodical habits. The writer heard him say that he missed one quarterly meeting—that is my best recollection—in twenty years of service as presiding elder, and was never late in the whole period of time at a quarterly meeting. His very entrance into the church and pulpit was an inspiration. Neither was he ahead of time—he was on time. This prominent characteristic was not peculiar to his preaching habit. When election day came and he was confronted with the duty of discharging the functions of a citizen, the duty to vote, among the first at the polls was Amos Kendall, then off abou. his affairs. It was the same with his taxes—his tribute to Cæsar—he was among the first at the sheriff's desk. And so with his store accounts, if he happened to owe any. I mention these incidents to illustrate his exemplary life as a citizen of his state. When a moral question like prohibiton was involved, he took great interest in the contest, but never to the extent of doing or saying extreme or fanatical things. After he was far in the sixties, the writer knew him to sit up with the committee in charge of the temperance work preceding an election until two or three o'clock in the morning, alert and vigilant, and it never occurred to him that he was doing more than was his due. It is doubted if a man in his Conference was so widely and favorably known in and out of his church among all classes, and his presence anywhere carried strength and power for good. Nothing derogatory, nothing even of jest was said, and evil was sure to hide at his approach. He curried no favor with, nor fawned upon any man, and yet all loved him. The writer in an appreciation for the superannuate column of the *Nashville Christian Advocate*, not long before his death, used this language, and it will bear repeating:

"Rev. Amos Kendall, with his good wife, is spending the closing period of his ministry in Aberdeen. He is really the 'junior preacher' on the charge and preaches often at home and abroad—and splendid preaching it is wherever he occupies the pulpit. He feeds the people and they hear him gladly. He is one of the superintendents of the Sunday School. He is a great reader of books and a constant student. If seven cities contended for the honor of being blind Homer's birthplace, more can be found that contend for the honor of having Brother Kendall and his wife as citizens. He is the spiritual father of many and the friend of all."

This writer first heard him preach in about his fifty-ninth year, and last heard him a few weeks before his death, on the Martyrdom of St. Stephen. He grew all the while and was a richer and better preacher when he died than twenty years before. When he removed from Sardis, where he held his last pastorate a few years before his death, to Aberdeen, he said to the writer that he had given away most of his library to young preachers to keep from moving it around, and he wanted me to bring him some books. I ran over quite a list of books on a wide range of subjects and he said he was too old now for anything very heavy, so I chose his books for him mostly, the rest of his days. He read rapidly and almost constantly. The five or six volumes of McCarthy's History of Our Own Times, the fifteen volumes of Dr. Lord's Beacon Light of History, Boswell's Johnson, and Garner & Lodge's History of the United States, were the class of books he relished, often reading a volume a day. Not long before he died, he came to the office of the writer and remarked that he wanted to read a little law, and as he had heard much of his countryman, Sir Wm. Blackstone's works, he would like to read them. Blackstone was gotten down for him and he soon read and returned it.

His method of dealing with his text was analytical and some times novel; his own pattern was set years ago, but the matter of his discourse and the comment were ever new and peculiarly his own. The application of the truth to his hearers' own lives was ever stirring and zestful. He was never illiberal with his money but always frugal; his family never being large he saved up an abundance for his old days, and died as he lived, happy, contented and surrounded with plenty. When the stewards were fixing his salary during his last pastorate at Aberdeen, it was remarked that his predecessor got "so and so." "That is more than I want, more than I need," he said, and he reduced the sum two hundred dollars. When on his death bed, he said to his wife, "Julia, when I am gone you must go to your sister's in Texas; send for your nephew to travel with you; it is too long a journey to go alone; but do not let him pay his way, you must bear all of his expenses." And so with every detail. Socrates, the heathen philosopher, sentenced to death by revengeful enemies, was not more careful in providing for the details of his death and burial than this Christian philosopher, and the latter had a vision far brighter of the life to come. Ripe in years, widely and deeply loved, fruitful in his labor, joyful and happy, he said good-bye and crossed over.

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The Institute is open to both men and women, and aims to be of benefit especially to pastors, to missionary candidates, to young people's leaders and to other church workers engaged in active service either in the home or foreign fields.

The next session of the Institute will be held for eight days, from December 30 to January 6, at the Methodist Training School, Nashville, Tenn.

The Institute will provide courses in the English Bible, in city evangelization, in foreign missions and in church methods. The purpose is to make these courses thoroughly instructive, practical and inspirational. The strongest spiritual leaders of the church will be secured as far as possible, to conduct the class work, while men of commanding ability will deliver addresses on vital subjects. The Institute will be conducted throughout in the spirit of prayer, in the hope that the students may ascend to a spiritual height which will enable them to get a new vision of life and be empowered for service.

Expenses for the Institute.

The school building will be used to accommodate the delegates to the Institute. The necessary expenses for the delegates will be thirteen dollars for the eight days, which will include the five-dollar fee, board and furnished room in the school.

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REV. M. L. BURTON AND THE CHURCH ON "COW ALLEY."

In reading the article from Rev. M. L. Burton in a recent ADVOCATE which purported to give a history of Methodism on the Mississippi gulf coast, I was surprised to note that he had given so little study to the history of the church in the beautiful little city of Biloxi. The only period of the church life that he touches with any degree of appreciation is that embraced in the pastorate of my good friend, H. W. Van Hook. It is not my purpose, in writing what I do, to be offensive in the least, but that fairness may be done the congregation whose loyalty and struggles for a great many years are a matter of pride to those who labored with them for many years before the new church had any beginning. All honor to the man who enterprised the new church proposition, and who for seven or eight years contributed of his brain and brawn to the partial construction of the building which represents the sacrifice of some, and the friendship of many who had no vital connection with the church. The building in which the congregation worshipped from the latter part of 1891 until some time in 1904, while not a new building was a substantial brick, oblong, and had been purchased and remodeled into a very creditable auditorium in 1891. This building occupied the same lot that the new church now occupies and the people had cause to be proud of their achievement.

I was appointed to the church in connection with Ocean Springs, in December, 1891, and took charge in January, 1892. It was that same year with Bishop Galloway's help that we applied to the Parent Board of Church Extension for a donation of $1000, and we secured $800. This gave the congregation much encouragement, and during the remaining three years of my pastorate, the auditorium was beautifully furnished with pews, pulpit furniture, carpet and lights. The auditorium compared very favorably with any in the Conference.

In addition to this improvement, the Woman's Home Mission Society—at that time the Woman's Parsonage and Home Mission—under the special leadership of Mrs. W. A. White and my wife, accumulated a neucleus of $300 for a parsonage. This fund continued to grow until it became possible for the church to erect the very comfortable home that has been occupied by the pastors for the past ten or twelve years. For the last three years of my pastorate there the church paid rent for a house that was used as a parsonage.

I would not mention these facts except for the reason that the impression is made by the above mentioned article to the effect that until the present building was ready for occupancy, the congregation worshipped in a very crude building on Cow Alley—which, in fact, was Washington Street when I resided in Biloxi, and had been known by that name for some years before I lived there.

I am sure this little bit of history will be appreciated by those who are specially interested and will be the means of correcting a mistake which occurs in the article which provokes this one. With the kindest feeling for the author of the above mentioned article, and at the same time a high appreciation for the devotion and heroism of those who wrought for the church's good and the glory of God in the years agone,

I am fraternally, ROBT. SELBY.

Natchez, Miss.

TIMELY.

BY DR. J. M. WEEMS OF MISSISSIPPI.

The conclusion of your editorial on "A Lesson" is timely and to the point. That great saying of Paul in Rom. 14, 23, "And he that doubteth is damned if he eat," has other applications in the ordinary affairs of life, than that of personal salvation.

The man who loses confidence in the stability of any establishment, or doubts the effectiveness of its basis of being or operation, is a lost entity in the active purpose of the body. If he holds on to the organization, it is not in aggressive energy, but with a tentative hope of the final discovery of the missing cog in the wheel; and yet with a sufficient reserve doubt to destroy the active effectiveness. The past several years of our history has been but food for this unrest in the church. Preachers have felt called of God, and of the faith and works of the fathers, to resent the constitution of things, while the church has looked on in doubt and the world with derision.

At first we were afflicted with a scholarship, so called, and yet struggling to become so accepted in fact. Old issues that had been fought out and the enemy routed on every field of action, were restated and pressed to the front as a new thought and a new discovery. The old books of study that had made logicians and theologians of our fathers, unsurpassed by any age or church, were deposed and new books with a more subtle restatement of doubt were substituted.

And then followed the young type of this cursing doubt with the stamp of authority, who read verses and whole chapters out of the Book of God as glibly as the good house wife brushes away dead flies. We were boldly told that the day of the heresy hunter in the church was past, while notable instances illustrative of the contention were freely given.

Then we were boldly told that our schools and colleges built in our poverty and through our self-denial did not belong to the church, but to the local board of trustees, and that they had the legal right to divert the property as they pleased, and that neither our claim nor our money invested, constituted either a legal or a moral barrier to their action. Finally, came the climax of all our ills, when the wise men informed us that we were without a creed; that the poor old thing that had cheered our hearts, and had directed our fathers to Christ and to glory was superannuated and should be buried, while the ruddy youth of their creation would take the whole earth.

Thus not only the faith and energy of the church and of universal Methodism has lost momentum in action, but all others feel they have just cause to doubt the stability of our future. And we are told by the friends of this movement that while the grace and sanity of universal Methodism has saved us from the folly of ourselves, they favor the final accomplishment of the act, by our church alone.

I speak advisedly when I assert that many in our church look to the assembling of our next General Conference with fear, and even with a degree of alarm. Will they make it possible for us to hold our place and do our work in peace? Or will they force another heated battle in our own ranks? Men with pet theories are only worth the value of their theories. But it is not safe to suffer them to estimate that value, when it can only afflict others, while it glorifies themselves.

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A NEEDED LEGISLATION.

It has been my pleasure to read the several articles appearing in our General and Conference organs relative to needed legislation in our forthcoming General Conference. Some of these suggestions are wise and some otherwise. About them all we find great diversity of opinions. In what I have to suggest, I recognize also that there is much difference of opinion. But there is a desire that our General Conference take some definite action in this matter, and I want to express myself heartily in its favor.

It is a matter that many of the brethren feel a delicacy in speaking about, because it strikes at a habit common among some of our preachers, and because of their esteem for these brethren and the places they fill in the church, many hesitate to advocate openly and aggressively a cause that will prove a restraint on some preachers' "liberties."

The question, like all others of any worth, has two sides. One claiming it a "needless self indulgence," unbecoming in one filling the "sacred desk" and ministry to man's spiritual needs, and positively harmful as an example before the young. We are called upon to be "ensamples to the flock," and we are enjoined by Paul, that while all things are lawful, yet all are not expedient; all edify not. So one side claims that this habit is not expedient, nor is it edifying to the church or the cause of Christ in general. Hence ministers should abstain from it.

The other side claims that legislation against this habit would be passing a law that destroys their right of personal liberty. That it is pure and simple fanaticism. That they have a right to govern their own habits relative to this matter as they see fit. This right they consider as absolute as the right to buy their own food and clothing. And this right should not be sacrificed to the fears and fanaticism of those regarding it harmful to a minister. They point with pride to Bishop —— and Rev. ——, D. D., L.L.D., and Rev. ——, pastor of the First Church in —— City, one of the first appointments in our church who indulge in this habit, and claim that many of the preachers who do indulge can and do out preach and out class those who don't. All the above may be true, but it does not prove the fact that the habit is becoming or expedient in a preacher.

So I am in favor of uniting with the good women of the Woman's Board of our Home Mission Society, in asking our General Conference to prohibit the use of tobacco by ministers of our church. To aid in bringing this about I suggest to both preachers and laymen that we elect as delegates to our General Conference men whom we know to be free from this habit, and who will feel at perfect liberty to give their strongest support to a movement that will prevent its use by ministers.

H. P. LEWIS, JR.

SOME EXPERIENCES.

By Rev. Robt. B. Downer.

Just a few years before my forty years of active ministry ended, I was sent to a circuit in Jasper County, where I was among strangers. The leading steward, though exceedingly courteous in treatment, still had an impression that I was a "misfit," until one day, in passing along the highway, some three hundred yards south of the parsonage, he espied me adjusting a martin bird box to the top of a rural telephone pole; instantly it flashed upon his mind, that in my nose, the Southern "Hook Worm" had not found lodgment. Those intimately acquainted will willingly attest that though crippled, I have lived a strenuous life. I rejoice that God gave me the strength and will to be industriously inclined; I think I really loved to work and did it for God's glory. I learned much of God in the industrial field. Since June the first, I have not touched the earth with my feet. I am confined to bed and chair, and consider it extremely doubtful of ever getting about again upon my crutches. About a month ago, Dr. T. J. Krouse, of Suggsville, Ala., presented me with a new wheeled invalid chair—giving me great comfort and cause for reverent thankfulness to God for such a thoughtful, kind friend. About six weeks ago, wife in opening a tin can, suffered a slight abrasion of index finger of the right hand. As simple remedies failed to heal the trouble, recourse was had to medical aid, and it was diagnosed as a possible felon, and so was lanced and treated. A few days after, the doctor said "blood poison" had set in, and the finger must be removed. The next day three physicians called, and after an examination decided that the cut must be made between the hand and elbow joint. The amputation was successful but this maimed limb with my physical weakness compels our relinquishment of house keeping. Henceforth we must live in the homes of our children. I trust that our good pastors will not forget that the treasurer of our Joint Board of Finance grieves, that boll weevil ravages are affecting his ability to promptly scatter sunshine in the homes of Conference claimants. Lessons of trust in the promises of God are not learned in the home of the millionaire. Money can't purchase the joy, peace and solid satisfaction experienced by Peter, when by invitation of the Master, he walked by his side upon the waves of the stormy sea. I do thank God that his holy presence in my soul, more than compensates me for all my deprivations. Once in a while some old friend thinks to write me a cheery letter, then again some stranger writes that some ADVOCATE talk has proved a blessing. It can't be long before the angels come. I draw nearer to the Master, every day. I am praying for a Pentecostal blessing to be poured upon Bishop and members of next Conference session, although I fear I can not be present. Friends wishing to address Mrs. Downer, write to Barlow, Copiah County, Miss. My address continues at Long Beach, Miss. Brethren pray (if God's will) that I may meet you once more in Conference session.

CENTENARY COLLEGE.

RESSOLUTIONS BY THE STUDENTS.

Whereas, Dr. W. L. Weber has notified us that on account of his health he intends to go away for a rest, therefore be it resolved,

First—That we, the entire student-body of the Centenary College of Louisiana, express our love and heartfelt sympathy for him.

Second—That we, recognizing his unusual ability as president and teacher, wish him a speedy recovery, and that a short absence may be the means of continuing his work with us at an early date.

Third—That a copy of these resolutions be presented Dr. Weber and copies be furnished the *Maroon and White*, the *Shreveport Times*, the N. O. ADVOCATE, and the *Nashville Advocate*.

ASHLEY WILLIAMS WARLICK,
MISS JOE ETTA LEE,
DAVID BAKER BODDIE,
Committee.

FROM THE AUDITING COMMITTEE.

To the Preachers-in-Charge of the Mississippi Conference—

Dear Brethren: Blank reports to the Annual Conference will be mailed about the middle of November to each preacher-in-charge whose name and address we can secure. We are anxious that you receive your reports, and should you not do so by the last of November, please let me know, and another one will be mailed you.

Fraternally, W. B. JONES.
For the Auditing Committee.

Gulfport, Miss.

"Let, then, our prayers be 'the key that opens the day, and the lock that shuts the night,' and also from morning to night our staff and stay in all our labors, enabling us to go cheerfully up to the mount of God."—Canon Farrar

"I believe few of us are aware how much consciousness of wrong, and even conviction of sinfulness, is latent in the hearts of cowards who worship in our churches; and when they see their experience mirrored, not in the unhealthy pages of a sensational novel, but in the wholesome utterance of the truth, the conviction often becomes irresistible.—Vincent W. Ryan.

W. F. M. S.

Mrs. J. F. Cobb, associate secretary of the Woman's Board of Foreign Missions, will make the following itinerary in the Louisiana Conference.

New Orleans, Nov. 18-19.
Second Church, New Orleans, Nov. 21, 11 a. m.
Algiers, New Orleans, Nov. 21, 7:30 p. m.
Bunkie, Nov. 22-23, District Meeting.
Gayden, Nov. 25.
Baton Rouge, Nov. 27-28, District Meeting.
Shreveport, Nov. 30, Dec. 1, District Meeting.
Homer, Dec. 2.
Ruston, Dec. 3-4.
Monroe, Dec. 5.
Alexandria, Dec. 7-9.
Lake Charles, Dec. 10-12, District Meeting.

Let all auxiliaries send delegates to the District Meetings and let no one who can, miss the opportunity of hearing Mrs. Cobb.

MRS. S. A. MONTGOMERY,
Conf. Cor. Sec.

KEEPING THE SOUL CLEAN.

The Japanese talk in figures of speech; metaphors seem to come natural to them. At the Christian lecture meetings which are so commonly held in this land, it is quite usual for the first speaker to apologize for "presuming to appear before this assembly and venturing to defile their ears," by some such explanation as the statement that he is merely going before the great speakers who shall follow, in order to "brush away the dew from their pathway." Knowing this trait in the Japanese character, it was no surprise to me when the entire remarks of the prayer meeting to-night circled round the various lessons to be learned from seeing a water-fowl on a lake.

The leader made some two points, as follows: Looking from the car window yesterday, I saw two water-birds, one frequently diving in search of food; the other calmly resting upon or gliding smoothly through the water. The diver goes under the water often and remains long, but his wings are never wet.

Because of the kind provision of the Creator, the natural unguent in his feathers enables him to rise to the surface as clean and dry as if he had never been under. We Christians are placed in this evil world for the present and obliged to mix with the people; if we are fully endued with the unguent of God's grace, yet we may plunge in wherever duty calls, yet come up again as clean as when we went in.—*Rev. R. E. McAlpin in the Christian Recorder.*

It is not only from the study walls of pastors, but from the walls of every shop, every counting-room and every hall of justice and legislation, that the countenance of Jesus is looking down, and saying, "Do all for me."—T. L. Cuyler.

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FROM OKOLONA, MISS.

Dear Dr. Boswell: Every member of the North Mississippi Conference and others will be turning this way in a few weeks, and already we have had our minds on the members of the Conference for some time. I have completed my canvass for homes to entertain the Conference. The town as a whole is looking forward with much pleasure to the coming of the Conference. The people, regardless of church affiliation, are throwing open their doors. I wish we could entertain every one who wants to come, but you know an Annual Conference is such an interesting occasion that a great many people other than the preachers and delegates always want to attend. We can take care, and will take care, of the Conference handsomely; but I cannot promise to entertain any others who have not been invited by friends. Some few of the preachers' wives have already been invited by friends, and of course we are expecting them to come and will be glad to have them. Oklahoma is a railroad town and all of the passenger men on the road, as well as freight men, change here, this being the division point, and a great many of the large two-story houses have all their rooms filled with young men on the railroad and the young men clerks of the town.

Posibly some of the wives of the brethren who want to come will not be able to come. If I find later that I can get a place for those who have made such requests, I will gladly notify them; but let no one outside of those who are sure of a home arrange to come unless they hear favoraby from me. We hope to do our part as far as entertaining is concerned. We will send out cards of entertainment by the middle of November, so that every one can notify his host of time of arrival.

Wednesday night of the Conference has already been set apart as a Memorial Service to Bishop Galloway. Tuesday night, before Conference convenes, there will be a meeting of the Historical Society, at which service, our three brethren, you among the number, who have labored for fifty years in the cause, will make addresses touching their experience in the work, etc.

We will have the pleasure of having Brother Randolph, who is now stationed at Missoula, Mont., with us during the Conference, so he writes. We will as a town and as a church, greet you all gladly.

ROBT. A. CLARK.

NOTICE! LOUISIANA PREACHERS!

As the session of the next Annual Conference approaches, it becomes a problem of no small proportions to those who know the conditions as to how we are to provide for the Claimants on our Conference list. We now have thirty-nine Claimants, all of whom are in great need. Should every dollar of the Assessment be secured, it would mean but little over $200 to each Claimant. But if the same proportion of the Assessment is raised this year that was secured last year, it will mean a scant $150 per Claimant. All other sources of income to this fund will be practeally cut off this year, and we have only the amount raised by the preachers to distribute to these noble veterans and those dependent on them. Let every preacher do his utmost to bring a full report for the Conference Claimant Fund this year. The pitance allowed will be small enough at best and every report that falls short will mean that much more suffering for our superannuates and their widows and orphans.

Please let those of our pastors that have living within the bounds of their work any of the Claimants of our Conference to make through them or write to me, a statement for the Joint Board of Finance at the approaching session of the Louisiana Annual Conference. Fraternally,

ROBT. W. VAUGHAN,
Secretary Joint Board of Finance.

AN IMPORTANT MATTER.

The St. Louis Preacher's Meeting has taken action with reference to the large number of Methodists lost to the churches, who, after coming to the city, connect themselves by membership with none of the city congregations. It is estimated that Methodists residing in St. Louis, having in their possession church letters and yet who are not affiliated with any of the churches, outnumber the actual members of the twenty-three congregations in the city. A committee composed of the presiding elder and five pastors, located in different sections of the city has been appointed, and this committee has been instructed to provide means of securing the names of Methodists having church letters, and who are not connected with any church, and the names of those who may come to the city hereafter bringing with them their church letters, and to distribute these names to the pastors of our various churches. It is desired that the name and St. Louis address of any person about to take up residence in this city should be sent to one of the following members of the committee:

Dr. S. H. Wainright, presiding elder; Rev. L. E. Todd, Centenary Church, for the down-town section; Rev. C. N. Clark, Scruggs Memorial, for the central section; Dr. C. M. Hawkins, Lafayette Church, for the south side section; Dr. Theo. Copeland, St. Pauls Church, for the north side section; Rev. C. W. Webdell, Wagoner Place, for the west end section.

CHURCH EXTENSION.

No. 14. H. M. Young, Belzoni, $25.
No. 15. A. W. Langley, New Albany Circuit, $16.
No. 16. O. W. Bradley, Rosedale, $35.
No. 17. W. E. M. Brogan, Aberdeen, $55.

GALLOWAY MEMORIAL CHURCH.

Mt. Pleasant Sunday School	$1.50
Drew Sunday School	2.85

J. R. BINGHAM, Treas.
Carrollton, Miss.

THE BON FESTIVAL IN JAPAN.

Eevery year from the thirteenth to the fifteenth of the seventh month, according to the old lunar calendar, is held what the Japanese call the Bonmatsuri, or the feast in memory of the dead. This year the three days embraced in this festival were Aug. 28-30. As it can be seen to much better advantage in country towns than in large cities like Kobe and Osaka, I thought it might be of interest to send you an account of it as seen here in Nakatsu.

On the evening of the 27th, I visited several of the cemeteries in town and found most of the graves freshly cleaned, and decorated with flowers, ready to welcome the returning spirits on the morrow. On the evening of the 28th, I again went to the cemeteries and found many people visiting the graves of their loved ones. At many of the graves, there were lanterns, candles and incense sticks all lighted. At some of the graves there were also offerings of food. On my return through the streets, in some places I saw the people kindling small reed fires just in front of the yard gate to welcome the spirits back to the home. In other places, especially where the house was on the street, they simply illuminated the house. The doors and windows were thrown open; and the hall and most of the rooms were brilliantly lighted with lamps and fancy lanterns. Inside the house, the spirit is welcomed as a real guest. Words of welcome are spoken, tea, wine, cake, etc., are offered; and, in some families, a small piece of matting is spread on the floor in the room formerly occupied by the deceased, and some one fans the spirit, who is supposed to be sitting there. (I could not help thinking that, if an old time southern negro were given that job, he certainly wouldn't want the lamp to go out.)

During these three days, various articles of food and drink are offered; and, on the third night, when the spirits are supposed to leave the house, a reed fire is again kindled; offerings of food and drink are put into a small boat, made of reeds, which is then taken to the river or seashore, and floated out on the ebb-tide. Where death has occurred in the house during that year, these boats are sometimes quite elaborate. This year, one of our neighbors had one five or six feet long, with masts four or five feet high, and gaily decorated with small lanterns, etc.

Down the river, or a short distance out from the seashore, these boats are generally seized by boys, beggars or fishermen; and the offerings of food are actually consumed. Of course this is known to those who send them out; but the custom continues.

Among some of the present-day Japanese, you may find a few who will tell you that death ends all; but, among the great masses of the people, belief in the continued existence of the soul after death is strong and deep-rooted. But this belief is mixed with many hurtful errors; and it comes so far short of the Christian doctrine of eternal life that we feel that the two can hardly be compared. Our mission to the people here is to bring them to a full knowledge of eternal life as it is in Christ Jesus.—*B. W. Waters.*

Nakatsu, Japan, Sept. 27, 1909.

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THE HAPPY HEART AND HELPING HAND.

By Rev. W. L. Childress.

Two things there are for you and me
That money may not buy,
The happy heart and helping hand
Beneath the sunny sky.

The heart that holds the word of hope,
The lifted hand to bless,
The soul that asked for help in need,
Will always answer yes.

The song that in the day of gloom
Will ring so loud and clear,
That in the sky of doubt, the clouds
Will fade and disappear.

The lack of gold, we all may know,
But, still at loves command,
The happy heart can scatter gifts
From out the helping hand.

And so in roads of joy that lead,
By faith and trust, to rest,
May leave in lives when we have gone
The memory of the blest.

For all the riches of this earth
And that in heaven above,
Belong to those who live to help,
Since God himself "is love."

Jennings, La., Oct. 20, 1909.

THE GUEST'S ROOM.

It is said that the guest's first look into the room set apart for her almost decides whether the visit is going to be enjoyable or not. While everything in the guest room should be pretty and expensive as your means will allow, comfort should be the first consideration, for if your visitor has an uncomfortable bed to sleep in and uncomfortable chairs to rest in while in the room, she will not be apt to enjoy her visit and above all else, there should be plenty of bed clothes so she can arrange the coverings to suit herself. Keep a hand brush and dust pan conveniently near, as the guest may like to care for her own room, and have a nice, clean dust cloth ready for use and a clean dust cap will be appreciated. Vacate one or two drawers in the bureau for the use of your guest, and leave a clothes brush, and hair brush and comb in the drawers, as very dainty people often forget to bring these articles; but be sure to rinse the brush and comb thoroughly before they are used, as the cleanliest head may have dandruff, or a skin disease.

If a girl cannot afford to have expensive furnishings for her guest room, she can keep everything in the room in perfect order, and order is itself beauty, and an industrious girl can have a lovely room for a very small expenditure of money as she can make nearly all of the furnishings with her own hands. See that there are space hooks in the closet and plenty of small towels in the drawer, and a cake of good toilet soap in the dish. First make the room as comfortable in every way as possible, then as dainty and attractive, and then convenient, and it can be all of these, no matter how cheap the furnishings of the room may be nor how plain.—*A. M. H.*

DAILIES AND DAISIES; OR, THE FEEL OF IT.

"Paper, paper, mornin' paper!" was the cry which came to our ears, as we threaded our way among the many passengers leaving the boat landing.

"Paper, paper!" And this time the little newsboy stood before us; small indeed was he, with flaxen hair, eyes as blue as the sky above us, and a face which was right sunny, but, just now, overcast with disappointment.

For every one was hurried, preoccupied and wanted neither mornin' or any kind of paper.

"Oh!" said one of our party, "I do want a paper, don't you? and you appealing to each of us.

Before the exchange of pennies and papers could be made, with a glad cry of joy the lad had left us.

Curious as to his sudden flight we waited, but only a few moments passed and he was again before us, and with a few flowers in his hand.

Touching his cap like a true little gentleman, he said, "Excuse me ladies, but I just had to run to the 'Flower Lady;' she most gener'lly comes along about this time and always brings flowers to us kids, so we call her the 'Flower Lady.'"

"Are you not afraid they will wilt before you sell your papers?"

"Oh, no, ma'am, you see I takes 'em right home to me mother, she is that fond of the pretty flowers. When she was a 'slip of a girl' she lived where they growed, and now she feels lonesome-like without 'em; I know the feel of it, and try to see the 'Flower Lady.'"

Having a sympathetic audience of three he became quite friendly, and to our query as to whether he had ever been where the flowers "growed," he replied, "Jimminy, yes!" Last summer the Sunday school sent a whole lot of us kids away into the country for two whole weeks, and there the flowers growed everywhere; you could lay down among the daisies and have 'em almost cover you; they didn't have no signs up neither to 'keep off,' and we could just pick and pick all we wanted.

"Oh, but that was a dandy time, the bestest I ever had! and so I know the feel of it when me mother can't see the pretty flowers grow."

"Do I want to go again? Yes, sir-ee!" I mean, ma'am, you just ought to see how pretty it is in the country where the flowers grow."

The little face that less than ten moments before had been overcast, was now wreathed in sunny smiles of pleasure, with the flowers and the thought of the country he had once seen.

"Paper? Yes, sir;" and so we left him as with a face full of sunshine he served the newcomer to a mornin' paper.—*Selected.*

IT CURED HIM.

"Were you ever in your life glum and discontented?" asked one.

"Yes, once I was plum down in the mouth," owned Uncle Henry, with an air of candor. "But I got cured right off, and I ain't ever had an attack of the blues since then."

"Do tell us about it."

"Well, it was when I was a young man. I had just got a job workin' on the Erie Canal. It was gettin' late in the fall, and I hadn't any shoes to my name and I had to send home every red cent, except what would feed me. I didn't see how I was to get a pair of shoes before winter set in."

"Well, that was hard lines."

"So I thought," said Uncle Henry, smiling, "until one day I saw a fellow on the street that hadn't any feet. I can't rightly say as I've ever been discontented since then."—*New York Times.*

NOT EVEN THE FIRST STEP.

Mr. Morse having bought a new bicycle of the most improved pattern, presented his old one to Dennis Halloran, who did errands and jobs for the neighborhood. "You'll find the wheel useful when you're in a hurry, Dennis," he said.

The young Irishman was loud in his thanks, but regarded the wheel doubtfully.

"I mistrust 'twill be a long while before I can ride it," he said.

"Why, have you ever tried it?" asked Mr. Morse.

"I have," said Dennis gloomily. "A friend lint me the loan o' his whiles he was having the moomps. 'Twas t'ree weeks I' had it, an' what wid practising night an' morning, I niver got so I could balance mesilf standing still, let alone riding on it."—*Selected.*

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BY REV. J. B. LAWRENCE,

Corresponding Secretary, Board of Missions, Baptist Convention of Louisiana. Editor of Baptist Chronicle, Published at Alexandria, La.

This is a book of 270 pages, printed on heavy paper, and finely bound in cloth. It discusses in a clear and forcible way one of the great questions of the day. In these days men are preaching a practical gospel, impressing the fact that "we are saved for service." This book discusses "Power for Service," or the secret by which saved men do the work of the Lord. It is written in a pleasing style, and cannot fail to interest and benefit all who have any desire to become one of the Lord's co-workers. It is to the credit of the author that in the very first paragraph of the book he sets forth very distinctly and truly what our Lord meant when he said to the disciples: "Tarry ye at Jerusalem until ye be endued with power from on high." This is the key-note of the book.

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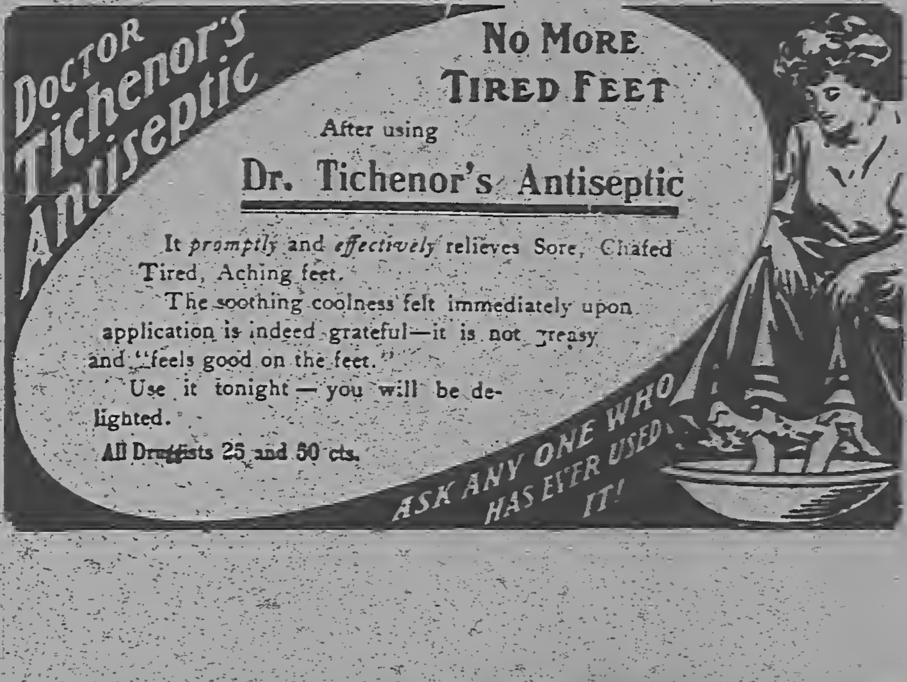
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NORTH MISSISSIPPI CONFERENCE—Rev. J. T. Murrah, Rev. W. W. Woollard, Rev. H. S. Spragins.

A NEW EDITOR FOR THE ADVOCATE.

The Publishing Committee of the New Orleans Christian Advocate, met in Annual Session, in the Advocate office, at 10 a. m., October 27, 1909. Every member of the Committee was present, viz.: For the Louisiana Conference: N. E. Joyner, J. M. Henry, W. W. Drake; Mississippi Conference: M. L. Burton, W. H. Lewis, C. W. Crisler; North Mississippi Conference: J. T. Murrah, W. W. Woollard, H. S. Spragins.

The principal business before the Committee was the election of an editor, the term of the present holder of the position having expired. Rev. R. A. Meek, of the North Mississippi Conference was elected. A note from him informs us that he will accept the position. At present he is closing a quadrennium of service as presiding elder of the Greenville District, and, as his Conference does not meet until the 1st. of December, he will not be able to take charge until about the middle of that month.

Brother Meek is young and strong and active, a man of fine mind and liberal culture, a Christian gentleman, and a thorough Methodist. He will worthily represent our great Church. We extend to him a brother's hand.

Let this short introduction suffice for the present. We will have more to say later on, the Lord willing.

SANCTIFICATION.

A brother for whom we entertain great respect requests us to give the readers of the Advocate an editorial on "sanctification." In complying with the request, we shall doubtless say some things that will not meet with general approbation, but we desire it understood they are not put forth in the spirit of controversy. We write what we believe to be Wesleyan and according to the Scriptures.

We do not claim to be an infallible expounder of Mr. Wesley's views, but we have made a careful study of Mr. Wesley's "Plain Account of Christian Perfection," and feel persuaded that we have a fairly accurate knowledge of what he taught. The results of our analysis are preserved in mansuscript ready to issue in book form should there ever be a demand for it. No reference, however, will be made to that manuscript in this article.

What is santification? The term is used by many, perhaps a majority of writers and speakers, to designate the highest degree in grace possible to attain in this life. Not a few believe that it is imparted as a separate and distinct blessing after regeneration, and is to be so sought and consciously obtained. To those who so hold santification is the "second blessing"—a blessing of more importance than regeneration, inasmuch as without it regeneration is practically useless.

Mr. Wesley held to no such idea. He held that the higher state in grace begins in regeneration, thus making the fact of sonship with God the basis of all other blessings of the Gospel. We must therefore as Wesleyan Methodists hold to the paramount importance of regeneration, by which we are made sons of God; and whether a Christian consciously obtains any knowledge or experience beyond the fact that he is a son of God or not, if he is that, and has the witness thereto, we can but believe that he is in a state of salvation and prepared to "go on unto perfection." St. John recognized no higher relation to God than that of a son—nor can any one conceive of a higher or nearer relation; and St. John based everything, even the final glorification of humanity on sonship: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is."

If we could all agree on the meaning of the term "sanctification" as commonly used in the Scriptures, and then confine ourselves to the term Mr. Wesley preferred and used in designating the advanced stage of grace, we would be saved a great amount of confusion in our thinking. The word "sanctify" as ordinarily used in the Scriptures simply means "to set apart for holy use." The Lord "sanctified" the seventh day, that is, he set it apart from common to holy purposes. Moses "sanctified" Aaron and his sons, and their garments (Leviticus viii, 30). The sense in which this word is here used is too evident to need explanation. In this same sense our Lord used the term when he said: "I sanctify myself." In many other expressions it is used in the same sense, but nowhere, as far as we know, in the sense of imparting a separate or peculiar degree of grace. On one occasion our Lord prayed: "Sanctify them through thy truth." Here the word is used in a different sense from which it is used in the expression, "I sanctify myself." It is doubtless used in the sense of "purify," for that is the great purpose of the word. Still, there is nothing in the expression itself, nor in the connection with which it stands to lead to the conclusion that Jesus prayed the Father to give his disciples something different from what they already had. Jesus meant no more, as one author remarks than to ask of the Father "the advancement and completion of the sanctification which had already begun in them."

If Bible students will turn to the many passages in which the word "sanctify," "sanctified," "sanctification," etc., occur, a thing they can easily do with the aid of a concordance, they will find that in a majority of instances the word is used in the senses above indicated. On one passage St. Paul puts more than ordinary emphasis, to give it, we think, double force rather than to insist on a double blessing: "The very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ," words expressive of no more than a desire on St. Paul's part that the whole man—"spirit and soul and body"—be sanctified or consecrated to God and preserved blameless.

Mr. Wesley in treating of the higher state of grace preferred to use the word "perfection"—"Christian perfection." This is evident from the title of his book, "A Plain Account of Christian Perfection," in which he discussed the question in full, which book, from the beginning, has been the Methodist standard on the subject. The Fathers of the Church who framed the questions to be ask of all preachers admitted into full connection, likewise preferred the word "perfection": "Are you going on to perfection? Do you expect to be made perfect in love in this life?"

Doubtless Mr. Wesley preferred the word "perfection," because it is a clearer expression of the Scriptural teaching in regard to the operation of grace than the word "sanctification." He did sometimes use the words interchangeably, naturally so, as evidently the word "sanctify" in some places is employed by sacred writers to express the idea of thorough consecration to God. But Mr. Wesley taught that "regeneration is sanctification begun," which, if we understand the words, means that regeneration is the undeveloped work of grace. That such is regeneration, we presume no Methodist will deny. None of us believe that Christians are born full-grown; but that they have in them all the elements of Christian maturity, just as a new-born babe possesses all the elements of manhood, all must admit. As a child must grow to reach maturity, so must a Christian grow to reach perfection. This is brought about by cultivation and the proper use of all the means God has placed within the reach of his intelligent sons and daughters. It is thus that day by day the diligent Christian grows—not into grace, but in grace, and more and more partakes of a divine nature. Hence we are exhorted to "grow in grace;" and "leaving the principles of the doctrine of Christ, to go on unto perfection."

It follows that, if perfection is reached by growth, the approach thereto must be gradual. This does not mean that it necessarily requires a life-time or even a long course of years. Nor does it mean that there is not a precise moment when the perfect state is reached. That moment is when there is a free, full and complete surrender to God, when the individual feels that "he loves God with all his heart and all his soul and all his mind and all his strength and his neighbor as himself." This is perfection, the perfection of love, and "Christians can be perfect in nothing else." That the opening of the heart thus to God is accompanied with "joy unspeakable and full of glory"—the realization of a blessed baptism of the Spirit—is not to be denied. This is what Mr. Wesley said "is the second blessing, properly so called." But that it is a work of grace imparting something essentially different from that which is imparted when the soul first comes into communion with God does not appear either from the Scriptures or the teachings of Mr. Wesley.

The sum of all is, perfection is the development of grace in all the fullness possible in this life—in kind, though not in degree; for there are no attainments in grace beyond which it is impossible to go. Otherwise, were it reached, there would be nothing to incite to farther progress, and stagnation and death would ensue. Progress must be maintained. It is the law of the Kingdom. And no matter how high the attainment, or how much the enjoyment, there is more and more beyond. The promise of more and more as the good man advances urges and encourages him in his progress toward God.

A REMARKABLE ESSAY.

"The Pleasure of Reading the Bible," by Temple Scott. The publishers say: "This is a remarkable essay." Such it is. It would be hard to find any essay of 47 pages of superior merit. Any one whether of a purely literary taste or a devotional frame of mind, will, after reading this volume, be inclined to turn immediately to the Bible to see whether or not "these things be true." The author more than estimates that it is not only a pleasure, but a spiritual benefit to read the Bible. The book is in no sense a critical essay. We quote the author's last sentence: "It is a book to take by the hand; to turn to in hours of joy; to look to in times of sorrow, and to accept at all times as the sincere efforts of men and women like ourselves toward perfection. Above all, it is a book to be happy with."

As a book for the young, to encourage the reading of the Scriptures, "it is ideal."

The price is fifty cents net. Address: Mitchell Kennerly, 2 East 29th Street, New York City.

PERSONAL.

Mrs. Helen Porter, widow of the late Rev. R. G. Porter, after a long and delightful visit to her children in Texas, and to relatives in Oklahoma, is again at home in Starkville, Miss.

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Friends who desire to communicate with Rev. R. A. Meek, editor-elect of the ADVOCATE, will please address him at Greenville, Miss. We do not feel authorized to open letters for him addressed to this office.

An appreciative reader of the ADVOCATE, in renewing, adds this encouraging word: "I derive much pleasure and benefit from reading the CHRISTIAN ADVOCATE—do not feel that I can afford to be without it."

The article in last week's issue from Olla, La., was written by Rev. H. Armstrong. His name was duly attached, as is always the case when he writes, but it was inadvertently left off. We beg Brother Armstrong's pardon.

Rev. C. M. Morris, of Keatchie, La., sends us more than thanks, and good wishes for the paper we are giving the people—he adds considerably to the list of readers, and cash to the fund to keep it going." We thank God and take courage!

Our old friend and brother, Rev. F. G. Hocutt, whom we knew in Mississippi, in the seventies, was in the city on Saturday last and paid the ADVOCATE a pleasant visit. He is now on the superannuate roll, but working still as health and strength permit.

We had a pleasant caller on Tuesday last in the person of Rev. R. P. Fikes, of Pass Christian, Miss. He was accompanied by his life-long friend, Rev. L. A. Sims, of Epworth Mission, New Orleans. Brother Fikes reports everything in good shape in his charge.

Rev. C. C. Miller has been engaged the past week in a meeting with Rev. R. S. Walton at Hammond. He has given the people some good, gospel preaching, and they have given the Word the best of attention. Farther than that, at this writing, Monday, no results are apparent.

Rev. G. W. Bachman is at his "old tricks," and seems to be renewing his efforts in behalf of his "helping hand," the ADVOCATE. If he and other friends keep up the work as it is going now until December 1st, we will submit the best report ever made in the history of the paper.

Under date of October 23, Rev. O. G. Halliburton, Bogue Chitto, Miss., says: "I am in a glorious meeting. Brother W. M. McIntosh is doing the preaching, and his singer, Brother Tatum is leading the music. The outlook is hopeful—the prospect good for a great meeting."

In a private letter to the editor, Dr. W. B. Murrah, of Millsaps College, who, like Napoleon "knows men," cordially commends Rev. R. A. Meek as editor of the ADVOCATE. He declares him to be "a true, good man, capable, and loyal to all of our interests." In all of which we heartily concur.

Rev. S. L. Riggs, of St. Francisville, La., has been in the city the past week waiting on his wife who is in the Touro Infirmary for treatment. We are glad to learn that she is rapidly recovering, and hopes to be able to go home in a short while. Matters in Brother Riggs' charge are in fine shape.

Sister T. S. Randle, writing for Brother Randle, of the Gilbert (La.) Charge, says, "We have been in eight good meetings," in which there were "many converted. Brother Hunter preached and sang for us eight days, and the Lord wonderfully blessed his labors. We go to our last meeting, at Old Magnolia to-morrow, October 22. Pray for us."

Rev. L. Carley, of the Mississippi Conference, father of our Brother, H. T. Carley, of Carrollton Avenue Church, has been on a visit of several days—including the past Sabbath. He preached morning and evening for the Carrollton brethren—both sermons being good to the use of edifying. During the visit, he baptized his grandchild, infant daughter of Brother and Sister H. T. Carley.

A brother beloved complains that his copy of the ADVOCATE does not reach him as soon as it should. This is a matter we would remedy were it in our power. Our mail is all delivered at the New Orleans postoffice at the same time. From that moment "Uncle Sam's" agents are responsible. As a rule, "Uncle Sam" gets there as soon as he can. We have never yet found a way to "hurry him up." We assure our brother that the trouble of which he complains is not at this end of the line.

Rev. M. A Burns, of Okolona circuit, has been greatly blessed in his work. Seventy-five members have been added to the church, $500 spent in improvements on the parsonage, and other things done "as the Lord gave strength." He had in his meetings "the assistance of Brothers Goforth, of Shannon; Babb, of Verona; Simpson, of Ackerman; Clark, of Okolona Station, and Shipman, of Amory, all of whom did fine preaching with good results." No wonder, Brother, you report success.

Unless plans have miscarried, Rev. John Paul, is at this time in a meeting at Pearl Street Church, Natchez, with Rev. H. P. Lewis, Jr. Enclosed in the envelope bearing the above message was a few thoughts from Brother Lewis on "the use of tobacco by preachers." We print what Brother Lewis says instead of a clipping from a secular paper sent us with the endorsement of a strong anti-tobacco brother on the opposite side of the State from Natchez. We think he will like it better than the clipping.

A letter from "St. James Parsonage," Augusta, Ga., is refreshing. It was written by our friend and brother, Dr. Richard Wilkinson. He is closing his third year at St. James Church—the best of the three—having had an accession of 110 members. The finances are in splendid shape. He will doubtless be returned for the fourth year. Bishop Hendrix preached for him Sunday morning, Oct. 24. The sermon mightily pleased and helped the people. We thank our friend for personal greetings, as well as good wishes for the "dear old ADVOCATE."

Rev. H. P. Lewis and his people of Liberty Charge, (Miss.), are in great sorrow. In less than three weeks, three members of his church have passed away. On October 7th, Mrs. Steve Roberts died leaving her husband and ten children. On the 22nd, Miss Fannie Webb went home to rest, and on the 26th, Mary, daughter of T. B. and Lou Butler passed quietly and happily away. She was thirteen years of age, and had been a member of the church about eighteen months. Her death was most triumphant. Just before she passed away she said to her weeping parents: "I know I am dying. I shall soon be in the arms of Jesus. I am not afraid." Thank God, our people still "die well."

The *Memphis Commercial-Appeal* of October 29, leads off on the editorial page with a fine endorsement of the editor-elect of this ADVOCATE, as follows: "The election of Rev. R. A. Meek to the editorship of the NEW ORLEANS CHRISTIAN ADVOCATE is an honor of which the recipient is worthy. He is a scholarly man, a practical man, and a modern man. In the editorship of the NEW ORLEANS CHRISTIAN ADVOCATE, he will occupy the chair held by such men as McTyeire, Keener, and Charles B. Galloway, and the *Commercial-Appeal* predicts that Mr. Meek will discharge his duties so well that he will be pronounced a worthy successor of these strong men. We congratulate Brother Meek and we congratulate those who elected him—they could not have selected a better man."

A short time since a good sister, who has long read and appreciated the ADVOCATE, reluctantly asked us to discontinue it, as she was unable to pay for it longer. Having a small amount to the credit of the "Helping Fund," we placed her on the list, and so informed her. She appreciated this, and wrote us saying: "I so appreciate the extension of my subscription, and if I should be able between now and October, 1910, I will certainly send the amount due, that it may again be added to the fund for others who cannot pay. I did not want it to run on for fear I might not be able to pay at all. As it is, I will not feel that a debt is hanging over me." Will not a few well to-do brethren and sisters add to this Helping Fund? We use it as judiciously and religiously as we know how. Please help it along!

Sunday, the 17th ult., was a "red letter day" at Bogalusa. Twenty-three were taken into our church. The Sunday school has more than doubled its attendance in the last month, and is now the best in its history, so says the pastor, Rev. J. M. Alford, who adds "My superintendent is a lawyer, the Bible class teacher is a lawyer, one of the stewards is one of the leading physicians here, another is the general manager of the Great Southern Lumber Company, and still another is cashier in one of the banks here. And another of our members, who is a trustee, is the chief deputy sheriff here and special policeman of the mill company. So you see we ought to be good, wise, law abiding, healthy and rich. We are now engaged in a meeting with Rev. L. F. Alford, of Laurel. Congregation good and interest fine. Rev. D. E. Kelly, of Purvis, will be with us for several days."

Sunday School

By W. B. Campbell.

LESSON FOR NOV. 7.

PAUL A PRISONER—THE SHIPWRECK.

Acts xxvii:39 to xxviii:10.

Golden text: "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate." Psalms xxxiv:22.

Sometimes in the life of the Christian he is so confronted with difficulties that they seem almost insurmountable, yet while he is using every effort to overcome, he is in the spirit of prayer continually; and after the critical time is passed and light breaks upon him at the joyful deliverance, he is lost in wonder and thanksgiving over the mighty power of God.

For fourteen days the storm raged, tossing the Alexandrian ship with Paul and his company on board, until all hope of being saved was taken away. Not all hope, for Paul knew that in some way he was to be rescued from danger, for had not the Lord told him he must stand before Caesar. Yet, amidst the howling winds and beating waves he prayed, not for himself but for those who were in the ship with him. There were two hundred and seventy-six men, many of whom knew not how to call upon him that "rules the storm." It was for those that he pleaded. And then, when the storm was fiercest, came the angel of God to tell Paul, "God hath given thee all them that sail with thee." After Paul had told this message, and from whom it came—"God, whose I am, and whom I serve"—Paul, the prisoner, became Paul the commander, and they all bowed to his authority, even the centurion, who at first only listened to the captain and owner of the ship, and harkened not to Paul as he warned of danger.

During all that fearful fourteen days the ship was guided by the hand of God. Paul knew it, and we know it; for have we not had the assurance of faith that our God has directed us through many troubles and trials, through which there was no other way? Take the map and draw a line from the island of Crete to the island of Melita, and you will find the direction is almost east and west. So almost due west was the course of Paul's ship, as it was driven by the storm. They might have crossed and recrossed the line, as they were driven "up and down in Adria," yet the course was always westward toward Malta. We believe this, for the Scripture tells us, and that is enough for us. There are many, however, that look for proof of everything. To such we would say, Go to any sailor who has trained on a sailing vessel, and he will tell you that a certain course can be maintained with only enough sail to answer the helm, slow, of course, yet still directed to a certain point. He will tell you of how the "leeway" is sometimes the only way left.

It was about midnight, the darkest hour, when the quick ear of the sailors must have heard sounds that betokened the nearness of land. They began sounding for the depth of the water, finding that it grew more shallow; they feared striking the rocks on the shore. They tried to get away from the ship. See how Paul influenced the centurion to order the soldiers to cut the ropes that held the small boat, saying, "Except these abide in the ship, ye cannot be saved."

As day came on, not knowing how they were to leave the ship, Paul advised that they should take something to eat, for they all must have been in a weakened condition after so long an abstinence, assuring them again that not one of them should perish. So saying, "he took bread and gave thanks to God in the presence of them all,"—then the rest followed his example. After this they began to lighten the ship by throwing out the cargo of wheat. Paul and those of his company assisted in every work. Even when, by faith, we know that God will preserve us, it is our duty to use all means in our power for our preservation; it is God that worketh in us, and we work out under his guidance.

When it was day, they saw the land, but they knew not what land it was. Any land was welcome. On looking closer they saw the mouth of a creek, and into this they hoped to run the ship, but before they reached it, the ship ran aground, and while the bow was stuck fast the stern was at the mercy of the beating waves and was broken up thereby. From this perilous position they all escaped to land, some swimming, some on boards and pieces of the broken ship, all were saved, not one was lost; just as the angel had told Paul, so it was. The people of the island received them with kindness, and Paul's introduction to them was through a miracle. They built a fire, for they were all wet and cold, and Paul, always ready to help, gathered a bundle of sticks to put on the fire. Out of the bundle of sticks there came a viper, a deadly poisonous reptile, and fastened its fangs in Paul's hand. All expected to see him die and they watched him closely, some thinking him guilty of some great crime, and vengeance let him pass the perils of the storm to grasp him by other means lest he finally escape. When he calmly shook the reptile off into the fire, and he remained unharmed they changed their minds and were ready to deify him. This was not an accident, nor even a mere incident, for Paul had a work to do in that island, and the manner of his coming into notice was doubtless under the direction of Providence.

Although Paul was always humble and unassuming, his speech and manner showed that he was not as other men, that there was a certain deference due him. The world cannot understand the respect that a godly man commands; they only wonder while they unconsciously yield. Though Paul was a prisoner under constant guard, yet the governor of the island invited him to his house as if he was some visiting prince. Paul began his work, just as Jesus did, as soon as the need appeared. The father of the governor was sick, and the apostle went in where he lay, and prayed first, then laid his hands on the sick man and cured him. After that others of the island who were sick came to Paul and were healed. We know that the apostle did not fail to tell by whose power or in whose name the healing was done, and following the practical illustration of the saving power he did not fail to preach that gospel that saves eternally. Just how much he preached is not told us, but we do know that Paul was ever ready to tell of the great salvation, the knowledge of which was so much to him that he counted all else but loss.

Let us think as much of our own relation to Jesus. He has promised never to leave us, though trials and troubles come mountain high, he will guide us safely through it all. Paul's confession of faith before the distracted passengers of the ill-fated ship should be ours always. The angel had told him the words of God, and he said before them: "I believe God." God's word tells us of his will concerning us and of all his blessed promises to us. So, then, let us say with all our heart: "I believe God, and it shall be done even as it was told me."

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If you happen to know of any one, dear reader, whose life is being destroyed by addiction to morphine, cocaine or liquor, you can do him a favor by telling him of Dr. B. M. Woolley, the specialist in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the South who can cure. Dr. B. M. Woolley, conducts the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tranquility of mind and physical rejuvenation. Communications will reach Dr. Woolley at his office, 200 to 207 Lowndes Building, Atlanta, Ga.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 701-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JESSIE MAY, infant of Mr. J. M. and Mrs. Mary Neill Eley, of Montrose, Miss., sweetly fell on sleep Sept. 15, 1909, having spent a year and five days of useful service for the Redeemer. Among the immortals that surround the throne of God, the spirit of this precious child has an eminent place, no doubt—for her brief life was productive of great and lasting good. The fond parents are sorely bereaved by her departure, but sweetly comforted in the expectation of a glad reunion above. The grandparents, Brother C. F. Neill and wife, are likewise greatly grieved, but share the blissful hope of a joyous greeting in our Father's house. "It is well with the child." The Baptist and Methodist pastors of the town conducted the obsequies from the Presbyterian Church. The little body reposes in the church yard nearby.

W. A. BETTS.

On Aug. 16, 1909, the death angel visited the home of Mr. and Mrs. John Young and claimed for a victim, little REX, the jewel of this good father and mother. He was 11 years old the 15th of August. He was almost idolized by these parents and everybody learned to love him as they came in touch with him. To-day the home is sad, and friends are made to mourn on account of the loss of little Rex. He was as bright in Sunday School as any of his age. His father was heard to say, "We will meet again." All who knew him loved him, and all was done by loving and willing hands and skilled physicians to get little Rex to stay on earth longer, for they knew some day that he would be a bright and shining light in the church. But God in his providence saw best to take the precious little jewel who had builded on earth to bloom in heaven where there is no sin, no sorrow, no sighing, nor sickness, nor pain, but where all is peace and happiness.

A. H. WILLIAMS.

Mrs. EMILY V. BOYD.—The subject of this sketch was born May 22, 1847, and died July 21, 1909. She was Miss Emily Virginia Pierce, and was married to Lemuel Milton Boyd on April 6, 1864, who died July 26, 1900, and who was a local preacher of the M. E. Church, South. Boyd's Chapel stands as a monument to his memory. Sister Boyd had been a member of the M. E. Church, South, for forty years and lived a pure, devoted and consistent Christian life, and though she was suddenly called into the presence of God, we feel sure she was "ready to go." She leaves eleven children, five boys and six girls, and a host of friends to mourn their loss. Her home was ever the resting-place of the preachers of the gospel who passed that way. May the good Lord in his manifold, tender mercies comfort and sustain by his grace and spirit, the bereaved ones who linger upon the shores of time and prepare them for a happy reunion beyond, where they all may "rest under the shade of the trees."

JOHN G. SLOANE.

Mrs. MARY ELLA LEE, a good lady of the Curtis Chapel (Mayhew Charge), and wife of John Herbert Lee, steward of the same church, has died lately. Mrs. Lee was an excellent Christian and so regarded by the entire community. Brother Lee has sustained a great loss, as has also the children of the home and the church and people will greatly miss her good example which was indicative of faith in God and constant consecration to his service. A great congregation gathered to witness the funeral services and all departed from the cemetery feeling that a devoted follower of the divine Christ had gone from honored service to the reward of heaven. Brother Lee and family have the respect and sympathy of all who know them. They read the New Orleans Advocate, and are prompt in business and in the work of the church, and glad always to worship at the house of God. Sister Lee was leading her family toward heaven. May they keep the good way and follow as God may appoint.

W. T. PHILLIPS.

Mrs. LULA M. WHITE (nee Hickman) was born Feb. 4, 1869, in Bossier parish, near Haughton, La., and departed this life July 17, 1909. She had sometime previously been sick, but had gotten up and had been visiting the evening she died. She was stricken with heart failure and died almost without a moment's warning. Her husband died several years before, and she was living in the town of Haughton with her sisters. She leaves three sisters and two brothers to mourn her loss. Sister White joined the M. E. Church, South, in 1890, in which she lived a devoted Christian life till death, and now she has joined the church triumphant. We miss her kind and happy face from the home and from the church, but we would not call her back from the bosom of Jesus, in which she rests secure from this world's sin, sorrow and suffering. May her loved ones emulate her example of Christian piety and deep devotion to God, and may his grace abundantly comfort and sustain them in this hour of trouble. Her pastor,

JOHN G. SLOANE.

Brother A. J. PYRON was born July 4, 1834, and departed this life Sept. 3, 1909, being in his seventy-sixth year. He was buried at Shiloh Church, Sept. 3, 1909, with Masonic honors. Brother Pyron was married Jan. 10, 1869, and is survived by his devoted wife and five honorable and faithful children. At the age of twenty-two he joined the Methodist Church and since he has lived a devoted Christian life, serving for twenty years as steward. He was true and steadfast in every relation of life. He was full of good words and works. For many years he served the people of Mars Hill Church as Sunday School superintendent. He continued in this labor until ill-health forced him to forego it. His work in this capacity, as well as in every other relation of life will remain a monument to him and a priceless heritage to the loved ones left behind. But it was his home life that his lofty character shone brightest. It was an inspiration to anyone to be in that home and see the devotion of that father and husband and also of the wife and children to him. The last few months of his life he was in poor health and great deal of the time was confined to his room. But he bore his sufferings with fortitude, patiently awaiting the summons which will sooner or later come to us all. And there again the purity of his life shone with a new lustre. There was no hurried preparation for him to make. He had always lived close to God, knowing always that the summons would surely come for him to leave the scenes of his earthly life. His motto was: "Thy will be done and not mine." From his home a large number of affectionate relatives and friends followed him to his grave. Dear Brother, May we all seek to emulate your piety and many noble virtues, striving to meet you in that bright celestial kingdom where affliction and sorrow and pain and death never come!

T. J. HALFACRE, P. C.

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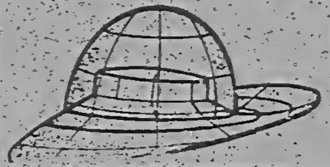

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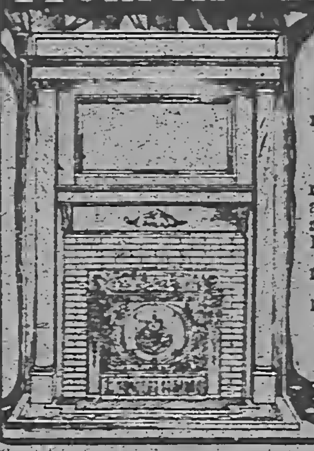

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Price includes tiles for hearth and facing and plated grate, complete, with summer front.

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NOTE—Largest mantel-making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

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Hope, Stamps, Hot Springs, St. Louis, etc.
OUR FREIGHT SERVICE IS UNEXCELLED.
B. S. ATKINSON, G. F. & P. A., Texarkana, Ark.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Mt. Hermon, at Mt. H.	Nov. 6, 7
Franklinton, at F.	Nov. 13, 14
Bogalusa	Nov. 14, 15
East Feliciana	Nov. 18
Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Spr., at Alford	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G.	Nov. 24
Ponchatoula, at Wesley	Nov. 26
New Roads, at N. R.	Dec. 4, 5

C. C. MILLER.

Shreveport Dist.—Fourth Round.

Pelican, at P.	Nov. 6, 7
Mooringport, at M.	Nov. 9, 10
La Chute, at La Chute	Nov. 13, 14
Ida, at Ida	Nov. 16, 17
Provincal, at P.	Nov. 19, 20
Pleasant Hill, at P. H.	Nov. 21, 22
Bossier City	Nov. 24, 25
Many, at Many	Nov. 27, 28
Zwolle, at Z.	Nov. 28, 29
Hornbeck, at H.	Dec. 3, 4
Mansfield	Dec. 5, 6
Bon Ami, at Carson	Dec. 7,
De Ridder	Dec. 8,
Leesville	Dec. 9,
Noel Memorial	Dec. 10,
Greenwood	Dec. 11,
Texas Avenue	Dec. 12,
Shreveport, First Chnrch	Dec. 13,

T. J. WARLICK, P. E.

Ruston Dist.—Fourth Round.

Jonesboro at Hodge	Nov. 6, 7
Winnfield	Nov. 7, 8
Simsboro at Pine Grove	Nov. 13, 14
Gibsland at Mt. Maria	Nov. 17,
Ringgold at Andrew Chap.	Nov. 20, 21
Bernice at Alabama	Nov. 25,
Houghton at Alberta	Nov. 27, 28
Lanesville at Sibly	Nov. 28, 29
Lisbon	Dec. 1,
Cotton Valley	Dec. 4, 5
Minden	Dec. 11, 12

R. W. TUCKER, P. E.

Crowley District—Fourth Round.

Gueydan	Nov. 6, 7
Rayne	Nov. 13, 14
Prudehomme, at Chnrch Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphnr	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Farmerville, at Marion	Nov. 6, 7
Rayville	Nov. 13, 14
Mangham	Nov. 14, 15
Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantam	Dec. 4, 5
Eros	Dec. 5, 6
Monroe	Dec. 11, 12
W. Monroe	Dec. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Pollock, at Pollock	Nov. 6, 7
Jena and Harrisonburg, at Harrisonburg	Nov. 13, 14
Eden at Bela	Nov. 18,
Tront	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

New Orleans Dist.—Fourth Round.

Plaquemine		Nov. 7
Covington		Nov. 14
First Church	a.m.	Nov. 21
Second Chnrch	p.m.	Nov. 21
Felicity	a.m.	Nov. 28
Algiers	p.m.	Nov. 28
Rayne Memorial		Dec. 5

F. N. PARKER, P. E.

NORTH MISSISSIPPI CONFERENCE

Oxford Dist.—Fourth Round.

Ashland Ct. at A.	Nov. 6, 7
Randolph Ct. at Sarepta	Nov. 11,
Toccapola Ct., at Toccapola	Nov. 13, 14
Lafayette Ct.	Nov. 15,
Holly Springs Ct. at Early Grove	Nov. 19,
Waterford Ct. at Pine Mt.	Nov. 20, 21
Holly Springs Sta.	Nov. 26,
Red Banks Ct. at Victoria	Nov. 27.

J. E. CUNNINGHAM, P. E.

Sardis Dist.—Fourth Round.

Harrison, at Enid	Nov. 5,
Courtland	Nov. 6, 7
Pleasant Hill, at P. H.	Nov. 13,
Hernando and Hicks, at Hernando	Nov. 14,
Tyro, at Loxahoma	Nov. 20, 21
Arkabutla, at Brooks Chap.	Nov. 24,
Longtown	Nov. 26,
Crenshaw, at Crenshaw	Nov. 27, 28

W. M. YOUNG, P. E.

Greenville Dist.—Fourth Round.

Lake Cormorant	Nov. 7 - 8
Jonestown and Belen	Nov. 14, 15
Leland and Benoit	Nov. 17,
Hillhouse	Nov. 18, 19
Gunnison	Nov. 20, 21
Shaw	Nov. 22, 23

R. A. MEEK, P. E.

Corinth Dist.—Fourth Round.

Hatchie Miss., at El Bethel	Nov. 5,
Rienzi and S. at Rienzi	Nov. 6, 7
East Booneville Ct., at Shady Grove	Nov. 9,
Marietta Ct., at Gilmore Chapel	Nov. 10,
Wheeler Ct., at Wheeler	Nov. 11,
Mooreville Ct., at M.	Nov. 13, 14
Mantachie Ct., at Center Star	Nov. 14, 15
Dry Run Mission at Mt. Zion	Nov. 20, 21
Tishomingo Ct., at	Nov. 23,
Belmont Ct., at Belmont	Nov. 24,
Booneville, Miss., at	Nov. 27, 28

BEN P. JACO, P. E.

Durant Dist.—Fourth Round.

Kosciusko Stat'n—Oct. 10, 11, Nov. 16.
Ebenezer—Oct. 16, 17, Nov. 20.
Lexington—Oct. 17, 18, Nov. 19.
Louisville—Oct. 24, 25, Nov. 26.
Rnral Hill—Oct. 30, 31, Nov. 24.
Poplar Creek—Nov. 6, 7.
Vaiden—Nov. 7, 8.
McCool—Nov. 13, 14, Nov. 23.
Sidon—Nov. 21, 22.
Ackerman—Nov. 27, 28.

N. G. AUGUSTUS, P. E.

Aberdeen Dist.—Fourth Round.

Chapel	Nov. 6, 7
Okolona	Nov. 7, 8
Montpelier, at Mantee	Nov. 13, 14
Smithville Ct., at Paine Memorial	Nov. 20, 21
Aberdeen Ct. at ——	Nov. 21, 22
Amory and Nettleton, at Amory	Nov. 27, 28

*Conference at pleasure of stewards.

JAMES H. FELTS, P. E.

Columbus Dist.—Fourth Round.

Mayhew, at Mayhew	Nov. 6, 7
Mathiston, at Double Spgs.	Nov. 13, 14
Cedar Bluff, at Pheba	Nov. 20, 21
Sturgis, at Sturgis	Nov. 27, 28

L. M. LIPSCOMB, P. E.

Winona Dist.—Fourth Round.

Slate Springs, at S. S.	Nov. 6, 7
Mars Hill, at Chapel Hill	Nov. 8,
Vance, at Lambert	Nov. 14, 15
Webb, at Sumner	Nov. 21, 22
Tutwiler, at Tutwiler	Nov. 22,
Eupora, at Maben	Nov. 23,
Tom Nolen, at Lebanon	Nov. 24,
Winona Ct., at Bethlehem	Nov. 27, 28

E. S. LEWIS, P. E.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Four Years to Pay for This Piano

UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of $10. The monthly payment is $6. This is for a $400 piano. Write for particulars—how to save $108 on your purchase.

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Ivers & Pond, Steck, Werlein Pianos and Pianolas.
Sheet Music--Victor Talking Machines

Get this Gold Pair Free

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DON'T SEND ME ONE CENT

when you answer this announcement, as I am going to distribute at least one-hundred-thousand sets of the Dr. Haux famous "Perfect Vision" Spectacles to genuine, bona-fide spectacle-wearers, in the next few weeks—on one easy, simple condition.

I want you to thoroughly try them on your own eyes, no matter how weak they may be; read the finest print in your bible with them on, thread the smallest eyed needle you can get hold of and put them to any test you like in your own home as long as you please.

Then after you have become absolutely and positively convinced that they are really and truly the softest, clearest and best-fitting glasses you have ever had on your eyes and if they honestly make you see just as well as you ever did in your younger days, you can keep the ROLLEDGOLD pair forever without a cent of pay and

JUST DO ME A GOOD TURN

by showing them aronnd to your neighbors and friends and speak a good word for them everywhere, at every opportnnity.

Won't yon help me introduce the wonderful Dr. Haux "Perfect Vision" Spectacles in your locality on this easy, simple condition?

If yon are a genuine, bona-fide spectacle-wearer (no children need apply) and want to do me this favor, write me at once and jnst say: "Dear Doctor:—Mail me yonr Perfect Home Eye Tester, absolutely free of charge, also full particulars of yonr handsome 10-karat ROLLEDGOLD Spectacle Offer," and address me personally and I will give your letter my own personal attention. Address:—

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ST. LOUIS, MO

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Buy On The Cornish Plan which, in brief, places a strictly high grade piano or organ in your home, freight paid if you wish, **at rock-bottom factory price, upon terms of your own choice,** giving you 1 year to test the instrument before you need decide to keep it, **and we give you an Ironclad Bond of Indemnity** which holds us to this offer and also insures instrument against defect for 25 years.

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The most beautiful piano and organ catalogue issued; it shows the choicest of our 50 latest styles and explains things you ought to know whether you buy from us or elsewhere. The book is yours for the asking. Write for it now and mention the instrument you are interested in—piano or organ.

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Save one-third—buy on the Cornish plan.

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POSITIONS GUARANTEED.

Teaches Bookkeeping, Banking, Shorthand, Typewriting, Boroughs Adding Machine Course, Penmanship and all Literary Branches necessary for a thorough business training. Modern equipment and trained teachers, also teach by mail. Catalogue free. J. E. Richardson, Mgr., Shreveport, La.

It was in this very cottage in Brookside, 15 miles from Birmingham, Ala., that three Italians nearly died of Fever. They had been sick 3 months. Johnson's Tonic cured them quickly—read letter below:

Brookside, Ala., May 4, 1903.

The two physicians here had 3 very obstinate cases of continued Malarial Fever. All were Italians and lived on a creek 50 yards from my store. These cases were of three months standing, their temperature ranging from 100 to 104. The doctors had tried everything in vain. I persuaded them to let me try Johnson's Tonic. I removed all the printed matter and let the medicine go out in a plain bottle as a regular prescription. The effect in all three cases was immediate and permanent. They recovered rapidly and there was no recurrence of the Fever.

S. R. SHIFLETT.

Write to THE JOHNSON'S CHILL & FEVER TONIC CO., Savannah, Ga.

AN EARNEST PLEA FOR MEADVILLE CHURCH.

Dr. Boswell: In the last week's issue of the Advocate I noticed a plea from Mrs. Gough of Meadville, asking the people in general and the Methodist people especially to help in building a Methodist Church in Meadville. This is a worthy claim, and I will ask all our preachers to help Brother Lane and the good people to build this church. Also I ask the laymen to take hold of this matter. The reason I write as I do is that I have been placed in similar circumstances, and we are due Brother Lane our help in this struggle to build. I had the pleasure of spending eight days in Meadville in July helping Brother Lane in a meeting. Then their greatest trouble was on.

We have a good membership there, but they are not able to build a church such as would lead the people to respect Methodism.

I wish the Woman's Home Mission Society would take up the matter, too. May these women of Meadville and Brother Lane expect, and may they get, a contribution from every one who reads this appeal.

Please send your contribution to Rev. W. H. Lane, or to Mrs. Gough, or any of the building committee. Brother Lane has a hard work to serve, but many good people to preach to, and let us help this good man and these good women who are trying to build this church.

M. L. WHITE.

FIRST AID TO PARENTS.

Every father and mother is frequently called upon to treat the simpler maladies of the household, and no home is complete without a medicine shelf. In thousands of homes both in America and foreign countries the remedy most valued and most frequently used is "Gray's Ointment." For boils, old sores, carbuncles, chronic ulcers, burns, festering cuts, bruises, poison oak, and many other ailments it is the parent's faithful helper and reliance. Get a 25c. box at your druggist's or if you have never used it send your name for a small free trial box which we will gladly send postpaid to demonstrate our claim that Gray's Ointment is indispensable in every home. Address Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.

Mrs. H. E. Jackson of Mt. Jackson, Va., writes: "Please send me one box of Gray's invaluable Ointment. I have used it in my family for 15 years and have not found any ointment equal to it."

Peacefulness is not inconsistent with activity. The opposite of rest is not work, but restlessness, and the source of peace is not inaction, but single-mindedness.—Francis Greenwood Peabody.

Sold on Guarantee.

Royaline Oil, the great antiseptic made by the Royaline Medicine Co., of New Orleans, La., has been on the market for sixteen years and is an acknowledged remedy for pains, aches, swellings, inflammations and every other kind of soreness to which flesh is heir. You can cure your horse and cow with it as well as yourself. You ought to keep a bottle of it in the house all the time.

Marriages.

July 27, 1909, at the residence of the bridegroom's brother, Mr. J. E. Pickle, near Groveton, Miss., by Rev. W. J. Dawson, Mr. CAREY PICKLE to Miss DELIA KING.

Aug. 15, 1909, at the residence of the bride's mother, near Pelahatchie, Miss., by Rev. W. J. Dawson, Mr. MIKE L. SKULLY to Miss MARY ETAIL RAGAN.

Sept. 12, 1909, at the residence of the bride's father, near Morton, Miss., by Rev. W. J. Dawson, Mr. FOUNTAIN CRANE to Miss LEVETTA HERRING.

Sept. 19, 1909, at Lindsey's Chapel, near Clarksburg, Miss., by Rev. W. J. Dawson, Mr. THOS. S. WILLIAMS to Miss VIRGIE COOPER.

Oct. 20, 1909, at the residence of the bride's brother, Mr. Wm. Keith, in Shreveport, La., by Rev. Robert J. Harp, Mr. MURRAY SEBASTIAN, of Spring Ridge, La., to Miss SUSIE MAY KEITH, daughter of Henry T. Keith, of Shreveport, La.

At Poplar Springs, Miss., Oct. 13, 1909, by Rev. Isaac L. Peebles, Mr. CHARLES RAINER and Miss ALLIE VINSON, daughter of Mr. M. L. Vinson, all of Poplar Springs, Miss.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop W. A. Candler, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

Worlds Mississionary Conference, Edinburgh, Scotland, June 14-24.

EUROPE IN 1910.

I am getting up a limited party for a trip through Europe in 1910, leaving about June 1st. The great Missionary Conference will be in Edinburgh, Scotland, June 14-24, and this is Passion-Play year. These alone will be worth a trip across the waters.

I have personally conducted several parties through Europe, and am familiar with all the details of travel. My wife will accompany me and act as chaperon for girls. Write at once for particulars, as only a limited number can be accommodated. I can give you the trip of your life at a small cost. The countries we will visit: Scotland, England, Belgium, Germany, Switzerland, Italy and France—64 days.

J. C. MIMMS,
Member of the Northwest Texas Conference, Mexia, Texas.

Wanted. All kinds of old-fashioned furniture, looking glasses, clocks, brass articles, etc. Send description and price. Address, IRVING ELTING, Saugeries, New York.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

STANDARD SONGS.

The Best Song for Sunday School
Round or Shaped Notes.

Cloth Bound, Sample Copy 25 cents, Postpaid. Everything for the Sunday School. Catalogue Free. We furnish any Book in Print at Publisher's Price or less.

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Texarkana, Texas.

20 Christmas Post Card 10cts

No Two Alike—Latest Designs.

Lovely assortment of 20 Artistic Christmas, New Year, and Flowers in exquisite colors, all for only 10c, if you answer this ad immediately. J. H. Seymour, 251 W. Eighth St., Topeka, Kan.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY. Write to Cincinnati Bell Foundry Co., Cincinnati, O.

8 HOLIDAY POST CARDS 10c Send 10c for 8 High Grade Colored or Embossed Christmas and New Years Cards. We send you quality cards not quantity. 24 cards for 25cents. Kansas Post Card Co., Dept. 453, Topeka, Kans.

Run Down? Ayer's Sarsaparilla is a tonic. It does not stimulate. It does not make you feel better one day, then as bad as ever the next. There is not a drop of alcohol in it. You have the steady, even gain that comes from a strong tonic. Ask your doctor all about this.

Ask your doctor all about Ayer's Sarsaparilla. Entirely free from alcohol. A strong tonic and alterative. J. C. Ayer Co., Lowell, Mass.

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USE GAS for COOKING and HEATING! USE ELECTRIC CURRENT for LIGHTING and POWER FURNISHED by US.
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NEW ORLEANS RAILWAY and LIGHT COMPANY.

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Capital..................$200,000.00
Assets..................479,860.90
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LOSSES PROMPTLY PAID.

The one sure way to have money is to save it.
3½% PAID ON SAVINGS DEPOSITS OF $1.00 AND UPWARDS.
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Saenger's Peroxide Tooth Powder
Makes teeth shine like pearls. 25 cents a box postpaid. Recommended by all dentists.
The Mail Order House. Special Attention to Drug Orders.
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$32.00 FROM NEW ORLEANS
One Way Colonist Tickets on Sale
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Through Train Daily. Oil-Burning Locomotives. Pullman Tourist Sleepers. Chair Cars and Coaches. Liberal Stopovers.
Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, $5.75.
Ask Your Agent for Information and Literature, or Write
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NO CURE, NO PAY.

Oldest and *best* cure for *chills* and *malarial fevers* of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a *general Tonic* it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and $1.00.

PUZZLE

FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

5 FINE POST CARDS FREE Send only 2c. stamp and receive 5 colored Gold and Embossed Cards Free, to introduce post card offer. Capital Card Company, Dept. 146 Topeka, Kan.

DON'T BE WITHOUT WATER.

There is no need of the propertyholders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the propertyholders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C Hartwell & Co., for a detailed explanation.

Obituaries.

JOHN CLEM WILLIAMS was born near Hamburg, Franklin county, Miss., June 24, 1827, and died at his home where he was born and reared Sept. 21, 1909, being eighty-two years and two months and twenty-seven days old. His parents were religious and gave their son the proper training for a useful life. Thus trained by religious parents, he was converted and joined the M. E. Church, South, at the age of eighteen years, and was a true and faithful member until his death, often being Sunday school superintendent, class leader, trustee and steward. Brother Williams loved his church and preacher, and was never happier than when entertaining the preacher in his own home. In 1861 he joined the Confederate army and was a true and valiant soldier, as is attested by all his comrades. Brother Williams was twice married. His first marriage was blessed with seven children, six daughters and one son; his second marriage with one daughter. His wife, six daughters and one son live to mourn their loss. Brother Williams was a good citizen, a true friend and neighbor, a devoted husband and a loving father.

W. W. SIMMONS.

WILLIAM SAMUEL DAVIS, son of Rozier and Margaret Davis, of Garlandsville, Miss., was born Dec. 12, 1839, and passed to his reward on Oct. 1, 1909, at the residence of his daughter, Mrs. Margaret L. Blackwell, of Montrose, Miss. He leaves a wife and daughter, at whose hospitable home for the last three years he dwelt. For several years he had been sorely afflicted with a cancer that caused his death. In his affliction he bravely bore the pain and cheerfully was resigned. Brother Davis first united with the Green Vally Congregational Methodist Church. Later he joined the M. E. Church, South, at Clear Springs about eighteen years ago. On moving to Montrose, he placed his letter with the Methodist Church here, and was a devoted member, and highly respected. June 27, 1866, is the date of his marriage to Miss Harriet Craven, of Jasper County, Miss. He was a Confederate soldier and saw service during the most of that conflict, under Capt. Lafer, of Company K. During his last illness our venerable brother suffered severely, but patiently, and gave testimony of his triumphant trust in the Redeemer. A large concourse of people attended the funeral and his body was interred in the village cemetery to await the resurrection of the just.

W. A. BETTS, P. C.

Mrs. MOLLY LAWRENCE (nee Haughton) was born Sept. 11, 1848, and departed this life Sept. 25, 1909. She was married to Dr. Paul Lawrence, of Haughton, La., Nov. 26, 1870, and God blessed this union with nine children, who are all grown and married except one, and only one daughter preceded her to the glory-world. Sister Lawrence had been a great sufferer for many months and her death was not unexpected, but it was a sad parting when the end came. All the family were present except one daughter, who arrived a few minutes after her mother's spirit went to God. Sister Lawrence was converted and joined the M. E. Church, South, in 1885 under Brother Blocker's preaching, and she lived as pure and perfect a Christian life as was possible in this world, and always adorned and exemplified the doctrine and experience of entire sanctification. She was an earnest and zealous Christian as long as she had strength to work, and her place in church, Sunday school, prayer-meeting and the societies of the church was always occupied by her as long as she was able to attend. To the bereaved husband and children we extend our deepest sympathy. May God's grace and spirit comfort them in this greatest sorrow, and finally unite them all in our Father's house above. Her pastor,

JOHN G. SLOANE.

ABRAHAM NEWTON PERKINS was born in Jasper county, Ga., June 18, 1823. His early life was spent in Jasper and LaGrange counties. At eighteen years of age he moved with his parents to Perry county, Ala. His first marriage was to Miss Sibley of Uniontown, Ala. To this union two children were born. His second marriage was to Miss Marshall, of Perry county, Ala. Eight children were the fruit of this marriage. Two of these died in childhood, two in adult life, and four are now living. The living are T. T. Perkins, of Bond, Miss.; W. L. Perkins, of Mound, Fla.; Mortimer Perkins, of Burnsville, Ala., and Mrs. Fannie E. Payne, Laurel, Miss. During the civil war Brother Perkins was employed by the Confederate government on the Tombigbee river in keeping a warehouse and in securing salt for government use, hence he did no active service as a soldier. His only daughter, Fannie, was happily married to Jno. W. Payne in 1885, and with her he lived to the time of his death. Brother Perkins joined the Methodist Church at eleven years of age, and lived a pure, consistent Christian life until God called him to his reward on the 15th of August, 1909, just as he had well entered his eighty-seventh year. His body was laid to rest in the cemetery at Union Church, near Laurel, Miss. Brother Perkins enjoyed a rich Christian experience, and talked freely about the peace and satisfaction he had in the love and service of God. As his pastor, I visited him frequently during his last illness, and found him always happy in the consciousness of God's love and ready for God to call him home. He gave seventy-five years of his life to the service of God, filling various offices in the Methodist Church. He was almost entirely helpless during the last seven months of his life, but was tenderly ministered to by his loving daughter and her family. A pure, good man has passed from us. We shall miss him, but we know where to find him.

PASTOR.

COCA-COLA AND HEADACHE.

COCA-COLA has never relieved a headache that could not have been relieved by a good cup of tea or coffee. It is the caffeine contained in these three drinks that is refreshing to the nerves and relieves the headache, and yet you have heard people argue that COCA-COLA must contain morphine, whisky or some other injurious drug because it relieves headache. Well, there are more ways of relieving tired, weary nerves than by benumbing them with cocaine, morphine, whisky, bromide or coal tar remedies.

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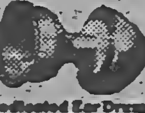
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I was deaf for 25 years. I can now hear a whisper with my artificial EAR DRUMS in my ears. You cannot see them in my ears. I Can Not Feel Them for they are perfectly comfortable. Write and I will tell you a true story—How I Got Deaf—and How I Made Myself Hear. Address

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G. P. WAY Inventor

GEO. P. WAY
8 Adelaide St., Detroit, Mich.

Epworth League

TOPIC FOR NOV. 7.

Nov. 7. In Business on Borrowed Capital. Luke xix 11-27.

The Master was making his way towards Jerusalem. In Jericho he stopped at the house of Zaccheus, the publican. When men murmured, he spake many things to them, among others this parable of the ten pounds. The king who was preparing to take his journey into a far country, gave to each of his servants a pound. When he returned from his journey he required of them an accounting for the money. One returned to him ten pounds, another five pounds, while still another had simply hid his pound in a knapkin until his lord's return.

These men were in business on borrowed capital. It was theirs to use only for a season. They had to acount for it. We, like them, hold in trust that which is really another's. The houses and lands that come into men's hands must be acounted for before the king. We must likewise give acount for all the powers we possess, and all the opportunities which come to us.

The Lord has promised that he, who is faithful in his appointed place, shall receive reward at his hands. This parable seems to teach that according as a man uses the powers given him, so shall the reward be. The man who brings forth the best results from the pound in his care shall receive the greatest honor at the Lord's hands.

The man who buries his pound and does not try to bring forth results shall not only fail to receive reward, but shall lose the pound which was in his possession.

In the parable of the ten talents, each receives according to his ability. In this parable, each one has equal opportunity, and an equal capital with which to work. The requirement of our Father is that each of us shall do our best, and for this we are given equal opportunity.

When each of us shall stand before the Father, he will not ask how much we have done, but how well we have done. To him who has done his best, there is no real failure. Canon Farrar has written, there is but one real failure in life possible, and that is not to be true to the best one knows.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

F. J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

(Seal.) A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.
Sold by all Druggists, 75c.
Take Hall's Family Pills for constipation.

Life is a sore fight; but to the Christian man, in spite of all the tumult, life is a festal banquet. * * * This is our condition—always the foe, always the table.—Alexander MacLaren.

Hick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

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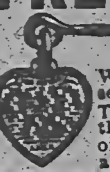
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REVIVALS IN THE VAIDEN CHARGE.

Dear Dr. Boswell: Our protracted meetings are over, and precious times of refreshing from the Lord they were. Churches were revived and sinners converted, about thirty having joined the church in our bounds. Some precious seasons of grace were enjoyed with other brethren. I seem now sometimes to hear the songs of praise and the earnest prayers as the people wept and rejoiced together.

Brother J. W. Dorman, of Lexington, assisted in the meetings at Vaiden and Kilmichael. He is an earnest messenger of God; he needs no words of commendation from me. He is a sucessful and very pleasant fellow-laborer.

Brother E. B. Sharp assisted me at Columbiana Church, "the young man eloquent," his pleasant, earnest words will be remembered in days to come. Brother Sharp is a worthy young man, with a bright future before him. He is finishing his four years' term on the Poplar Creek charge, and the people regret to give him up.

Say, Doctor, the prospective delegates to the General Conference are riding their hobby-horses right lively. I wish they would let our "grand old church" alone. She just suits me as she is. I can easily adjust myself to every part of her machinery, and as she is in the greatest prosperity of all her glorious history I would not have any restatement of doctrine or change of polity. Let our glorious Zion still echo her prayers and songs and ringing gospel calls to a lost world. She does not need patching up now.

Well, we are looking toward the Annual Conference now. Of course, we expect to be there with "everything in full, Bishop." I am sorry to note that some of the brethren have had sickness. Hope they may all soon be restored to their usual health and to their "Lord's employ."

J. H. SMITH.

A GOOD MEETING AT MONTROSE.

Dear Brethren: It was a providence beyond doubt, that brought to us lately at my request a good man and father in Israel, the Rev. C. McDonald, to assist in conducting special religious services in our church and Training School. Every night at the church and at the opening and closing exercises of the school daily this man of God broke the bread of life and fed our souls most helpfully. There were at least ten who found peace. The membership was greatly blessed and lasting good was done in the community at large.

W. A. BETTS.

Montrose, Miss.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2532 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

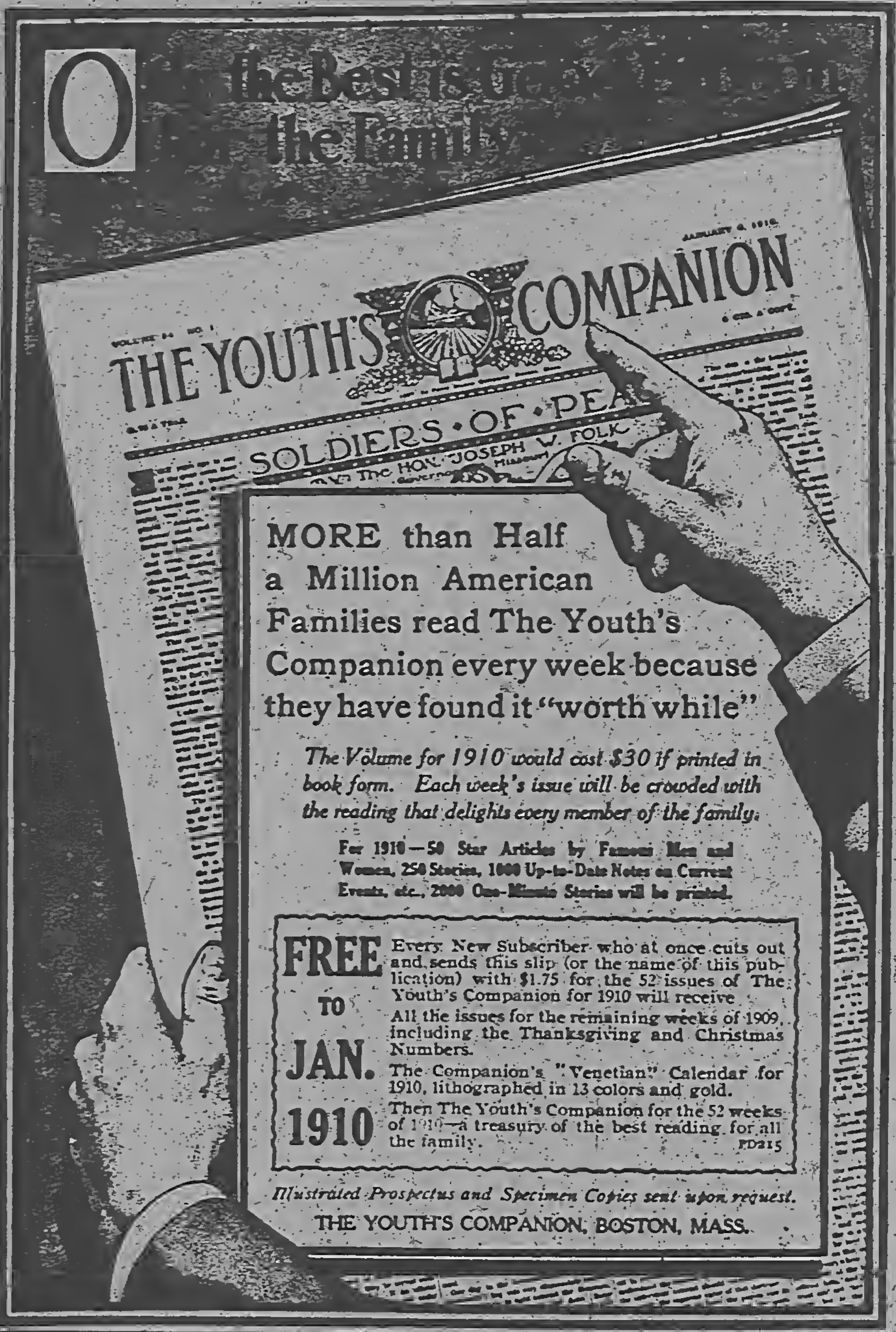
McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Valence Street; Phone Uptown 879.



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All leading druggists are selling MI-O-NA Stomach Tablets at 50c. a large box. But beware of substitutes. If you can not get MI-O-NA at your druggist's send us 50c. in stamps and we will send you a box by return mail.

If you have stomach trouble, no matter how chronic, put your faith in MI-O-NA Stomach Tablets. Test samples free for the asking. Address, Booth's MI-O-NA, Dept. Buffalo, N. Y.

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REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 11, 1909.

CHAS. O. CHALMERS, Publisher.
Office, 512 Camp St., New Orleans.

VOL. 56—No. 42.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2805.

REPORT OF THE PUBLISHING COMMITTEE.

The annual meeting of the Publishing Committee of the three patronizing Conferences of the New Orleans Christian Advocate met in the Advocate office, in New Orleans, Wednesday, Oct. 27. All the members of the committee were present. N. E. Joyner was elected chairman, and W. W. Woollard secretary.

N. E. Joyner, who was appointed last year to see to certain needed repairs in the Advocate building, reported that the repairs had been made in part, though there were other repairs yet needed.

The report of the publisher, Mr. Chas. O. Chalmers, showed that the Advocate was in a flourishing condition. While other church papers were conducted at an actual loss, the Advocate had given a small per cent. on the invested capital. The average weekly circulation for the year had been 6438; the present subscription list is 7000. It may be a little startling to some to know that the entire amount received for subscriptions gives only 91.6 cents for each subscriber. This is due in part to the failure of the publisher to collect on subscriptions. Another source of loss here is that the publisher has to pay 10 cents for the collection of so many personal checks that are sent in payment of subscriptions. The cost of production of the paper was found to be $1.13 for each subscription. The paper, however, is not run at a loss, as these figures would indicate; for the advertising enables the publisher to meet all expenses and give him a little more than 5 per cent. interest on his $10,000 plant. This however is a very inadequate income, as the wear of his machinery is continually going on, and the outfit will ultimately have to be replaced. With a subscription list of 10,000 he would get a fair remuneration for his investment, and at the same time be enabled to make some needed improvements in the Advocate.

The report of the editor, Rev. J. W. Boswell, D.D., called forth from the members of the committee words of hearty congratulation for the success of the Advocate, especially during the year just closing. It was said from all sides that the paper had given more general satisfaction this year than ever before. The following resolutions express the committee's official approbation of the administration of the editor and the publisher. (See report of the Committee on Resolutions.)

The secretary was instructed to make official report of the Advocate, its condition and needs, to the three patronizing Conferences at their next sessions.

A committee was appointed to formulate a code of By-Laws to govern the Publishing Committee's proceedings, to be acted upon at its next regular meeting. The charter of the publishing committee requires that its chairman shall be a resident of the city of New Orleans. It occasionally happens that no member of the committee is a resident of that city; so the Committee on By-Laws was instructed to have the charter so amended that the residence of its chairman would not be so restricted.

The committee elected Rev. R. A. Meek, of the North Mississippi Conference, the editor of the Advocate for a term of two years. Brother Meek will move to New Orleans and assume the duties of editor January first.
W. W. WOOLLARD, Sec'y.

Tupelo, Miss., Nov. 1, 1909.

NOTIFICATION AND REPLY.

Tupelo, Miss., Nov. 1, 1909.

Rev. R. A. Meek, Greenville, Miss.:

Dear Brother Meek: The Publishing Committee of the New Orleans Christian Advocate, in its regular annual meeting, in the Advocate office, in New Orleans, on Oct. 27, ultimo, elected you to be the editor of the Advocate for a term of two years, beginning Jan. 1, 1910. Your management of the Advocate, together with your relation to the publisher, Mr. Chas. O. Chalmers, are defined in the contract the committee has with Mr. Chalmers, a copy of which I hand you enclosed.

Trusting that you may accept the place to which the Church is here calling you, and praying that God may bless your service as editor of the New Orleans Christian Advocate to his glory, and to the upbuilding of his Church in Mississippi and Louisiana and wherever else our organ may go, I am, most respectfully,
W. W. WOOLLARD,
Sec'y Pub. Com.

Greenville, Miss., Nov. 4, 1909.

Rev. W. W. Woollard, Secretary of the Publishing Committee of the New Orleans Christian Advocate:

Dear Brother: Your letter of the 1st inst. informing me of my election to the editorship of the New Orleans Christian Advocate has been received. Having always attached great weight to the voice of the Church as expressed through constituted authority, I do not, with the light before me at present, feel at liberty to decline this second summons to the tripod of the organ of Louisiana and Mississippi Methodism. In signifying my acceptance, subject to the approval of the North Mississippi Conference and its president, Bishop E. E. Hoss, I am not unmindful of the large responsibility which the position will necessarily impose, or the magnitude of the task which you have invited me to assume. And but for my desire to contribute the utmost in my power to the upbuilding of the Church and the cause of Christ, nothing could influence me to abandon the pleasant and familiar work of the pastorate for the laborious and difficult field of religious journalism.

But be that as it may, I shall accept your action as a call to duty, and in accordance with your instruction, take charge of the Advocate not later than January 1, and give to it the best service of which I am capable.

Please express to your committee my heartfelt thanks for this confidence which they have seen fit to repose in me, and assure them that I shall faithfully endeavor not to betray the important trust which they have committed to my hands.

With best wishes, and an earnest prayer that our historic paper may speedily attain to still larger prosperity and usefulness, I remain yours respectfully,
R. A. MEEK.

THE OKLAHOMA CONFERENCE MEMORIAL.

At the session of the Oklahoma Conference in 1908 the following memorial to the General Conference was adopted. It was recently forwarded to us by Dr. Anderson, of the *Western Methodist*, with a request to publish. We comply with the request; not because we endorse the action of our Western brethren, nor simply because we have been asked to do so, but that our readers may see what kind of opinions are being put forth before our people.

MEMORIAL.

"Whereas, We believe the present relations of the Methodist Episcopal Church, South, and the Methodist Episcopal Church are not pleasing to the great Head of the Church.

"Whereas, A divided Methodism in the United States of America, though formerly unavoidable, is, under our present circumstances, a reproach in the sight of the whole Christian world; and

"Whereas, Such a divided state involves and must always involve antagonistic waste and consequent loss of power;

Whereas, A great Church must, in the very nature of our gospel, provide for differing local conditions in all the externals of racial and national life, insisting only upon the unity of the life of Jesus Christ; therefore be it

Resolved, By the Oklahoma Conference of the Methodist Episcopal Church, South, in session at Oklahoma City, this the 11th day of November, 1908—

"1. That we declare for one Methodism in America.

"2. That we favor such a union as will bind the several Methodist Churches of this country into one body, agreeing in all the essentials of Methodist doctrine, polity and practice, and yet such a union as will preserve local autonomy for the several sections of a vast and growing country, and such a union as will respect racial lines—that is such a union as will allow sections and races to develop along their own peculiar lines, so far as affects the externals of civic and social life.

"3. That we suggest one Methodism with five General Conference jurisdictions, four for the white people and one for the African people of these United States.

"4. That we hereby memorialize our next General Conference to appoint commissioners, to meet like commissioners from other Methodist Churches, if it shall please them to appoint such like commissioners, to carry into effect such a union as is here described."

The above memorial outlines the plan for the federation of Methodism in the United States, advocated by Dr. Anderson for several years past. In reference to the matter he says in the *Western Methodist*, of Oct. 7:

"We especially desire our brethren in the South-Atlantic Conferences and the Gulf Conferences to give consideration to this question. It is easy enough for those who labor in fields all to themselves, who suffer no friction in their work, who see none of the disgraceful situations so common in the West, it is easy enough for them, we say, to pooh-pooh the whole question. But it is not an exhibition of statesmanship to do it. There are antagonisms in hundreds of places between the two great Methodisms of this country which are the shame of common Methodism. There are wastes, of men and of money, that cry to heaven; and will cry till we abolish them. There is loss to the kingdom of God which is a consequence of a house divided against itself.

"The Southern Methodist Church can afford to make the adjustment contemplated in these resolutions. It provides for everything for which we need to contend. The South desires to preserve a measure of local autonomy; this arrangement provides for it. The South knows that it must guard against race blending, can never enter into any arrangement that does not guard against it; and this is provided for. What more should we ask?"

MILLSAPS COLLEGE.

The executive committee of the board of trustees of Millsaps College had a very satisfactory meeting last week. The college is making constant advance, and continues to grow in power and influence.

Our receipts from tuition this year are somewhat smaller than than they were last session. Also, on account of decreasing rates of interest, our income from the endowment funds shows a decline as well. This makes it imperative that our friends who have subscribed to the increased endowment should pay their subscriptions by December next. Remember, brethren, that every dollar you pay counts two. Brother T. W. Lewis is too busy with his important pastorate at Columbus to give much time to this work; but he will be glad to receive your payments. If all our charges in Mississippi will enable their pastor to pay in full the assessment for education they will help the trustees to solve problems that are causing them anxious moments, both at Millsaps and Grenada. We do not plead for favoritism, but do nisist that no cause is more worthy, important and needy.
J. R. BINGHAM.

Glances at the World.

A new light for buildings, offices, etc., has been introduced, and may possibly supersede all other lights in many places. *Zion's Herald*, of Boston, gives expression to the following on the subject: "What is to be the light of the future? A good light ought to have not only strong illuminating power, but also freedom from heat, softness to the eyes, and a proper balance of light and shadow. The candle was a soft but weak light; the gas light was stronger but it radiated much heat. The incandescent mantle lights for gas or gasoline are intense but according to the occulists highly injurious to the eyes; the electric light is heat producing. The new Engineering Club of Northwestern University heard an address Thursday, Oct. 21, by Mr. George C. Keech on the Cooper-Hewitt mercury lamp. This lamp has such chemical effect that under it all people have a ghastly appearance. But its radiation of heat is so slight that it is possible to hold the hand on a tube emitting as much light as a large size arc lamp. Owing to its small heat loss the light is the most economical lamp known, its efficiency being about three times that of the arc light and six or seven times higher than incandescent lights. The United States Government has found the lamp of special service in the large city post offices as the green light brings out sharply the contrast between the black ink of addresses and the white of envelopes."

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If President Taft and Cabinet, and the Senators and Congressmen who attended the deep-water convention in the city last week, received cards of invitation to the "Women, Men and Bull Wrestling Matches" scheduled to be "pulled off" on the evening of November first, we are not aware of it. All the same the things were advertised to take place in New Orleans, the metropolis of the South, the center of civilization, and with more church members in proportion to population than any city in the country. A bull was furnished by a citizen of St. Bernard Parish, and a man agreed to wrestle with it, and to forfeit $100 if he did not throw the animal to the floor inside of thirty minutes. At the same exhibition, two women were advertised to wrestle a straight catch-as-catch-can match to a finish." Whether they came out on the stage in regular prize-fight garb or in the latest style of women's wear, the card did not state—the former, we suppose, as a picture of one of the women designed to show the strength of her muscles appeared in one of the leading daily papers. About two years ago, a like exhibition was given in the city "before an audience that packed the theatre from pit to dome." New Orleans is a veritable paradise for pleasure-makers and pleasure-seekers—and we are sorry to say, the pleasures offered and indulged are not always of a refining and elevating character. We can but say: What a pity!

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New Orleans has been much excited the past three weeks. The excitement reached its height on Saturday, October 30, when President Taft, who had come down the river from St. Louis, reached the wharf, and was escorted through the city by the mayor and other prominent citizens. His trip from St. Louis by water was for the purpose of inspecting the Mississippi River, with a view to making an intelligent recommendation to Congress, based on his personal observation, in regard to the deep water way to the gulf. His visit was timed so as to meet the deep water-way convention assembled in the city, and to address the people on the subject. Not only the citizens of the city, but thousands of people from the country met and greeted the President. No President was ever more heartily welcomed to New Orleans, and no President ever seemed to enjoy the welcome of the people more. On the trip he was accompanied by several members of his cabinet, and something like two hundred members of Congress—Senators and Representatives, and more than a score of governors. It was the largest gathering of civic dignitaries ever witnessed in the South—perhaps in the whole country, outside of Washington City. Mr. Taft committed himself thoroughly to the deep water way project, and we may expect to see in a few years from now more boats, large and small, and more traffic on the Mississippi than our fathers ever dreamed of in days of their greatest prosperity.

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One of the town papers, or the town paper of Mineral Wells, Texas, is somewhat facetious in prophesying as to how social functions will be written ten years hence. Here is the way, it says, weddings will be treated: "The bride looked very well in the traveling dress, but all eyes were centered upon the groom. He wore a dark suit that fitted him perfectly and in his dainty gloved hands he carried a small rose. His curly hair was beautifully done, and the delicate odor of his hair oil of the best quality floated down the aisle as he passed. The young people will miss him now that he is married. He is loved by all for his many accomplishments, his tender graces and winning ways. The bride commands a good salary as book-keeper and the groom will miss none of the luxuries to which he has been accustomed. A crowd of pretty men saw him off at the depot." Of course, that is mere burlesque, but the rapidity with which women are going into business—often crowding men out, makes the matter more serious than many people are willing to acknowledge. As a matter of fact, many hundreds of women in town and cities are to-day working for the support of the family while the husband is doing nothing. Whether the men are idle from choice, or of necessity, we are not prepared to say. But we do say that if the well-to-do women who are in business of choice and not of necessity, would quit and fill their places in the home, there would be fewer idle men, and industrial conditions would be better all around. This is the way a plain, old-time Southerner looks at it.

* * *

Much opposition was arrayed against Speaker Cannon in the last election for Congressman, but he came out of the contest triumphant and things went well. He was again elected Speaker at the opening of Congress. His friends seemed to think that all the trouble was over. Recently, however, they became really alarmed, and it is said, are at work to overcome the opposition. They have, if report is true, adopted a novel scheme to save their friend. "The word is being given out that the plan now in view as a means of resistance to the attack on the Speaker will be the adoption of some supposedly popular legislation. The two items that are named in connection are the postal savings bank scheme and the parcels post idea. The notion seems to be that if Speaker Cannon should let through a couple of measures of this character, it would point as an argument against those who are charging that the Speaker is reactionary and refuses consistently to permit the passage of popular measures. The noise and controversy which would rage around these measures, or some of the same variety, might, in the opinion of those who are now engineering the campaign for the support of the Speaker, distract attention from the Speaker himself, and thus tend to relieve him of the burden of unpopularity against which he has to struggle." And yet, it is said that Mr. Cannon is not arbitrary—that he does not block legislation. We call to mind that something over a year ago Mr. Cannon's attitude toward temperance legislation was such as to cause the General Conference of the Methodist Episcopal Church to send a delegation to wait on him and ask his aid—which delegation was received with little courtesy, and their message with no consideration.

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Prison reform commands a great deal of attention. An association of respectable proportion devotes the whole of its time to its consideration, with what success we are not informed. Considerable advance has been made in one of the largest prisons in California, in reference to which we quote from the *Christian Intelligencer*: "There everybody seems to be on his good behavior. The whole discipline of the institution turns on a question of obedience. The man who keeps the law can eat at the warden's table. It has passed the experimental stage, for it has been tried long enough to be found successful. The old saying, 'That the best way to reach a man is by way of his stomach' has been tried and proved true. There are three tables in the institution: 1. The first is for men against whom there is no bad mark for rudeness or disobedience for one whole month and who do their work well. The board is first-class at this table and each convict is entitled to a napkin. They are allowed to converse with each other and have waiters. 2. The second table contains the regular prison fare. It is for those who rebel against doing their work or willfully disregard the rules of the institution. The table is made of plain pine boards. The plates and cups are tin. Here they eat their food in silence, without tablecloth, napkin or any one to wait on them. 3. The third table is called 'Bread and Water' and is for the incorrigibles. For their meals three times a day they receive plenty of dry bread and an unlimited quantity of water. When they are confined to their cells for extra bad conduct the bread and water are brought to them. When this was first tried it was found that at the end of three months, one-half of the men were able by their good-conduct marks to secure a seat at the warden's table. At the end of six months two-thirds of the men sat at the first table. After a few years' experience nine men out of every ten are able to keep the law and behave like gentlemen so as to sit at the best table. This change has wrought wonders in every prison where it has been tried."

* * *

Mr. Rockefeller has again brought himself into notice—this time by the gift of one million dollars to provide a commission to investigate the "hook-worm" disease supposed to be peculiar to the people of the South. Two men widely separated; Bishop Candler in Atlanta, Ga., the other a citizen of New Orleans, use language wonderfully alike in speaking of the gift. *The Daily Picayune* was the first to condemn the gift, and question the motive of Mr. Rockefeller. Bishop Candler read the *Picayune's* criticism, and bearing in mind Mr. Rockefeller's gift for education in the South, said: "The editorial of the *Picayune* shows both sense and self-respect. 'It is to be hoped that our people will not be taken by Mr. Rockefeller's vermifuge fund and hook worm commission. This habit of singling out the South for all sorts of reforms, remedies and enlightenments is not for our benefit, and the too-ready acceptance of these things upon the part of some of our people is not to our credit. Mr. Rockefeller would take charge of both our heads and our stomachs and purge our brains of ignorance and our bowels of worms.' It is time the Southern people had begun resenting this officious disposition to take care of them, which certain parties are addicted to. Donations may easily as dum-dum bullets wound where they hit and leave a mortal poison in the hole they make after being received. We are certainly able to get rid of our hook worm without Mr. Rockefeller's $1,000,000 dose of vermifuge.'" The New Orleans citizen thinks this is one of the schemes to divert immigration, and says: "None of these things are sufficient to keep the 'dirt-eating Southerners' from rising in prosperity and power, and it is necessary to conjure up all sorts of goblins to frighten people of other lands away from us. Slavery and Ku-Klux are gone, but there remain in the South awful ignorance, 'poor mountain whites,' 'dirt eaters' in the piney woods, 'pellagra' on the coast, and everywhere hook worms. And, then, in dulcet tones of dum-dum benevolence calculated to wound and poison where it hits, there is offered to the ill-fated South board-fed schools and a box of vermifuge." Mr. Rockefeller may be all right in his motives, but he certainly has a rocky road to travel.

AN ARRAIGNMENT.

By H. W. Featherstun, D.D.

In the October number of our *Methodist Review* Dr. Alexander arraigns certain theological schools. The arraignment occurs incidentally in a review of Robertson's Grammar of the Greek New Testament. The gifted and learned editor evidently wrote out of a full heart an arraignment, which was not intended when he began his review of this Greek Grammar, but which came because of his righteous resentment at a prostitution of high position to an evil end; and because his love for our young preachers impelled him to be silent no longer. What he says ought to be read and well considered by every preacher in the land.

After illustrating by a series of striking examples that a clear knowledge of the Greek tenses will enable the preacher to discover "the main point, the vital point," which is often obscured in our English translations, he is led to say: "And it is a pity that the professors in many so-called theological seminaries do not use their opportunity and spend their time in opening up these hidden riches to the preachers that are in the making, and train them thus to interpret the word of the Lord, instead of spending so large a part of their time, in some instances the most of their time, in forever discussing questions of authorship, sources, date, composition, destination, etc., etc.; as for example, whether Matthew's Gospel was made up of a compilation of the Logia of Papias in Aramaic and an Urmarkus Evangelium with other hitherto unidentified 'sources,' or in some other guessable way. These learned investigations are, of course, punctuated with endless citations of the opinions, on the points involved, of Rabbi Harnack, of Rabbi Julicher and Rabbi Zahn and Rabbi Schmiedel, and Rabbi Baur, and Rabbi Lightfoot, and Rabbi Von Soden and Rabbi Bacon, and Rabbi Wellhausen and Rabbi Burton and Rabbi Tom and Rabbi Dick and Rabbi Harry. Indeed, the more Rabbis and the more opinions to quote, the better; for this display of variegated erudition will impress the admiring theologues with the imposing learning of their professors, which of course, is a great thing—in some instances the main thing. I am not opposing a sane and constructive use of historical criticism, with a reasonable amount of time devoted to critical questions. (Amen and Amen!) What I do lament is that so much of the time of the professors in many of our theological schools is given to these details of external framework, and a demoralizing disproportion of emphasis is put there, while the exhaustless riches of the vital truth within are never brought out, are apparently never discovered, even by the teacher himself."

These words are bravely uttered, and none were ever more timely. Thinking men of heart and of learning are growing sick of the twaddle current now under the pseudonym of "historical criticism." No sensible man opposes historical criticism or any other that is sane and supported by proof; but much that we hear reminds us of what Matthew records of Jesus and the scribes: "He taught * * * as one having authority (the authority of original and conscious possession of truth) and not as the scribes," who taught with the logic of quotation and big names.

Dr. Alexander continues his arraignment in these strong, true words:

"Hence arises the anomalous and deplorable situation that some of our theological schools and teachers 'suggest' doubt, weaken faith, and really unfit men for the preaching of the gospel and the work of the ministry. It will seem a hard saying, but being painfully convinced that it is true and that somebody ought to say it, I venture to say that some of our theological seminaries are the most unfit places to fit men for the preaching of the gospel and the delicate work of the ministry, and the fittest places to unfit them for it, on the face of the earth. Men have gone into some of these seminaries believers and come out skeptics. Men have gone into them spiritually strong and have come out spiritual paralytics. Men have gone into them with an eager enthusiasm for the work of the ministry, and have come out as limp and good-for-nothing as a dish-rag."

This last statement of the Doctor's can find literal verification even in our own church, and the fact is intensely pathetic. It will not do to try and sneer away the force of this charge by suggesting that the trouble was with the boy and not in the teacher. When we men on districts, circuits and missions and in stations gather these fine fellows from the villages, the pine hills and brush creeks, thoroughly converted and full of fire and rich in brain and brawn, and send them to our church schools, we demand—yes, sir, we demand—we have a right to demand, and do demand that they come back to us, certainly no less pious and consecrated that they were when we sent them out.

Dr. Alexander speaks strongly, but justly and wisely. I trust that he will speak again and again.

A TEMPEST IN A TEAPOT.

By Rev. H. M. DuBose, D.D.

In his issue of Oct. 21, the editor of the *Western Methodist* undertakes with a few strokes of his pen to dispose of a burning issue in Methodism—namely, "The Vanderbilt University Question." The Tennessee Conference at its recent session memorialized the General Conference on this matter, and this action and the discussion attending it are styled by the *Western's* editor a "stir," a "hubbub." The men of the Tennessee Conference are, however, allowed by Brother Anderson to have "reasons of their own" for the action which they took. Had Brother Anderson been thoughtful or careful enough to prefer a request, the Tennesseans would no doubt have shared their reasons with him. He might thereby have "elicited" some useful facts. As it is he has quashed their indictment without so much as permitting the presentation of a single view of their cause.

The Tennessee Conference is not alone in this action. Other Conferences have adopted similar memorials or entered similar complaints, and yet others may be expected to join in the demand for General Conference action. Brother Anderson will no doubt be privileged to witness a "hubbub" in the general body next May. The Tennessee Conference adopted its memorial without a dissenting vote. Does Brother Anderson take the position that he is better informed on this Vanderbilt matter than nearly three hundred Methodist preachers who live in and about Nashville, the seat of the University? But Brother Anderson is sure that the judgment of the Tennessee Conference should be summarily set aside. He is equally sure that he knows exactly how matters stand. He has made "diligent effort to ascertain." If his exhibit discloses the entire content of his "scoop," why then it is plain that his diligence has, like charity, begun at home—and remained there; or else he has tapped an empty or an unwilling source of information. He quotes from an interview with Dr. Kirkland, printed in a Nashville newspaper, and on that mainly rests his argument. The evidence is *ex parte* to the last degree, though Chancellor Kirkland is acknowledged on every hand to be a gentleman of unquestioned integrity. It is well known that the issue of the Church on this matter is with Chancellor Kirkland's publicly-announced views on the Church's ownership of Vanderbilt University and his no less publicly-announced policy with reference to the Theological Department of that institution, and especially his relation to a bill introduced in the Tennessee Legislature last spring, to which bill I shall make a reference later.

Why did not Dr. Anderson quote from an interview with ex-governor Porter, "the grand old man" of Tennessee, Chancellor of Peabody College (University of Nashville), on the same subject, in which the aged Chancellor asserts that a plan has long been on foot to secularize Vanderbilt University and relate it to the Peabody schools? Why did he not quote a statement credited to Prof. Wickliffe Rose, of the Peabody College, giving an account of a plan to secure an option on a part of the Vanderbilt campus as a site for the new Peabody buildings? Why did he not print any one of twenty other interviews and contributions appearing in Nashville papers within recent weeks and throwing light on this matter? Possibly they were not clipped and sent him as a supplement to his general diligence in getting information.

The Tennessee Conference has had abundant reason for being suspicious of somebody in authority, and has said so. It now asks the General Conference to remove or make impossible, further grounds for distrust.

In the same number of the *Western Methodist* in which Dr. Anderson's editorial appears is printed a letter from Dr. Winton, of the *Christian Advocate*, in which he takes to task those who indulge a zeal for the Church's ownership and control of Vanderbilt University. But he also believes in Church ownership, yet of a sort that is just now producing the actions that are described by the *Western's* editor as "stirs" and "hubbubs." Brother Winton's notion seems to be that when the Church creates a board of trust it creates something about as big as itself. A little while ago he informed us that when a board of trust abuses its authority the Church's only recourse is to the courts of the country. Let Brother Winton for himself and Dr. Kirkland—or for himself alone, if he cannot speak for the Chancellor—answer, and that in language that those who run may read, these two questions—namely: First. Does the Methodist Episcopal Church, South, own Vanderbilt University *absolutely?* Second. Has the General Conference the right to remove the members of the board of trust and appoint their successors?

If Chancellor Kirkland and others for whom Brother Winton vouches, believe in the Church's absolute ownership of Vanderbilt University why was such a show of resistance and learned argument made by them before the commission appointed by the last General Conference to settle the question of ownership and control? If these brethren were unfeignedly loyal to the unconditional claim of the Church touching the ownership of this property, why did they not sit quietly down and wait for the commission—which was a Church court—to decide? The naked laws of Tennessee were the real defendants in this case. But these brethren made themselves respondents against the Church's claim on parts, if not on the whole ground, of its contention.

If Brother Anderson wants more information, let him peruse the briefs and other presentations of this case as made by Chancellor Kirkland and his attorneys before this commission. If an effort was not made to weaken the Church's claim, then the actions of the Chancellor and his party were truly "a tempest in a teapot."

Brother Winton seeks to make a light matter of "a certain bill in the Tennessee Legislature a few months ago." From the way in which Brother Winton and other friends of that bill urged its passage through the Senate one would not then have suspected that they regarded it as "unimportant." Brother Winton thinks it was "innocent." By that token it is clear that he understood this bill as little as he now seems to understand the Vanderbilt situation in general. I happen to know a good deal about the bill, and I assert that it was anything but "innocent." I gave much labor and a good deal of time to its defeat in the Senate. Before the Senate committee Dr. Kirkland admitted that one object of this bill was to separate the Theological Department from the University and put it under a separate board of trustees, and one which, as he expressed it, would "bring it more directly under the Church's control." I protested that it could not be brought more directly under the Church's control than now. The Chancellor was at much

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LUZIANNE
COFFEE

LUZIANNE is a trouble saver— [illegible]

LUZIANNE is a [illegible]— [illegible]

LUZIANNE is [illegible]— [illegible]

LUZIANNE is popular— [illegible]

AT ALL GOOD GROCERS

THE REILY-TAYLOR CO.
New Orleans, La.

[illegible]

ORPHANAGE CAR SCHEDULE

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GETTING READY FOR CONFERENCE

[illegible]

E. W. BATEMAN.

W. H. M. S.

NOTICE.

The District Convention of the Woman's Home Mission Society will be held in Alexandria, Thursday, Dec. 9, morning session commencing promptly at 9 o'clock. Each auxiliary is requested to send one or two delegates.

MRS. M. N. JAMES, District Sec'y.

SPECIAL NOTICE.

The Woman's Home and Foreign Missionary Societies of the Hattiesburg District will hold a district meeting at Broad Street Church, Hattiesburg, Miss., Nov. 18-21. Let every society send delegates, and churches that have no societies send representatives. Every preacher in the district is especially invited to attend. Send names to Mrs. Dan Gillman, Hattiesburg, Miss.; Mrs. S. S. Ferguson, District Secretary, W. F. M. S.; Mrs. J. A. Bishop, District Secretary, W. H. M. S.

LOUISIANA CONFERENCE.

One of our parsonage queens, Mrs. H. R. Singleton, who, on account of the illness of both the president and corresponding secretary of the W. H. M. S., of Louisiana, represented us at the Board Meeting in Savannah, Ga. She writes: "I am trying to represent Louisiana, but as this is my first Board Meeting, I am trying to keep as near quiet as I can, which is hard for one used to having her say." This speaks well for Brother Singleton. We regret the illness of the other officers, and appreciate our silent (?) representative.

Mrs. Kennedy is "at home," and will be glad to hear from her friends.

As usual, Lafayette was ahead in the Week of Prayer offering, $36. They have a live Press Superintendent, and did not forget the Orphanage at Ruston.

Seventeen new Auxiliaries and five Brigades have been organized in the State since March. The Crowley District Meeting will be held in Morgan City, Nov. 3-5. The Ruston District, in Ruston, the latter part of November.

Sister Wynn, the marvel of untiring, unwasted energy, writes: "We had a fine Week of Prayer at Monroe. God's presence consciously felt, with deepening interest. Membership and subscriptions to *Our Homes* both increased. Offering, $21.65. Good for a new society." To all of which we say, Amen!

Ruston Auxiliary observed the Week of Prayer, with a fairly good attendance, and the usual interest.

We trust that no Auxiliary failed to observe the Week of Prayer, and that all will report later. We are indebted to Mrs. Wynn for a printed copy of a fine paper written and read by Mrs. Jno. B. Parker, Jr., of Monroe. We wish that all who are interested in our Rescue Work could read it.

Sister, if "thy soul should be required of thee this night," could it be said, "She hath done what she could?" The victims slain by "worldly pleasure" are legion. "How shall we escape?"

MRS. ALICE CARY MCKINNEY.

W. F. M. S.

DISTRICT MEETING.

The Alexandria District Meeting of the Woman's Foreign Missionary Society will be held in Bunkie, La., Nov. 22, 23. Let each auxiliary send a delegate. Mrs. J. B. Cobb, associate secretary of the Woman's Board, will be with us, and we are praying that our meeting will be a great blessing to all who attend.

MRS. E. G. SEWELL, District Sec'y.

LOUISIANA CONFERENCE.

Let me call the attention of the Methodist women of New Orleans to the fact that Mrs. J. B. Cobb, associate secretary of the W.B.F.M., will be in the city Nov. 18-21. A general meeting for all the churches in the district will be held at Rayne Memorial Church Thursday evening, Nov. 18, followed by one all-day meeting (with lunch served at the church), Friday, Nov. 19. On Friday night, Nov. 19, a special service for Young People will be held, and it is hoped that the young people from all the churches will rally to this meeting. It is a rare opportunity that none can afford to miss.

Sunday morning, Nov. 21, at 11 o'clock, Mrs. Cobb will speak at the Second Methodist Church, and Sunday night at Algiers. The public is cordially invited to all these meetings. The meeting will be presided over by the district secretary, Mrs. D. C. Worrel.

MRS. S. A. MONTGOMERY, Cor. Sec.

NOTES FROM THE BOARD MEETING.

The Woman's Board of Home Missions held its Twenty-third Annual Meeting in the historic city of Savannah, Ga., in Wesley Monumental Church, Oct. 14-23. The weather was beautiful and balmy in this quaint city by the sea, and everything conspired to make the session a delightful one. The ladies of the four Methodist churches served delicious lunches every day during the meeting, and such harmony and fellowship existed that everyone felt it was indeed good to be there. Miss Belle H. Bennett, in her address on Thursday evening, spoke on "Work of the Woman's Home Mission Society." It was interesting to note the comments of some of her listeners after the large congregation had been dismissed. "What a magnificent speaker!" "Such consecration and love as is manifest in her person!" "I had no idea the women of our church were doing such a grand work," etc.

We who are in this work were saying, "O, that we had more money to put into these enterprises which have been so wonderfully blessed of God and used in his service!"

Of the 900,000 women and children of our church only 86,343 are enlisted in this work for the mental, social and spiritual uplift of our people, and if the victory ever comes it will come because of the consecrated, efficient zeal of less than 10 per cent of the women and children of Southern Methodism.

Before we can enter any new field our Society has to support the Cuban Work, with three institutions; the Mountain Work, with two; the Pacific Coast Work, with four; the Industrial Work, with three, and the Gulf Coast Work, with three, besides the donations to parsonages. More equipment is needed in almost all of our institutions.

We were fortunate in having Miss Emma Tucker conduct our morning devotionals, and Dr. John A. Rice our noontide Bible studies. These devotional hours were full of inspiration and refreshing to every one.

On Friday evening Bishop Hendrix preached a masterful sermon and consecrated three deaconesses (seven had already been consecrated in Kansas City, in May, and five in Nashville, in June).

The report of the corresponding secretary showed that there are 4554 societies, including the Young People and the Brigades, with a membership of 86, 340, showing increase during the year of 14,010 members. The total amount reported for connectional work is $167,818.50, and for local work $283,428.44, making a total, for all purposes, of $451,246.94. Reports show 427,768 visits to sick and strangers, 11,145 cottage prayer meetings, 158,779 garments given away, and 1040 boxes of supplies sent to our preachers, our orphanages and our schools.

The report of the editor of "Our Homes" was enthusiastically received. Miss Helm was given a rising vote of thanks and a Chautauqua salute for her splendid report. The subscription list numbers 19,833, an increase over last year of 3944, and after paying all the running expenses, including the salary of the editor, Miss Helm was able to turn into the treasury the sum of $2000. Every new subscription price now goes into the treasury of our Society, so let's try to double our number of subscribers before the next annual meeting.

The New Membership crusade was decided on, and the last quarter of this fiscal year selected in which to make the canvass. Members of the Louisiana Home Mission Society, we must fall into line and forward march! Let's double our membership, and try to get each member, new and old, to subscribe for "Our Homes." Intelligent, effective work is done only where the periodicals and mission study books are read.

A memorial, asking that women be given the rights of the laity, with the signature of all except five members of the board, was sent to the General Conference, and also one requesting the General Conference to preserve our autonomy.

The board gave $500 to the French Mission for a parsonage, at Houma, and $500 to Louisiana Avenue, together with a loan of $3000.

The next meeting will be in Nashville, Tenn., in April, 1910. MRS. H. R. SINGLETON,
Alexandria, La. Rec. Sec'y of La. Conf.

There is a world of difference between saying things well, and appreciating them when well said. One of the marks of true genius is its ability to so state great truths, that the man of ordinary ability feels as if he knew these things always, and could have said them as well, if only the circumstances had offered opportunity.

My faith is that there is a far greater amount of revelation given to guide each man by the principles laid down in the Bible, by conscience and by providence, than most men are aware of. It is not the light which is defective, it is an eye to see it.—Norman Macleod.

If we had prayed more, we need not have worked so hard. We have too little praying face to face with God every day. Looking back at the end, I suspect there will be great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

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NEW ORLEANS, LA.

JEPHTHA F. RANDALL.

The first protracted meeting that I attended after being licensed to preach in October, 1854, was held at Bethlehem Church, four miles north of Fayetteville, Ala., in November following.

Among the preachers and active workers at this meeting was Jephtha F. Randall, a young man about twenty-two years of age. He was not yet licensed to preach, but was looking to the ministry. He was modest and unassuming, yet pleasant and companionable, and willing to bear the cross.

Of the preachers present, was Dr. Silas H. Cox, of consuming zeal and fervid spirit; another was William Cameron, brother of the sainted J. D. Cameron and T. Cameron of the North Mississippi Conference; still another, was Gabriel Hawkins, licensed during the year, but already a strong, good preacher. He was the father of President Hawkins, of Port Gibson Female College. John Davis, "Uncle Johnnie," was a local preacher of the neighborhood. By his lively religious experience, he was very helpful; a sort of kindling wood to the meeting. At this meeting I met John C. Brogan, a son-in-law of Brother John Davis. He was born in Ireland and educated for Catholic orders. He afterwards became a Methodist preacher, and died in 1888, as I understand, a member of the Mississippi Conference. He was the father of Rev. W. E. M. Brogan, pastor of the Methodist Church at Aberdeen, Miss.

It was a good meeting; the autumn weather was pleasant; the people were kind and hospitable; the fellowship of the brethren was delightful. There was earnest gospel preaching. There were professions of faith and reclamation; good was accomplished, and God was glorified. Such in a general way, was the meeting at Bethlehem, as memory now recalls—it continued for some days; other visiting brethren had left, and Brother Jephtha Randall and myself remained to bring up the concluding services. I do not remember now, whether Brother Randall or myself conducted the closing service at night. Uncle Johnnie Davis suggested that while they should sing a closing or farewell song, we should go around and shake hands with the people. This was a little embarrassing to Jephtha and myself, as we had little or no experience in this kind of service. But we did the best we could, and so the meeting came to a close. There is great good in a hearty religious handshake. It is a means of grace that we might profitably use oftener than we do. We spent the last night together, perhaps, and separated the next day for our respective homes. Thus was I brought in close touch with Brother Randall at this meeting, and after all the intervening years I cherished a tender memory of his companionable, brotherly and devout spirit.

Jephtha F. Randall was born in Pickens county, Ala., Nov. 11, 1832. He was admitted into the Alabama Conference at Selma, Ala., in 1857. He was married to Nancy J. Ramsey, Feb. 6, 1861. He was for nineteen years on the effective list. At two different times, five years in all, he was supernumerary, and one year, 1871, local. In the fall of this same year he was readmitted into the North Alabama Conference. In this Conference, it seems, he closed his active ministry. In 1882, at his own request, he located and remained local until his death. He died at the home of his brother-in-law, Rev. John A. Egger, in Lowndes County, Miss., Feb. 16, 1900; and was tenderly laid to rest in the Egger Cemetery. His funeral services were conducted by Rev. Eugene Johnston, of Columbus Circuit, North Mississippi Conference.

To our minds there is a touching pathos in the life and labors of our Brother Jephtha Randall. Most of the charges served by him might, I suppose, be termed "outside rows in the itinerant field, affording but a meager support at best. So far as we have any knowledge, he never asked for, or had the benefit of the superannuated relation.

His wife and eight children passed away before his death, all indeed of his immediate family save one daughter, fifteen years old, who was spared to him, and who tenderly ministered to him in his last days.

Left without means of support, his family gone, save the daughter mentioned, and his own health broken down, he was kindly sent for by his friends and cared for by them, until God called him to his heavenly home. He died trusting in the blessed Savior Jesus Christ, whom he had so faithfully preached to others. This imperfect sketch is offered as a slight tribute in memory of the unassuming goodness and faithfulness of our worthy brother. His record is on high!

T. C. Wier.

IN MEMORIAM.

There is no person living, who is in any measure conversant with topics of the day, who has not heard something of what is known as the Laymen's Movement. All through this grand and glorious land of ours the laity of the Christian Church have been carrying on a great work, a work which, in its exactness, could not have been accomplished by the ministers themselves. And, to my mind, there has never been a single member of the laity who has exceeded our late Brother, J. W. Ratliffe, Sr., in the good done to his fellow-man. He, for forty years, served his pastor as steward of the Methodist Church, never shirking a duty. A friend of his, said not long ago: "Picture an ideal man, and you will have an excellent conception of Brother Ratliffe."

And this is true, for he well understood his relation to his God and to humanity. He never failed to ease the breaking heart if the power was his, for he was ever charitable and sympathetic. His fellow citizens say of him, briefly, but to the point: "He was a good citizen." Their meaning is apparent; he recognized the rights of them—and worked for the upbuilding of his town and the betterment of the morals of his townsmen.

Some one has well said that the home life of any man is the best index to character, no matter how great his public life may be. Our brother's home life is well known to me; he was always gentle and kind, exacting obedience from his children, but with a perfect understanding of their aims and desires. He was a true father and a true husband, in deed and in truth. He and his beloved wife worked together for the good of all, and there is no memory sweeter to his loved ones than the thought of the beautiful life he lived before them day by day in their own homestead. The devotion his children held for him was ideal, and he returned it in kind. If all of his friends could speak, they would truthfully say that, to his loved ones, he was above all, and their greatest pleasure was found in giving him happiness.

J. W. Ratliffe was born March 30, 1834, passing to his reward April 15, 1909. He was ready to go for he had the consciousness that God is good, and that his reward would be the divine words: "Well done thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many." His life speaks for itself; other means of expression seem powerless beside the strength of the influence which lives on, even though death's sickle has cut him down at the close of his career of Christian service.

I know of no man for whom I had a more sincere regard than for this friend. Personally, I knew him well; it follows, I loved him well. May God's sunshine come into the hearts of his loved ones! May divine love banish the darkness from the aching hearts!

I. W. Cooper.

"HE IS APPROACHABLE."

I have noticed in different Church papers, when some preacher in discussing a favorite bishop, after elaborating his superior character and qualifications, would close by saying "and he is approachable." As much as to say, the most remarkable thing about the Bishop is that he will allow ordinary men to approach him, and talk to him. Is it possible that promotion so elates and puffs up some Methodist preachers that they lose their humility and spirituality? Was not the Lord Jesus Christ who had all power in heaven and in earth approachable? Did not John, without hestitation, and with impunity lovingly lay his head in his Lord's bosom? Did not Jesus invite the vilest sinner, the troubled heart, and suffering humanity to come unto him? Did not the loathsome leper approach him and was healed with a touch? Our Lord took a towel, girded himself and washed the disciple's feet, and he said: "The disciple is not above his Master, nor the servant above his Lord." Such was the spirit of our Savior, and Paul says: "If any man have not the spirit of Christ, he is none of his." An anonymous author writes:

"O why should the spirit of mortal be proud,
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave."

H. Armstrong.

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NOT BIG ENOUGH TO DIVIDE.

The bright-faced lad who had applied for the position of office boy stood anxiously waiting while the proprietor pondered. The latter surveyed the young applicant with a gaze half humorous, half doubtful. He had much experience, and was not very hopeful of really valuable services.

"I wonder whether you expect to engage as a whole or half boy—half boy, most likely," he said, musingly. The gray eyes in the freckled face flashed inquiringly wide, and he explained: "Oh, I don't mean to question your having the requisite number of arms and legs. Your body is all right; it is your mind I am thinking about—your thoughts, wits, memory. I suppose you have a host of schemes and employments of your own that will be a great deal more important than anything here. You are interested in ball games and—"

"Yes, sir; I like ball first rate. But when I am here, I'll be all here; and when I am through here, I'll be all there. I'll play for all I'm worth in both places, but I ain't big enough to divide."

He gained the place, and he is true to his word; but his opinion of himself is one that might well be widely adopted. Few of us are "big enough to divide" in the sense of giving only half of our mind to the duty in hand. This is the reason so many people fail to do aceptable work.—*The Young Evangelist.*

JYP.

Jyp kept asking mother whether it was not time to go. And she kept saying, "No, not yet, dear."

But at last, she said, "Well, I think you may start now. Your teacher will be there."

Jyp was very anxious not to be late. He was going to Sunday School, and his teacher, Miss Adeline, had begged all the boys to learn the habit of coming in time. "You would not like to be late at day school," she had said. "Don't you think that you ought to be as particular about Sunday School?"

This is the reason Jyp was hurrying, but when he reached the house were the Boyds lived, Prissie Boyd, was standing at the gate, crying.

"What's the matter?" asked Jyp, slowing up for just one minute.

"I can't go to Sunday School! I'm too late!" wailed Prissie. "Jack is sick and can't take me."

Jyp was sorry for her. He knew how it felt to like to go to Sunday School; he hated to miss.

Prissie had an idea. She rubbed the tears out of her eyes to see what Jyp would think of it. "Mother would let me go with you," she hinted.

"Oh, I'm in a great hurry!" said Jyp, beginning to move on. "I can't wait for you."

"It won't take me long," urged Prissie. "I am all ready, almost."

But Jyp walked along as if he did not hear her, and as if he did not hear her begin to cry again.

But he did hear, and it made him ucomfortable. "It is just like meanness," he told himself. "It seems as if it was better to be a teenty bit late than for Prissie not to go at all. I should think Miss Adeline would rather."

He was not sure. He had not known this teacher long. She was a very tall and a very straight young lady, and she had said a great deal against lateness.

A bird that was apparently waiting for Jyp on a fence post flew away when he came near. Jyp looked up after it and noticed how very bright and blue the sky was.

"Well, any way," said he, stopping short. "God would rather! And mother would. And," turning suddenly around, "I would!"

He called to Prissie. "You go in and get ready! And hurry! I'll take you!"

She went in. May be she hurried, but it seemed to Jyp a long time before she came out again.

He started to tell her that he thought she never was coming. "But," he decided, "I won't. It isn't very polite and it isn't very pleasant. It can't change it now."

So he shut his mouth tight and walked fast, and did not say anything.

But Prissie said a great deal, until she was so out of breath from their haste that it was more comfortable to stop.

"You are a lovely boy!" she said. "Mother thinks you are. Mother thinks very likely you learned it at Sunday School, because they teach every kind of goodness there. She wants me to pay attention and learn, too."

A smile crept between Jyp's lips and undid their stiff line. He was glad that he had waited for Prissie. He would not be a bit surprised if Miss Adeline would be glad, too.

But the funny part of it all, and the delightful part of it was, that when he and Prissie got to Sunday School they were not late at all!—*Sally Campbell, in the Young Christian Soldier.*

"WHAT A PRISONER DID."

Under the above it was published in the ADVOCATE last week that the word Lord is found 1853 times in the Bible, but in different forms it occurs 7910 times; Lord occurs 7736 times; Lord's, the possessive, occurs 132 times, and in the plural 42. The word girl occurs 1 time, in the singular, Joel 3:8, and 1 time in the plural, Zech. 8:5. The word Jehovah does not occur 6855 times, but only 4 times, according to my best knowledge at present. The 117th Psalm has only 2 verses, and hence the 8th verse of it cannot be the middle verse of the Bible.

ISAAC L. PEEBLES.

NOTE—In printing the matter alluded to by Brother Peebles, we beg to say that we printed it as we found it, without verifying the figures. We could not have done it had we tried, as we had no source of information outside the Book, and we did not have time to go through it. We take it for granted that Brother Peebles has the correct figures, and we thank him for the corrections.—*Editor.*

TRAVELOGS IN MISSION FIELDS.

The Educational Department of the General Board of Missions announces that the Board has united with the Christian Lantern Slide and Lecture Bureau of Chicago in an interdenominational movement for missionary education and missionary evangelism in the Church. Two lectures on missions of the Methodist Episcopal Church, South, are now ready, namely: "The Dragon Empire, or John Chinaman at Home" and "The Brownies of Dai Nippon, or a Tour in Sunrise Land." These two lectures are carefully prepared in booklet form and the sets of slides are the most artistically executed hand-colored work. The rental rates on these sets are very reasonable, and after keeping up the repairs, the returns all go to building lectures on other fields.

Doctors W. R. Lambuth and Ed. F. Cook have been elected members of the Advisory Board and represent the interests of the M. E. Church, South, in this movement to place at the command of our constituency excellent materials for up-to-date illustrated lecture work. For terms, etc., address Dr. E. F. Cook, Nashville, Tenn.

The exercise of patience involves a continual practice of the presence of God; for we may be called upon at any moment for an almost heroic display of good temper, and it is a short road to unselfishness, for nothing is left to self; all that seems to belong most intimately to self, to be self's private property, such as time, home and rest are invaded by these continual raids of patience. The family is full of such opportunities.—F. W. Faber.

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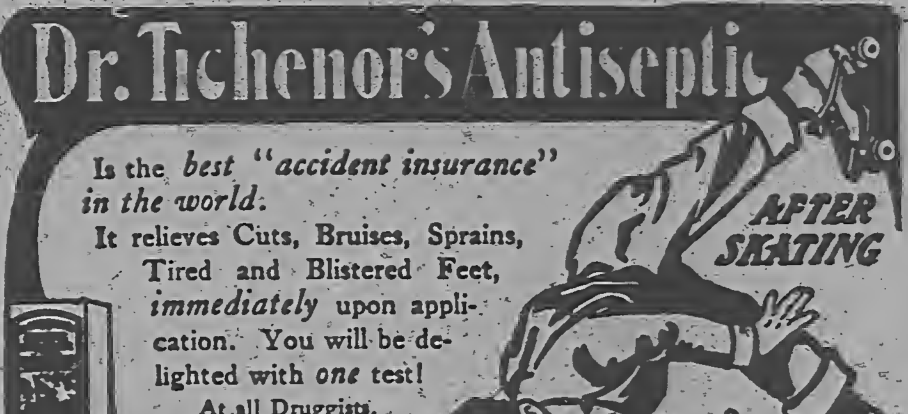

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WESLEYAN EPISCOPACY.

We are surprised that Rev. G. G. Smith, a frequent contributor to the Church press, usually so correct in his positions, and uniformly orthodox in doctrine should go astray in the matter of Methodist Episcopacy.Brother Smith, in common with all Methodists, repudiates the idea of "apostolic succession" as held by Roman Catholics and Episcopalians. He is of the opinion that such a claim is absurd, and adds: "The efforts of some high church Methodists to show a prelacy originating with John Wesley and transmitted by him to America is still more absurd." Brother Smith says further:

"That Mr. Wesley did propose to do this I think no one can justly deny, that if Frances Asbury had acquiesced, we should have had an Episcopacy originating not with the preachers, but with Mr. Wesley, I am sure is true, but Mr. Asbury's firm refusal to accept such a place other than by the choice of his brethren prevented this scheme of Mr. Wesley's and Dr. Coke from being carried out, and while all the power that the Ancient Bishops selected by the Pope or King was given to Mr. Asbury, it was conferred."

We quote the above paragraph as we find it in a recent letter by Brother Smith to the *North Carolina Christian Advocate*. The latter part of it is somewhat obscure (perhaps misprinted), but the question is not thereby affected.

In reference to Wesleyan Episcopacy, we feel free to say:

First. That Mr. Wesley never intended the introduction of prelacy among Methodists, as prelacy is understood among Roman Catholics and Episcopalians. In those churches, the Bishops, supposed to be in a direct line of succession from the Apostles, presume to possess and exercise functions, never contemplated by Mr. Wesley or the organizers of the Methodist Episcopal Church in 1784. In both the Roman Catholic and Episcopal Churches, authority to administer the rite of confirmation inheres in the Bishops. Methodists know nothing of such a rite. Besides, prelacy includes the idea of government by hierarchy, and it is certain that whatever Mr. Wesley intended by the ordination of Dr. Coke and sending him to America, he never intended to fasten a hierarchy on American Methodists. Prelacy, we think is not the term to use in characterizing our Episcopacy.

Second. Mr. Wesley was the father and founder of the Methodist Societies. He felt responsible for their spiritual training. They looked to him for it and expected it. They accorded him also the right to make rules for their government. This right he exercised according to his godly judgment. This right was accorded not only in England but in America where Methodism found a welcome and flourished. At the close of the war of the revolution, the Methodists being without the sacraments, having no ordained preachers, Mr. Wesley "considering the exigency, determined to organize the American Methodists into an independent Episcopal Church." Accordingly, he ordained Dr. Thomas Coke as superintendent and sent him to America, in connection with Richard Whatcoat and Thomas Vasey whom he had ordained elders, "with instructions to organize the societies into a distinct Church and to ordain Asbury joint superintendent with Coke." He furnished these men with "a Sunday service," or liturgy, a collection of psalms and hymns, and also "The Articles of Religion." Armed with these, together with a letter "to the brethren in North America," these three hastened as soon as practicable to the United States. Sixty preachers met them in Lovely Lane Chapel, Baltimore, December 24, 1784. Dr. Coke took the chair by virtue of authority invested in him by Mr. Wesley. Mr. Wesley's letter was read, and without a "dissenting voice," the preachers "agreed to form a Methodist Episcopal Church." The organization included the acceptance of both Dr. Coke and Mr. Asbury as superintendents. There is no word of history to the contrary. Only the fact is made known that Mr. Asbury hesitated until Mr. Wesley's appointment was "ratified" by the preachers. This was wise, and "both he and Coke were formally and unanimously elected superintendents." Nevertheless, it is a fact that the Methodist Episcopal Church was organized by authority of, and under the instructions of Mr. Wesley, who ordained Dr. Coke superintendent or Bishop, and sent him to America to organize the church, which clearly shows that Episcopacy as it exists in American Methodism antedates the organization of the church. To surrender this contention is to invalidate the position of our fathers, who in the General Conference of 1844 maintained that the Episcopacy antedated the organization of the church, was a co-ordinate branch of the church and not the creature of the General Conference, and that those who occupied a place in it could not be deposed without cause. The Northern delegates took the opposite view (and hold it to this day), and insisted that Bishop Andrew should no longer exercise the office, notwithstanding they urged nothing against his moral character, thus virtually deposing him. And the division of the church was the result.

Third. It is rather late to charge Mr. Wesley with an effort to operate a "scheme." Possibly Brother Smith did not intend to be harsh, but his words evidently imply that Mr. Wesley and Dr. Coke conspired to fasten an unwelcome and repulsive Episcopacy upon American Methodists, which conspiracy was thwarted by Mr. Asbury. To say the least, the choice of the word "scheme" is unfortunate, since no more frank or open-minded man ever lived than Mr. Wesley, and since he distinctly repudiated high church Episcopacy, and believed that he was reviving Episcopacy as it existed in the primitive Church. And certainly, though he felt authorized to appoint and ordain Dr. Coke and Mr. Asbury, as the first Methodist superintendents, he could not as a wise man fail to see that their successors must come into office by the suffrages of the independent church. The fact that he left no advice or instruction gives color to this view.

RINGING WORDS.

The Southern Baptists have a theological seminary at Louisville, Ky. Dr. E. Y. Mullins is president. Nobody will accuse him of being ignorant or in anywise a "back number." He seems not to be afraid to speak out when occasion requires. Speaking some time ago—where or to whom, makes no difference—he said: "The Seminary stands for the whole teaching of the Bible as to God, the person of Christ, his atonement, sin, redemption, the Church, baptism and the Lord's Supper, and all the distinctive views held by the Baptist denomination." To many persons these words may sound sectarian. Be it so, the sound is clear and loud. Every man is a sectarian if he accepts the creed of any sect, and is in its fellowship. The difference between Dr. Mullins and some others is this: They are afraid and ashamed to let it be known what they are and what they do; Dr. Mullins is not. Not a few schools are advertised as "denominational, but not sectarian."

PERSONAL.

Rev. O. W. Bradley is closing out his first year at Rosedale and Beulah, Miss. It has been a pleasant and successful year.

Rev. E. W. Lipscomb, Biloxi, Miss., is engaged in revival services this week. Rev. O. S. Lewis, of the Broad Street Church, Hattiesburg, is assisting in the work.

Rev. G. P. Fikes, Walnut Grove, Miss., says: "We are marching slowly, but I hope surely, towards a full report at Conference." May Brother Fikes' hope be realized!

Rev. H. M. Young, Belzona, Miss., favors us with fifteen dollars for new subscriptions and renewals, and says he thinks he "can add more names to the club by the time of Conference." We appreciate this evidence of interest in the Advocate.

Rev. G. D. Purcell, Boyce, La., says: "Boyce charge is closing well this year, in spite of the hard times. We have had good meetings and sixty new names have been added to the church roll. We hope to have a good financial report at Conference."

Rev. D. W. Babb, Verona, Miss., as is his wont, is closing a successful year, and will present a "clean balance sheet" at Conference. We have in hand a good report from him, accompanied by some suggestions, which it would be well for us all to heed.

After an engagement of two weeks at Felicity Street Church with Rev. A. S. Lutz, Rev. W. G. Harbin began a series of meetings with Rev. H. Whitehead at McDonoghville, just across the river from New Orleans. There is every prospect of a gracious revival.

We regret to learn of the sickness of the son—nine years of age—of Rev. and Mrs. H. R. Singleton, by whose bedside the parents have been watching for several days. We trust by this time the disease has been checked and the little fellow well on the way to recovery.

In the list of transfers from the West Texas Conference we read as follows: P. D. Hardin and N. B. Harmon, to the Mississippi Conference; R. E. Duke, to the North Mississippi Conference, and H. M. Whaling, to the Louisiana Conference. These brethren are simply coming back to their old homes.

We thank the author, Rev. H. G. Hawkins, for a copy of the "History of Port Gibson, Mississippi"—reprinted from publications of the Mississippi Historical Society. In this history Port Gibson Female College occupies a conspicuous place. It would be incomplete history without mention of that splendid school. It is a big part of Port Gibson.

We have received this week more communications than usual—long and short, official and otherwise—accompanied by urgent requests to "print this week if possible." We have put all of them in the printer's hand and told him to do his best. If any one fails to appear, the author may know the reason why. Printers' forms cannot be made to stretch.

The Maroon and White is "the official journal of Centenary College, edited and managed by Centenary students, and is one of the best-looking college journals. It bears every mark of young and sprightly minds. We are sorry to learn from its columns that a collar-bone of one of the boys was broken in an early football game with an outside "eleven."

Rev. J. C. Ellis, Galiman, Miss., retains the favor of his people—they are nice to him. On October 19 the people, headed by the pastor of the Baptist Church, "slipped up on the parsonage" immediately after prayer-meeting, and "all were loaded with good things for the preacher and his family." Besides, "there was a large wheelbarrow well loaded." The work has advanced during the year, and Brother Ellis is in good spirits.

A press dispatch was sent out on Tuesday morning last from Wesson, Miss., to the effect that Rev. F. A. Grimes has closed his pastorate at that place, and that "Rev. Hardin" (meaning the Rev. P. D. Hardin, of San Antonio, Tex.) will be transferred to the Mississippi Conference and appointed to Wesson. As a matter of fact, Brother Hardin fills out the remainder of the Conference year in place of Brother Grimes, but it would be a little premature to say that he would be appointed there at the Conference, yet four weeks off.

All that was mortal of our dear Bishop Ward was laid to rest in Glenwood Cemetery, Houston, Tex., Oct. 28, 1909, after an appropriate sermon by Bishop Candler. Many preachers of Houston and vicinity were present to pay honor to the memory of their fallen leader, and multitudes of friends were present to sympathize with the bereaved wife and children. Bishop Ward was a great man. Not only Texas, but the whole church mourns over his early fall. May his mantle fall on the manly son who accompanied the father to Japan, and the only member of his circle of loved ones who looked into his dying eyes and heard his dying words!

Press dispatches went out last week to the effect that Rev. I. D. Borders, of North Mississippi, and pastor of our church at Holly Springs, had been transferred to the Los Angeles Conference and appointed to Holly Wood Church, Los Angeles. A note from Brother Borders confirms the news. We deeply regret to lose Brother Borders from our ranks, but rejoice that California gains a man so true to God and our beloved church. Anything like eulogy we know to be distasteful to our brother, but we cannot refrain from saying that he stands at the very front as a man of intellect and piety. He is a courtly Christian gentleman, prepossessing, and never disappoints those who are attracted to him. He leaves us at the call of duty. May his career be long and useful!

CHURCH EXTENSION.

Dear Brethren: As we near the close of the Conference year, it becomes more apparent that our collections will be far below our pressing need. Already calls that are long and loud and urgent are reaching your Board, and we will have great need for ten times as much money as we will have. Now, brother preachers, please make an earnest effort to raise full collections, so we can at least in part help those who so much need it. I know other parts of our work surely need help, but just now none more so than this. We must help to build a church at Natchitoches, and other places are in great need.

Oh, brethren, if you knew how piteous are some of the calls that come to us, and then see how little prospect there is that any adequate help could be given, you would, at least in some measure, see how important it is that all our assessment, and far more, should be collected. Can we not do it? Will we not do it?

J. D. HARPER.

SOME MISSIONARY STATISTICS.

To the Pastors and Laymen of the Mississippi Conference—

Dear Brethren: Through the kindness of Brother W. L. Linfield, our Conference Treasurer, who has furnished me the figures, I present for your consideration the following comparative statistics as to missionary collections this year and last year up to October 26:

Foreign Missions.

	1908.	1909.
Brookhaven District	$ 619.30	$ 508.00
Jackson District	831.00	405.00
Meridian District	191.25	331.46
Natchez District	243.01	146.39
Newton District	363.75	335.20
Seashore District	776.00	589.38
Vicksburg District	343.00	269.75
Hattiesburg District		457.77
	$3367.31	$3042.95

Domestic Missions.

	1908.	1909.
Brookhaven District	$ 646.05	$ 493.00
Jackson District	373.45	625.85
Meridian District	162.20	284.04
Natchez District	158.75	151.05
Newton District	391.35	317.50
Seashore District	1048.50	814.00
Vicksburg District	436.50	350.35
Hattiesburg District		443.25
	$3216.80	$3479.44

	1908.	1909.
Specials	$ 464.20	$ 425.10

The foregoing is an encouraging showing, and it indicates that if all our pastors and stewards will bestir themselves during the next few weeks our missionary assessments can be raised in full. Taking into consideration, however, the financial conditions that prevail, I feel sure that it is absolutely necessary for each pastor to be extraordinarily diligent in pressing the missionary claim, if we are to avoid having a large deficit on our assessments. Failure is certain to overtake any pastor who gives way to pessimism, and who takes it for granted that the assessments on his charge cannot be raised in full. For several years our Conference Board of Missions has met all its claims, and it is of the utmost importance that at this time, when the call for an advance rings through the Church, we shall not fall behind. Let us make a strong pull and a pull all together to bring about the much-to-be-desired result. "We can do it if we will."

Yours fraternally, M. M. BLACK,
Sec'y Board of Missions, Miss. Conf.

BOARD OF MISSIONS.

Report for Month of October, 1909. Receipts Board of Missions, Mississippi Conference:

	Foreign	Domestic
BROOKHAVEN DISTRICT.		
Silver Creek	$ 15.00	
Hazlehurst	89.00	$ 40.00
Monticello	10.00	
Georgetown	15.00	15.00
North Wesson	10.00	10.00
Summit	25.00	27.00
Gallman	20.00	21.00
Topisaw	50.00	50.00
	$234.00	$163.00
HATTIESBURG DISTRICT.		
Magee	20.00	
Taylorsville	16.00	
Vossburg	10.00	5.00
Mt. Olive	18.40	41.00
Eucutta		42.00
	$ 64.40	$ 88.00
MERIDIAN DISTRICT.		
Matherville	5.00	10.00
Shubuta		90.00
North Kemper		12.00
Waynesboro Circuit		15.00
7th Avenue		8.50
	$ 5.00	$135.50
JACKSON DISTRICT.		
Madison	30.00	30.00
Sharon	20.00	20.00
Braxton	25.00	35.00
Brandon	40.00	40.00
Fannin	10.00	
Flora	70.00	70.00
Jackson Circuit	5.00	2.45
Thomasville		13.00
Terry		20.00
	$200.00	$230.45
NATCHEZ DISTRICT.		
Woodville Circuit	6.00	22.00
Meadville	13.00	7.00
Fayette	20.00	
Hamburg	25.00	21.00
Wilkinson		5.00
	$ 64.00	$ 55.00
NEWTON DISTRICT.		
Chunkey	5.50	12.00
5th Avenue	10.00	2.00
Trenton	20.00	20.00
	$ 35.50	$ 34.00
SEASHORE DISTRICT.		
Escatawpa	10.00	10.00
25th Avenue	55.00	100.00
Pearlington	15.00	20.00
29th Street	25.00	20.00
	$105.00	$150.00
VICKSBURG DISTRICT.		
Silver City	35.00	35.00
Washington Street	8.05	
Hermanville	20.00	20.00
Warren	5.00	5.00
Rocky Springs		10.00
	$ 68.05	$ 70.00
Grand total	$775.95	$925.95

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Sunday School

By W. B. Campbell.

LESSON FOR NOVEMBER 14, 1909.

PAUL A PRISONER IN ROME.

Acts xxviii:11-31.

Golden Text: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans i:16.

For three months Paul and the shipwrecked company remained on the island of Melita, or Malta as it is now called, where they were honored with many honors, and as to Paul, it was only rendering honor to whom honor was due. Then they boarded another ship from Alexandria and resumed their voyage toward Rome. The sign, or name of the ship, Castor and Pollux, is probably mentioned in the Scripture to remind the reader of the influence of the mystical worship of those to whom the apostle had come to preach the gospel of Christ.

After sailing some eighty miles almost due north, the ship made its first stop at Syracuse, a large city of southern Sicily, then on to Rhegium, another eighty miles. Then sailing through the Strait of Messina, the scene of the late disastrous earthquake, the course of the ship on towards the north was over the line that marked that subteranean upheaval, beginning near Mt. Etna and losing its force near Mt. Vesuvius. A favorable wind soon brought the ship to the end of her voyage, Puteoli, the port to which ships from the south brought their cargoes of corn. Puteoli was near to where the city of Naples now stands. If the ruler of this great Empire had known who it was that approached his domains, an ambassador of Christ, a minister of the kingdom of God; if he could have appreciated what the entrance of the apostle to his kingdom meant to the condition of his people, he would have welcomed him and escorted him to his capital with the greatest honors at his command. Nero knew not Paul, for they were opposites; in station in life, in the motive of life. Nero was the impersonation of all that would serve to render his subjects miserable, degraded and vicious; he was a monster, he murdered his own mother: Was he not truly anti-Christ? The mystery of iniquity that did already work? The advent of the gospel, as preached by Paul, was opportune: they, the Romans, must listen when told of a life of love and peace, being in despair from a tyranny unbearable. Paul knew to whom he was to preach, and he came among them, the impersonation of faith in God; he, bound in chains, could have no other hope. Some, there were, that knew Paul; a little faithful band. Paul had written a letter to them about three years before. It was of these that came as far as Appi Forum to meet the Apostle, and when Paul saw them, he thanked God and took courage. Perhaps some of the names of those who came to meet him can be found in the last chapter of the Roman Epistle. Rome was reached at last; and the long journey, with all its trials and troubles, at an end.

It saddens the heart to see, with the mind's eye, this little procession, Paul in front, bound with two chains, followed by his loving and sorrowing friends. The time came for parting with the centurian, Julius, who had been so kind to Paul; he may have become a Christian. However that may have been, God gave him reward for the kindness shown his servant. "Whatsoever good thing any man doeth, the same shall he receive of the Lord; whether he be bond or free." When Julius turned his prisoners over to the captain of the guard, he must have told him about Paul, for the apostle was allowed to dwell by himself, though a soldier was always with him as guard.

Paul loved his countrymen, and he always remembered that to them the gospel must first be preached. So, after three days, he called the chief of the Jews together. They came together, not stopping to consider by what authority they were summoned; there was that about Paul that obliged obedience. When they had assembled he addressed them as "Men and brethren," telling them that it was from no fault of his that he was a prisoner at the instigation of the Jews of Jerusalem, and that he was compelled to appeal his case to Rome to save his life. He also assured them that in his defense he had nothing to accuse his nation of. At the very beginning his desire was to set himself right with his own countrymen, saying that it was, "For the hope of Israel that he was bound with this chain." That was enough to enkindle a desire on their part to hear about a sect that was everywhere spoken against. They were concerned in the "Hope of Israel," but their hope was for a worldly deliverance. They looked for a Messiah that would come and deliver, and establish them as a nation. Hoping for an earthly king, and for expecting one, was the cause of their being banished from Rome. It was the Jews that were banished, not the Christians; but the authorities knew not enough to designate one from the other, confounding Judaism with Christianity. So it was that such as Aquilla and Priscilla were sent away.

When a day was appointed, many of the Jews came to Paul's lodging to hear him tell "Of the Hope of Israel," and he took their own law, the law of Moses, and out of it he "expounded and testified the kingdom of God," persuading them concerning Jesus out of that same law, also from the prophets, "from morning till evening." It was then, as it had ever been, when Paul preached to his countrymen, some "believed, and some believed not." After having performed this act of obedience, the giving of the gospel first to the Jews for their acceptance, Paul turned to the Gentiles, for to them he was sent, but consoling himself with the Prophets words: "Thou shalt call a nation that thou knowest not, and nations that knew not thee shalt run unto thee." (Isaiah lv:5.)

For two whole years in his own hired house, Paul received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him." Thus was the gospel-seed sown in the central city of the then civilized world, so that those that heard could bear the fruits away to every land. Now Paul, through many trials and much tribulation, and many dangers had obeyed the Lord's command, and the Lord was always with him to help him obey.

So it shall be with us, as we try to follow Jesus, surrounded by a godless people, and seemingly alone in the struggle, yet our Lord is always near. We cannot follow him unless by his help, for he said, "Without me, ye can do nothing." He is very near, he hears even our whispered prayers, and he has answered them many times. Let us ask him for great things; let us pray for the outpouring of his Spirit upon places that seem to us "a dry and thirsty land."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Mrs. SARAH D. TANNER (nee Thornton) was born in Smith county, Miss., July 28, 1857, and departed this life Sept. 12, 1909. She was married to B. A. Tanner February, 1878. She joined the M. E. Church, South, in early life and was always faithful to the vows she had taken, and was a member of Fairmount Church for over thirty years, ever taking a lively interest in her church. No woman was ever more faithful in ministering to the sick and needy. She could always find time to see and wait on the sick in her community. She leaves a husband and five sons to mourn their irreparable loss, and these boys are evidence of the fact that they were reared by a Christian mother. Sister Tanner was a true Christian, she was ever ready to praise God under all conditions of life. She filled her place well in all the capacities of life. She was a true wife, a devoted mother, and a faithful church worker. D. C. LANGFORD.

Mrs. EVIE SMITH (nee Armour) was born Oct. 28, 1863, and died Oct. 6, 1909. She was married to Jas. Smith Dec. 22, 1881, and became the mother of three children, two boys and one girl, all grown. Sister Smith was converted in August, 1892, and joined the M. E. Church, South, at Gilbert's Chapel. She leaves, besides three children, a sorrowing husband, two brothers (one of whom is the writer) and one sister to mourn her departure. On Monday, Oct. 4, we had a long distance-telephone message from Holly Springs saying, "Come at once," as it was thought that our sister was dangerously ill. We arrived at her bedside the next morning and found her sinking very fast. But she recognized her baby brother. Oh! how she suffered, but she bore it with Christian fortitude. Wednesday, at 4:39, p. m., the soul took its flight back to the God who gave it. The following day we buried her remains at the Mt. Pleasant Cemetery, Rev. J. M. Huggin reading the burial service. We expect to meet her again on that shore of eternal bliss, and pray that her husband and three children may prepare to meet her where parting is no more. May God console all the mourning relatives and friends by his continuous presence. O. P. ARMOUR.

Brother JOHN W. GODDARD, son of J. H. and M. R. Goddard, was born in Cass county, Ga., Nov. 12, 1868, and passed suddenly away Oct. 14, 1909, Pittsburg, Tenn. He came to Mississippi when a child, and has made it his home ever since. He was married to Miss Ellen Jones Dec. 23, 1894. He leaves a widow and six children, all boys, the oldest of whom is about fourteen. Brother Goddard was converted in 1892 and joined the Campbellite Church, in which he lived till about seven years ago when he joined the M. E. Church, South, and was a true, faithful member to the end. Seven years ago he was elected trustee for the Kossuth charge, and held that office to the time of his death. We are sure that he was ready for the summons. He, in company with Brother R. O. Lemonds, had gone to Pittsburg, Tenn., and soon after their arrival a terrific cyclone struck the town, and he and Brother Lemonds were among the killed. From the hotel where they had gone to secure lodging for the night, their bodies were hurled about 200 yards. When found, life was extinct. His remains was brought back home and after a short funeral service by the writer the W. O. W. took charge of his body and laid it to rest in the Wheeler Cemetery with that beautiful and impressive ceremony used by them. We greatly sympathize with Sister Goddard and her children and commend them to God, who has said, "I will be a Father to the fatherless and a husband to the widow." G. W. GORDON.

Brother R. O. LEMONDS, son of Robt. and Eleanor Lemonds, was born in Henry county, Tenn., near Paris, April 6, 1846; died at Pittsburg, Tenn., Oct. 14, 1909. He had passed his sixty-third birthday. He came to Mississippi in 1872, and was married to Miss Margaret Wheeler March, 1874, near Kossuth, Miss., near which he lived to the time of his death. Three children were born unto them—two daughters and one son—all of whom are still living and deeply mourn their loss. He was soundly converted when a young man and joined the M. E. Church, South. For more than thirty years he was faithful to God and the church he loved so well. He served the church in the capacity of steward and trustee with commendable zeal and great acceptability. At the time of his death he was a trustee. His was a sunny nature, always bright and expecting the best things to come to pass. He has three sisters living, one in Henry county, Tenn., and two in Alcorn county, Miss., near Kossuth. He was a law-abiding citizen, a good neighbor, kind husband and father, and loyal to his church. He often expressed himself as being ready to depart when the Lord should see fit to call him. He loved his pastor and was not stinted in his support and the support of the different enterprises of the church. When the summons came he was away from home. He had gone to Pittsburg, Tenn., and reached there only a few minutes before the fatal moment came. He, in company with Brother J. W. Goddard, of Kossuth, Miss., walked into the hotel to arrange for lodging for that night and all at once the cyclone was upon them in all its fury. A few moments later their bodies were found about 200 yards from the hotel, whither the angry winds had hurled them. But their immortal spirits had fled. They were brought back home, and on Saturday the 16th their bodies were laid to rest in the Wheeler Cemetery, only a few hundred yards from the home of Brother Lemonds. A large concourse of people gathered to witness the burial and mingle their tears with and offer their sympathy to the bereaved ones. The funeral services were conducted by the writer, and after the interment the mound of earth was literally covered with beautiful flowers. Our heart overflows with sympathy for the children! God bless them. Bereaved ones, look up; there will be a reunion after awhile that will last forever.

G. W. GORDON.

TRIBUTE OF RESPECT.

Since it has pleased our Father above to take from our midst one who as mother, wife, friend, Christian, furnished unsurpassed example to those about her, we, the members of the Woman's Foreign Missionary Society of First Methodist Episcopal Church, South, at Baton Rouge, La., do hereby

Resolve, first, That in losing Mrs. T. S. Sligh our auxiliary has lost one whose untiring work and constant faith in Christ may be found in some other, but in none other will they be found in greater measure.

Resolved, second, That in her death not only has our local church cause to feel that one of her most consecrated workers has left us, but Louisiana Methodism, too, has cause to mourn one who as teacher has moulded the characters of hundreds of our young women.

Resolved, third, That it is our belief that when God took her he only called to her "Come up higher."

Resolved, fourth, That to the stricken husband and children, to the numerous religious and moral works which felt her strong helping hand, we tender our deep sympathy. God does all things well.

MAY G. SANDERS,
JULIA G. WOODSIDE,
Committee from W. F. M. S.

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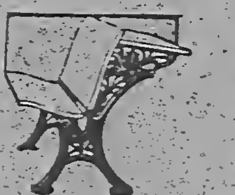

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FROM BENTON, LA.

Mr. Editor: Since my vacation on the coast of Mississippi for two months during the heated term, my general condition has so improved that I am in better shape than for many seasons past. But this favorable condition is offset by the gradual shortening and clouding of my line of vision. We failed to call at the Advocate office on our return from the coast on account of rain.

The interests of the church, notwithstanding the pulpits were closed for two months, have grown on all lines except the financial line. On this line the indications are that this part of the work will he behind last year. There are reasons for this, and to those who understand the conditions we will make a good report.

J. A. PARKER.

The thoughts of some people live so near to God that to ask them to think of us is to ask them to pray for us.—Edith C. Richards.

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THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and IRIDAYS.
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No. 20, V. C. Curtis, Coldwater, $46.

J. R. BINGHAM, Treas.
Carrollton, Miss.

LOUISIANA CONFERENCE.

Baton Rouge Dist.—Fourth Round.

Pine Grove, at Killian's	Nov. 20, 21
Amite City	Nov. 21, 22
Denham Spr., at Alford	Nov. 27, 28
Hammond	Nov. 28, 29
Greensburg, at G	Nov. 24
Ponchatoula, at Wesley	Nov. 26
New Roads, at N. R.	Dec. 4, 5

C. C. MILLER.

Shreveport Dist.—Fourth Round.

Provincal, at P.	Nov. 19, 20
Pleasant Hill, at P. H.	Nov. 21, 22
Bossier City	Nov. 24, 25
Many, at Many	Nov. 27, 28
Zwolle, at Z.	Nov. 28, 29
Hornbeck, at H.	Dec. 3, 4
Mansfield	Dec. 5, 6
Bon Ami, at Carson	Dec. 7,
De Ridder	Dec. 8,
Leesville	Dec. 9,
Noel Memorial	Dec. 10,
Greenwood	Dec. 11,
Texas Avenue	Dec. 12,
Shreveport, First Church	Dec. 13,

T. J. WARLICK, P. E.

Ruston Dist.—Fourth Round.

Ringgold at Andrew Chap.	Nov. 20, 21
Bernice at Alabama	Nov. 25,
Houghton at Alberta	Nov. 27, 28
Lanesville at Sibly	Nov. 28, 29
Lisbon	Dec. 1,
Cotton Valley	Dec. 4, 5
Minden	Dec. 11, 12

R. W. TUCKER, P. E.

Crowley District—Fourth Round.

Prudehomme, at Church Pt.	Nov. 20, 21
Lake Charles	Nov. 27, 28
Sulphur	Nov. 28, 29
St. Martinville	Dec. 4, 5
Jeanerette	Dec. 11, 12

J. E. DENSON, P. E.

Monroe Dist.—Fourth Round.

Tallulah	Nov. 20, 21
Waterproof	Nov. 21, 22
Downsville	Nov. 27, 28
Brookland, at Frantam	Dec. 4, 5
Eros	Dec. 5, 6
Monroe	Dec. 11, 12
W. Monroe	Dec. 12, 13

S. S. KEENER, P. E.

Alexandria Dist.—Fourth Round.

Trout	Nov. 20, 21
Colfax	Nov. 23,
Master's Chap., at Standard	Nov. 27, 28
Glenmora, at Forest Hill	Dec. 1,
Chicot, at Elm Bayou	Dec. 4, 5
Alexandria	Dec. 8,
Natchitoches	Dec. 11, 12

PAUL M. BROWN, P. E.

New Orleans Dist.—Fourth Round.

Second Church	p.m. Nov. 21
Felicity	a.m. Nov. 28
Algiers	p.m. Nov. 28
Rayne Memorial	Dec. 5

F. N. PARKER, P. E.

MISSISSIPPI CONFERENCE.

Newton Dist.—Fourth Round.

Montrose, at M. R. (Wed.)	Nov. 17,
Homewood, at Carr Church	Nov. 20, 21
Raleigh, at Raleigh	Nov. 21, 22
Bay Springs, at B. S. (Thursday)	Nov. 25,
Laurel, Main Street (Fri.)	Nov. 26,
Laurel, Kingston	Nov. 27, 28
Laurel, Sixth Street	Nov. 27, 28
Edinburg, at Mt. Pisgah (Friday)	Dec. 3,
Newton	Dec. 4, 5

Let the trustees he ready to answer question 29 correctly.

T. J. O'NEIL, P. E.

Jackson Dist.—Fourth Round.

Yazoo City, 7:30 p.m.	Nov. 17, 18
Fannin	Nov. 20, 21
Jackson, 1st Church, 7:30 p.m.	Nov. 22,
Flora, 7 p.m.	Nov. 24, 25
Lintonia, at Anding	Nov. 27, 28
Canton, 7:30 p.m.	Dec. 1,
Eden, at Pleasant Hill	Dec. 4, 5

J. R. JONES, P. E.

Hattiesburg Dist.—Fourth Round.

Lucedale, at Lucedale	Nov. 15
Leakesville, at L.	Nov. 16
Sumrall	Nov, 20,21
Taylorsville, at Fairmont	Nov. 24
Hattiesburg, Broad St.	Nov. 25
Seminary, at Seminary	Nov. 26
Oloh, at Oloh	Nov. 27, 28
Eastabutchie, at Morelle	Nov. 30
Vossburg, at Heidelberg	Dec. 2
Ellisville, at Ellisville	Dec. 4, 5

M. B. SHARBROUGH, P. E.

Meridian Dist.—Fourth Round.

Buckatunna, at Stateline	Nov. 21, 22
Marthaville, at Salem	Nov. 23,
Wayne Mission, at Pleasant Grove	Nov. 25,
Shubuta and Quitman, at Shubuta	Nov. 26,
South Side and Poplar Springs, at Poplar Springs	a.m. Nov. 28,
East End, Meridian	p.m. Nov. 28,
Central Church, Meridian	Nov. 30,
Fifth St., Meridian	Dec. 3,
Seventh Ave. and Vimville, at Coker's Chapel	Dec. 4, 5

W. H. LEWIS, P. E.

Seashore Dist.—Fourth Round.

Gulfport, 29th Street	Nov. 13, 14
Long Beach	Nov. 17,
Purvis	Nov. 19,
Lumberton	Nov. 20, 21
Poplarville	Nov. 22,
Pearl River Mission, at Wesley Chapel (11 a.m.)	Nov. 23,
Carriere and McNeill, at Nicholson	Nov. 24,
Americus, at Salem, 11 a.m.	Nov. 26,
Moss Point	Nov. 27, 28
Escatawpa, at Escatawpa	Nov. 27, 28
Pascagoula	Nov. 29,
Wolf River Mission, at Beulah (11 a.m.)	Dec. 1,
Coalville, at Campground (11 a.m.)	Dec. 2,

W. B. JONES, P. E.

Natchez District—Fourth Round.

Gloster	Nov. 17,
Centerville	Nov. 20, 21
Liberty, at Salem	Nov. 27, 28
Washington, at Washington	Dec. 4,
Natchez, Pearl Street	Dec. 4, 5
Natchez, Jefferson Street	Dec. 5, 6

H. W. FEATHERSTUN, P. E.

Brookhaven District — Fourth Round.

Prentiss, at Carson	Nov. 19,
Georgetown, at Bahala Ch.	Nov. 20, 21
Tylertown, at China Grove	Nov. 27, 28
Monticello, at Tilton	Dec. 4,
Silver Creek, at Silver C.	Dec. 5, 6

J. T. LEGGETT, P. E.

Vicksburg District Fourth Round.

Oak Ridge, at O. R.	Nov. 20, 21
Rocky Springs	Nov. 27, 28
Port Gibson, at P. G.	Nov. 28,
Harriston, at Lorman	Dec. 1, 2
Rodney, at Rodney	Dec. 3,
Vicksburg, at Crawford St.	Dec. 4, 5

G. H. GALLOWAY, P. E.

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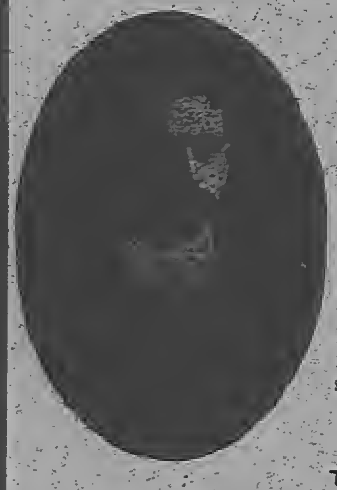

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop W. A. Candler, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

Worlds Missississionary Conference, Edinburgh, Scotland, June 14-24.

ADMISSION ON TRIAL.

Those who contemplate coming up to the Mississippi Conference for admission on trial at the approaching session are requested to meet the Committee in the Methodist church at Brookhaven on Tuesday morning, Dec. 7. For the information of those who who may not have a copy of the latest edition of the Book of Discipline, we give here a list of the branches on which applicants will be examined:

1. Wesley's Sermons on "Justification by Faith," and "Witness of the Spirit."
2. "Manual of Christian Doctrine," by Banks.
3. English Grammar.
4. Rhetoric.
5. "Outlines of World's History," by Swinton.
6. Geography.
7. Arithmetic, with special reference to book-keeping.
8. Book of Discipline.
9. An original sermon on the subject of Repentance.

In addition to the above, each applicant will be asked to hand in a sample certificate of church membership.

D. SCARBOROUGH,
Chairman of Committee.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

LAMAR, MISS.

Dear Dr. Boswell: Will you allow me enough space to say that we are closing a good year on the Holly Springs Circuit.

We had a good meeting, being ably assisted by Revs. Broom, J. H. Mitchell, Rogers, and Gray, all good men and truly gospel preachers. While the ingathering of souls was not as great as might have been, yet we are sure that a great deal of good was done in strengthening the church, and praise God for saving some souls.

The parsonage has been repaired and some furniture added. The church house at Early Grove has been repaired. Money has been raised to paint and paper church at Lamar. New hymn-books purchased at Harris' Chapel, Sylvestria and Mt. Hope, and the circulation of church literature has been increased. Still we see many other things needed and look forward to greater achievements in the name of the Master.

Much kindness has been shown the pastor and wife during the year, all of which we gratefully acknowledge. We hear of some preachers being pounded occasionally. We have been pounded this year continually. Surely, there is not a more loyal people anywhere, than are these—educated, refined, religious.

The health of our people has been remarkably good, and notwithstanding the fact that crops are short, they manifest unusual interest in the finances of the church, and we are confident of going to Conference with all claims paid. A. G. HALL, P. C.

A Doctor in the Family.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., answers so many useful purposes in the home that it is even spoken of as being like a doctor in the family. Its timely use saves, not only much suffering and time, but also physicians' bills. Cuts, aches, inflammations, swellings or any other soreness can be quickly alleviated by the application of Royaline Oil, the great antiseptic. Price 25c. a bottle. At your druggist.

REV. K. W. DODSON.

At a meeting of the Protestant Ministers of the town of Mansfield, La., called by its chairman the following resolutions were adopted:

First—The Protestant Minister's Association of the town of Mansfield hereby place on record their keen regret at the departure from our town of our brother, the Methodist preacher, Rev. K. W. Dodson. The Rev. Mr. Dodson has done valiant service for Christ and his kingdom during the four years he has labored among us.

Second—Our relationship with each other has been very tender and sweet. Our Association feels itself under a peculiar debt of gratitude to our brother. Feeling that always he has been among the foremost among us in the labors of our Minister's Association.

Third—We shall miss him greatly; we feel his place will be hard to fill.

Fourth—In bidding him farewell, we can but congratulate the new field of labor to which he will go to. Our loss is their gain.

Fifth—In voicing our appreciation of our much-loved fellow-worker and brother, we also add the assurance of our prayers in his behalf and the earnest hope that he and his family may be blessed in his new sphere of labor.

Chairman, REV. CHAS. THORP, B. O., Pastor Protestant Episcopal Church.
Secretary, D. F. OSTEN, JR., Pastor First Presbyterian Church.

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Hyomei Will Cure You or Nothing to Pay.

When you make up your mind to get rid of disgusting Catarrh, follow this advice:

Go to your druggist; ask him for HYOMEI Outfit (pronounce it High-o-me). This outfit consists of a bottle of HYOMEI (liquid), a hard rubber pocket inhaler, a medicine dropper, and full instructions for use. Pour a few drops into the inhaler, and breath it in a few minutes each day, according to directions.

HYOMEI cures Catarrh because it reaches every nook, corner, and crevice of the membrane of the nose, throat, and bronchial tubes, and kills the germs of Catarrh. Stomach dosing, sprays, douches, and ointments don't kill the germs, because they don't get where the germs are. HYOMEI will cure Catarrh. It is guaranteed, as the publisher of this paper knows, to cure Catarrh, Coughs, Colds, Sore Throat, and Bronchitis, or money back. Refuse substitutes. If your druggist does not sell it, we will send you a complete outfit, charges prepaid, for $1. Sample botttle mailed free upon request. Address, Booth's HYOMEI CO., Dept., —, Buffalo, N. Y.

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Oldest and *best* cure for *chills* and *malarial fevers* of all kinds everywhere.

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LAYMEN'S MISSIONARY MOVEMENT.

To the Presiding Elders. Preachers
and Laymen of the M. E. Church,
South—

Dear Brethren: The Laymen's Missionary Movement has planned a national campaign of education, designed to cover the entire territory of the United States. Meetings will be held in 70 or more cities, where men of all church affiliations will be asked to meet and discuss the evangelization of the world in this generation. The meetings will continue until May, 1910, at which time a great meeting of representative men from all parts of the United States will convene at Chicago, Ill., to adopt an adequate national policy to enable the United States to do her share in world evangelization. Canada has already adopted such a policy at a meeting attended by over 4000 men from all parts of the Dominion. Forty or more of the Mission Boards of the United States have endorsed this campaign. The programme provides for a denominational rally on the last morning of each convention, at which time the men of each communion will assemble separately to agree upon the best way to utilize the interest and enthusiasm aroused in doing the share of the work assigned to their denomination, and to plan how to enlist every church and every man in the work.

We believe that your attendance upon these meetings will mean much for the kingdom of Christ among men, and that the arousing of interest in world-wide missions will result in a quickening of the church at home in every department. We, therefore, urge you to have a part in this effort to arouse our nation to a sense of its duty and opportunity:

First—By praying daily for the leadership of the Holy Spirit in the enterprise.

Second—By observing November 14, 1909, as a day of prayer for the success of the campaign, and by holding Laymen's Meetings on that day, wherever possible, in all of our churches.

Third—By keeping your people informed as to the progress of the work, using private conversations, the press and the pulpit, to give the largest possible publicity to the campaign.

Fourth—By attending one or more of the meetings, if possible, even at a sacrifice.

Fifth—By co-operating in the adoption of a workable plan for an every-member canvass of every church in your Conference, thus giving to all an opportunity to share in preaching the gospel to every creature in this generation.

(Signed): A. W. Wilson, J. S. Key, W. A. Candler, E. E. Hoss, E. R. Hendrix, O. P. Fitzgerald, H. C. Morrison, James Atkins, J. R. Pepper, E. D. Newman, F. M. Daniel, J. S. Carr, D. H. Abernathy, A. E. Barnett, F. M. Thomas, A. D. Reynolds, T. J. Watkins, A. G. Norrell, C. B. Van Arsdale, J. W. Vaughan, C. M. Phillips, T. S. DeArman, J. W. Kemper, W. G. M. Thomas, C. Tuck, P. W. Furry, A. E. Bonnell, J. H. Davis, R. F. Burden, W. L. Weher, Jno. P. Pettyjohn, B. J. Casteel, C. H. Ireland, D. B. Zollicoffer, W. R. Lambuth, C. C. Hodges, W. B. Stubbs, M. D. Fields, A. Trieschmann, G. L. Jones, D. G. Crantham, P. S. Rader.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner, is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three botttles.

BLYMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
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PORT GIBSON, MISS

Dear Dr. Boswell: I rejoice to report that our church here has recently been blessed with a gracious revival which resulted in a goodly number of conversions and reclamations, and in a great uplift to the spiritual life of the membership. Eight persons were added to our church on profession of faith, four of them being heads of families. Two joined the Presbyterian Church, and two the Baptist Church—all on profession. The pastors of the two churches just mentioned co-operated heartily with us, and the fraternal spirit manifested by them was delightful indeed. Considering the fact that there was a sweeping revival in this charge last fall, conducted by Brother Harbin, during which most of the available material was brought into the church, the results this year are especially gratifying. We were exceedingly fortunate in having with us for ten days, Brother T. H. Dorsey, of West Point, Miss., whose able, eloquent, and heart searching sermons have left an abiding impress for good upon this community. Our people were charmed with him

Our Sunday School is one of the best organized and best conducted in the Mississippi Conference, Brother H. H. Crisler being a model superintendent. Exclusive of the cradle roll and home department, the enrollment is 140, with an average attendance of ninety. Our school will raise about $100 this year for missions, this amount being applied to the support of Miss Nell Drake, and hence is in excess of the regular assessment. There is also a fine Sunday School at the college. The W. H. M. Society and the W. F. M. Society are both in a flourishing condition, and I feel sure that no societies in our Conference are doing better work in proportion to the number of members than the Port Gibson auxiliaries. The pastor finds in the good women of these societies a noble band of helpers. The Junior League and the Senior League have in them a splendid lot of young people who are commendably loyal to the League and to the church. A mission study class, numbering ten, has just been organized among the Seniors.

Altogether we have received since Conference twenty-eight members, sixteen by certificate and fourteen on profession. Unfortunately, however, we have lost fully as many by removal, some of them being among our most valuable workers. While the boll weevil has done immense damage in this section, and times were never more stringent since the Civil War, our members are coming up nobly with their contributions, and we expect to pay all assessments in full. Port Gibson Methodists are among the most loyal and liberal to be found in Southern Methodism.

M. M. BLACK, P. C.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

F. J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th lay of December, A. D., 1886.

(Seal.) A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.

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Take Hall's Family Pills for constipation.

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Epworth League

TOPIC FOR NOVEMBER 14, 1909.

THOSE WHO HAVE BORNE THE BURDEN.

(For the Superannuates.)

Galatians vi:17; Philemon 9.

"Henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." Thus wrote Paul. "The marks of Jesus" were the scars and other outward signs of the beatings, stonings and other persecutions and sufferings which he had borne in prosecuting the work and upholding the cause of Christ. It was not at all inappropriate to call them "marks of Jesus," alluding to the custom then current of branding slaves with marks indicating their owners, as cattle and horses are still branded in Texas. He presents these as proofs of his discipleship and of his fidelity, throwing down the challenge: "Henceforth let no man trouble me," by demanding further proof or other evidence.

Age and feebleness resulting from overwork and these sufferings brought a natural longing for rest. The wranglings over trifles in the Galatian Church were very distasteful to him, so he begs them to let him have the rest he had so truly earned.

In his Epistle to Philemon, he speaks of himself as "Paul the aged," and claims consideration because of his age and the sufferings he had borne and was still bearing—"now a prisoner also of Christ."

With these passages as texts, our Brother, J. R. Stewart, says:

"That those who have borne the burden and heat of the day in our great Church hold a warm, not to say almost sacred place in the affections of our people, is a proposition not to be called in question for an instant. That as a class they have received from the Methodist public the material aid which was their just and rightful need, cannot be safely asserted. Their silent and appealing claims are founded on unselfish service already rendered. Their work has been accomplished, and a debt of lasting gratitude has been imposed on the people whom they have lovingly served. To live and die in the affectionate esteem of those for whom they gave a life-service is their greatest reward, save only the "Well done, good and faithful servant," of their Lord.

"The temporal remunerations for work done and burdens borne are far below those accorded in various other vocations requiring similar ability. It may be fairly assumed that no one becomes a Methodist itinerant preacher from hope or prospect of worldly gain. Should one do so, he would not only be chargeable with a flagrantly wicked spirit, but would also be assigned a place among the feeble-minded. It is equally disappointing to seek the praise of men and the honors which come only from the world in this calling, a prominent grace of which is humility.

"As long as it remains true that only slightly over $131 is paid annually to the superannuate family, something more than has yet been done is greatly needed.

"When it is possible for the widow of an honored deceased minister to be compelled by sheer necessity to hire herself as a cook in order to provide sustenance for herself and children, something more needs to be done.

"As long as it occurs that a veteran itinerant and his wife feel compelled to subsist for eleven days on $1.67, something more is needed.

"When a worn-out preacher who loves his Church and is anxious to read of her glorious triumphs cannot spare $1 per year from his little allowance to take a religious paper, something is greatly needed for him and all in similar conditions."

Suggestion: One penny a month from all the Epworth Leaguers would in time help this cause greatly.

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is no new-fangled, secret, mysterious, "discovered by accident," Egyptian, Indian, Chinese, Shaker or Quaker remedy. It depends upon no superstition or romantic story to make people believe in its efficacy. It is the scientific prescription of well known and competent doctors and chemists, and is compounded in one of the largest and best known pharmaceutical laboratories in the United States. It was conceived with the purpose, which we announce to all the world, to give the people a pure and safe household and home medicine, one that has medical authority behind it, one that doctors could sanction and approve, one whose composition could be boldly proclaimed and being all this, it is destined to become the foremost proprietary medicine of the century, a genuine pure food and drug medicine.

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though a scientific medicinal combination, is prepared from such remedies which the common people as well as the doctors KNOW TO BE GOOD, which they can place confidence in, which they know they can safely use, and most of all, is composed of things which make it a GOOD REMEDY. It is right all through, from the first to the twelfth ingredient, a remedy that knows its work in the body and does it in a way that satisfies the body-owner. It is a pure remedy that all the family, young and old can use. It contains no poisonous drugs, it contains no harmful drugs, it contains nothing that we are ashamed to tell all the world, it contains no ingredient that your own family doctor will not endorse and say is a good thing. It does not depend on drugging the body. It does not kill pain with opium or morphine. It does not excite the body with alcohol, but it tones the body with the remedies nature intended to tone the body, or that power would not have been given to them.

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offers its valuable services to you right now, right from this page, if you are sick, if you need medicinal help, if your body is not in right, natural and normal tone. That is what Bodi-Tone is for—TO HELP NATURE RESTORE TONE TO THE BODY, to help nature restore normal health, energy, vigor, strength and weight. If there is anything wrong with your Kidneys, Bodi-Tone helps to restore tone to the Kidneys, helps to set them right. If there is anything wrong with your Stomach, Bodi-Tone helps to tone the Stomach, helps to set the wrong right. If there is anything wrong with your Blood, your Liver, your Bowels or your General System, the ingredients in Bodi-Tone, which are endowed by nature with a special action in these parts, go right to work and keep on working day after day, exerting always a well understood, definite action that produces general results of the kind sufferers appreciate. If you have Rheumatism, Bodi-Tone, a splendid eliminant, helps to eliminate the Uric Acid from the system while it restores tone to the Kidneys, Stomach and Blood, thereby exerting a continual anti-rheumatic effect which makes it hard for rheumatism to obtain or retain a foothold in the system. Bodi-Tone should be used by all women suffering from any of the various Female Ailments, for its toning properties are especially valuable in such ailments.

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is especially urged for all chronic sufferers who have tried honest, reputable physicians at home and elsewhere without getting the relief and permanent benefit desired. If your local doctor is doing you no real good, if you have given him a real and honest chance to do what he can and the medical combinations he has used have failed, then give THIS SCIENTIFIC, MODERN COMBINATION of old-time remedies a chance to show what it can do for you.

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WOMEN IN THE ARCTIC REGIONS.

It is strange the fascination that the Northland exerts on men and women, says Frances R. Sterret in The Housekeeper for October, in an article which is of particular interest in view of the discovery of the North Pole. The early boats are crowded with those who have been out for the winter and are hurrying back, called by that imperative voice of the Arctic. A smartly dressed woman, whose eyes held a new light every time Dawson was mentioned, was the wife of a man who had made his hundreds of thousands in the Klondike. They had spent the winter at the Waldorf Astoria and yet she was glad to get home. And what was home? Only a cabin, again, a one-room cabin on the side of the mountain, a dozen miles from Dawson. Why did she want to get back, away from friends, music, lectures, when they had ample money to live luxuriously outside? She only smiled at the question and shook her head as though she could not explain to one who did not know. "I've got to get back, that's all!" she said simply.

"I've given up a house with four bathrooms to come to a country that hasn't a house with a tub in it," laughed another Arctic housekeeper. "If you want to take a proper bath in even Nome or Dawson, you will have to go to the bathhouse to do it. Winters are too long and too cold to bother with plumbing in the cabins."

The towns are all camps, the houses all cabins in the North, but in these days of telephones and electric lights there are few hardships even on the creeks. Dawson is a Canadian camp with its cheery afternoon tea, its tennis and cricket, while Nome is distinctively American with a woman's club, the Kogoayah Kozga, which has its own club house. As for dinners and luncheons you would never believe what elaborate meals the women can serve in their small kitchens and all from cans.

The cabins are tiny affairs, one, two, seldom more than three rooms, but from these band-boxes the women appear in smart afternoon gowns or fiimy evening frocks. A fur parki drawn over the white satin and the felt shoes given a strangely incongruous touch, but one quite in keeping with the dog-sled waiting to convey my lady to her party.

Faith in God gives faith in the divine laws as the regular method by which truth and goodness are to prevail. As the world acquires more faith in the supremacy and universality of law, it also comes to believe more in progress.—James Freeman Clarke.

"If you are an invalid, do your best to get well; but, if you must remain an invalid, still strive for th unselfishness and serenity which are the best possessions of health. There are no sublimer victories than some that are won on sickbeds."—P. Gerhardt.

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First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 2532 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenne, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fera St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

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THE CENTURY IN 1910.

The Century Magazine is to publish serially Miss May Sinclair's new novel, the first chapters in the November issue. This latest work, by the author of "The Divine Fire," is a story of artists and writers in London, and will be published under title of "The Creators: A Comedy." Mr. Robert Hichens and Mr. Jules Guerin have been traveling and working in Palestine, and the harvest of their journeyings and study will be an illustrated series of articles on "The Holy Land," its monuments and scenery, which Te Century will publish during 1910. Mr. Guerin's paintings will be reproduced in full color.

The more our spirits live by communion with God will the sense of His munion with God, the more will the sense of His Love drive out every fear and murmur, and we shall know no will but His. Patient endurance under suffering is made possible, easy, even blessed, by the assured consciousness of the Father's Love.—Rev. A. H. Blunt.

If good people would but make their goodness agreeable, and smile instead of frowning in their virtue, how many would they win to the good cause!—Archbishop Usher.

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"Some years ago I jumped off a horse and had a mishap, and for about four years after that I suffered intense agony. At last I was induced to try Cardui, which cured me, and now I am well and happy.

"I am sure Cardui will cure other sick ladies as it has me."

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REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 18, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 43.

WHOLE No. 2806.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

THE NEW CHURCH AT BLUE MOUNTAIN, MISS.

It is a credit to the pastor, Rev. J. H. Bass, and the heroic little band of Methodists who built it. Considering that Blue Mountain was pre-empted by the Baptists, and the seat of the Blue Mountain Girls' College, a large Baptist institution, and that Methodists have been on the ground less than a year, the building of the house and the gathering of a membership of respectable numbers, are matters of wonder, as well as surprise. Nobody can blame us for putting the picture of the "little gem" on the front page of the Advocate.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

The greatest mangling machines of the age are automobiles. They are innocent in themselves, but in the hands of reckless and conscienceless drivers they are perfect monsters. We have been expecting to hear of some man, with road-rights equal to the auto-driver, to rise up, and at the muzzle of a gun, protect himself. We heard of him last week. He lives in Virginia. He met an auto, the driver of which paid no attention to his frightened horse. Drawing his pistol, or rather raising it, for it was not concealed, he leveled it on the driver and stopped him. He then forced the fellow to take his horse by the bit and lead him around the machine. It will come to that, in many more places, if persons who take "joy-rides" continue to disregard the rights of others. There seems to be no other way. The reckless ones drive fast and get out of reach, and if caught and fined, it amounts to nothing, as the owner of the car, and not the driver, pays the fine. The papers every day give accounts of persons meeting a horrible death under the wheels of these heavy, fast-flying machines. Last week, down in Georgia, a man was run down by a car going at a terrific speed. He was run over by another car following closely, and he was run over by a third car going slowly, driven by his own wife, who had started to meet him. And the worst feature of the tragedy was, neither of the drivers of the two first cars which ran over and mangled the unfortunate man, stopped to render him any assistance. This was but little short of murder.

* * *

The Woman's Foreign Missionary Society of the Methodist Episcopal Church (North), is a large body of enthusiastic workers, and year after year pay much money into the treasury. They are not afraid to adopt schemes, all perfectly legitimate, for raising revenue. A year ago in their annual session, they "agreed to contribute ten dollars for the cause of missions for each baby born to them." It did not seem to occur to them that it was possible for them to become the mothers of twins and triplets, and in such event, the agreement would be rather costly, so they made no arrangement to meet such a contingency. But the unprovided-for thing happened. Two of the good women during the year were blessed with triplets. When the annual session rolled around, these good women asked for wholesale rates. No concession however was granted. When the ruling was announced, the mothers—honest women they are, "proudly went down to the desk of the cashier and paid their thirty dollars each, a crisp new ten-dollar note for each of the triplets." Whether the Society modified the agreement so as to give relief in the future, is not stated. It is the custom for some folks down South to follow the example of people up North. It is particularly noticeable among the so-called progressives—the up-to-date men and women; and we have been wondering whether or not our Southern sisters will lay an assessment on babies, and if so, will they be more generous than their Northern prototypes when they present their happy spouses with three at a time.

* * *

Some time since, Lady Frances Cook, of England, we believed, arrived in this country. Mrs. Cook is what is now called "a militant suffragette"—that is, a woman fighter for the ballott. She is a rich woman as her title would indicate, and evidently devoted to the cause she has espoused. Upon her arrival she announced that she had "one million dollars to spend for woman suffrage." In less than a week she said she was sorry she had made the announcement. And well she may be sorry, as nearly one hundred persons from all sections of the country, have in one way or another made application to help spend the money. She has been literally "flooded with demands, offers and suggestions," and we suppose the end is not yet. Lady Cook did not know how many wise, energetic, enterprising and accommodating people there are in this country. She is learning. Judging from accounts, it would seem that the good lady could spend her money to a better advantage in her own land where her comrades so frequently get into trouble with the authorities. Our women are not in sympathy with the militant movement—are not ready to use broom-sticks and hat pins, to attack officers, to smash windows, and burn ballots with hot acids. They are in dead earnest, but law-abiding. Lady Cook, with her money, could at least pay the fines of her fellow-sufferers, if she could not prevail upon them to lead peaceable lives.

* * *

Boy corn-clubs are being formed in many parts of the country. The object is to encourage the boys, by premiums for the best crops, to raise corn, and incidentally to imbibe a love for farming. The success many of them attain is amazing. We have seen notices of boys in Mississippi who have succeeded in raising from seventy-five to one hundred bushels of corn per acre, and of one boy who gathered considerably over one hundred bushels. But the following from the *Arcadia* (La.) *News*, in reference to one boy who had no offer of a premium is ahead of anything we have read. The *News* says: "Arcadia lays claim, and justly, too, to an exception of a boy, Master Tom Wemple, by name. Tommy attended the Arcadia High School regularly during the last term, always coming up with good lessons and besides this cultivated a crop of corn and cotton, about one and a half acre of corn and four acres to cotton, doing the work after school hours and on Saturdays. From the land he had in corn he has gathered seventy-five bushels and has realized from his cotton crop, counting the seed, the neat sum of $141. Putting the corn at seventy-five cents per bushel, and it is worth it, would make a total of $216. Now, if this isn't successful farming, and that by a boy yet in his knee pants, we confess we do not know what successful farming is." How many boys who read this will imitate Tommy Wemple's example next year?

• • •

Matters do not quiet in France. The agitation rather increases. The Roman Catholics seem determined not to submit to the State regulations in regard to the schools. The Church authorities have declared war on the public institutions of learning. A general election is close at hand and the Bishops are endeavoring to concentrate and direct the vote against the schools. The Bishops have "publicly forbidden Roman Catholic parents to send their children to public schools if Catholic schools are available and parents are everywhere urged to refuse to allow their children to use the interdicted text-books." Other notes from Paris say that "considerable demoralization of the schools has been caused already. The Minister of Public Instruction, has ordered an investigation of the situation which will probably determine the government's ultimate attitude. The decision of the Teachers' Association, comprising 100,000 members, to test in the courts the Church's right to interfere with the public schools will be followed by damage suits instituted by the authors of the interdicted text-books. The archbishop of Rennes, in a statement just issued, declares that Catholic voters must rally to the protection of the Church. The catechism is being revised for the purpose of teaching that it is a religious duty to vote for the candidate who is pledged to defend Church interests." In France and everywhere Roman Catholics are in opposition to public schools—to the whole system of State education. Can anybody tell why?

• • •

If anything is better adapted to stir the blood of law-abiding men, it is the way conscienceless liquor dealers—some of them passing for honorable gentlemen, evade and nullify the prohibition laws of the land. Granting the honesty of the men—their purity of motive—who passed and protect the inter-state commerce laws, it is nevertheless a fact that Federal authorities help to make the law a farce, and work in the interest of the law-breakers. The *Presbyterian of the South*, cites the following as an illustration: "Chattanooga is on the border between Georgia and Tennessee. Both States have prohibited the sale of liquors as a beverage. But the sale is going on, none the less, at this point under the patronage of inter-state commerce. The dealer in Chattanooga sells his liquors to some one who is to receive them at Chickamauga, or some other point just a few miles across the Georgia line. It is then inter-state commerce and the officials of Georgia, under the decision of the United States courts are powerless to restrain it. Then the recipient takes the same liquors and carries them back to the real purchasers in Chattanooga. Under this color of law, prohibition is nullified." It does seem that any man who has the least respect for law would be disgusted at such proceedings in the name of law. Even Mr. Cannon, the Speaker of the House, as much as he is opposed to prohibition, should take notice of the manner in which the people are imposed upon by liquor dealers. And for the Federal Government to issue a tax-receipt for $25, which is virtually a Federal license to sell liquor, in prohibition territory, is an imposition and an outrage. Will not our Congressmen and Senators give us relief?

* * *

Another millionaire banker has passed to his reward. He left behind monuments to his memory in the shape of large gifts to religious, charitable and educational institutions. Being a Presbyterian—after the Scotch Order—that Church naturally came in for the largest benefactions. The name of this remarkable man—little known to the outside world—was John Stewart Kennedy, of New York. He died the last Sunday in October. His will, probated a few days later, revealed the fact that he had, after leaving an immense fortune to his wife, bequeathed to various persons and interests about $25,000,000. The Presbyterian Church in the United States, (Northern, we suppose), shares to the extent of $10,830,000. And large sums went to Presbyterian institutions in foreign lands. Besides this, before his death, he had given to that Church $1,400,000. Many institutions were largely benefited. As usual, schools in the South were overlooked. Only three below Mason and Dixon's line were remembered, two in Kentucky, Centre and Berea, and the Tuskegee Institute (Booker Washington's school) in Alabama, the latter receiving $100,000, while the others received only $75,000 between them. It becomes more and more apparent that while Northern schools are amply provided for by rich men—Columbia University, for instance, which Mr. Kennedy gave $2,500,000, the schools in the South, if they ever reach large endowments, must look to the small gifts of the many poor, or barely well-to-do men of the home land. Not until the South is radically changed under the stimulus of Mr. Carnegie's and Mr. Rockefeller's money will it ever benefit by the benefactions of Northern rich men. That radical change, possibly dreamed of by some, is so far in the future that the child born to-day will die without seeing it.

"A NEEDED LEGISLATION."

Under the above caption, in the Advocate of Nov. 4, Brother H. P. Lewis, Jr., has an article which doubtless is very convincing to the minds of those who think as he does; but to those who (fortunately or unfortunately) disagree with him, he has not made himself so clear.

At the very beginning of my article I wish to say that *I am not presuming to defend the use of tobacco by ministers*, but I do wish to enter my protest against the church enacting any law that will limit the personal conscience: and when the church presumes to "prohibit the use of tobacco by the ministers of our church" (Brother Lewis uses those words), then the church arrogates to itself the right to be custodian of the ministerial conscience. And what next may we expect? Nothing less than that the church should "prohibit" our laymen from using tobacco. Then what? When the church has thus far aped Rome in its arrogant assumption of power, we may expect the church to dictate as to our diet and our apparel, and the logical result (if carried to ultimate conclusion) would be that we would become a lot of long-faced, unshorn Nazarites, living, like John the Baptist, on "locusts and wild honey," clad in "camel's hair, and a leathern girdle" about our loins.

Brother Lewis strains at a few gnats and swallows a whole caravan of camels. He points with criticism to the argument sometimes used that "Bishop —— and Rev. ——" use tobacco, but he says nothing about the almost universal use of coffee and the very popular habit of gum-chewing. (I suppose that drinking coffee and chewing gum are habits that "edify," or possibly they may be too popular to censure.)

Is this mere vaporing? Let us see. It will not be necessary to appoint a committee of scientific men in order to ascertain that there are more "coffee livers" than there are "tobacco hearts," and yet not a word does Brother Lewis say about the church "prohibiting" its ministers or members from drinking coffee. Then, too, I have known where ministers were subjected to criticism and even ridicule, because, forsooth, they chose to dress as other men. Will the church "prohibit" the ministry from wearing the sack coat? Is a preacher's brain power to be measured by the length of his coat-tail?

Besides this, I have known some non-tobacco users to make prayers of such extraordinary length that complaint was made as to their "everlasting prayers." Will the church prescribe how any one shall pray? Will it "prohibit" pious worshipers holding extended communion with God?

Does Brother Lewis, or any one else, say that I am not discussing the question at issue? I contend that I am, for the question is not so much as to the use of tobacco, as it is whether or not the church must become the custodian of personal conscience. The closing paragraph of the article by Brother Lewis reveals this concept. He says: "I suggest to both preachers and laymen that we elect as delegates to our General Conference men whom we know to be free from this habit (tobacco), and who will feel at perfect liberty to give their strongest support to a movement that will prevent its use by ministers."

It is mighty close to General Conference to be talking that way; it sounds as if the words might have political significance. But if this is not meant, then what other conclusion can we draw than that Brother Lewis would have the church disfranchise every tobacco-using preacher until he toadied to a standard erected by men whose prejudices out-reached their judgment? Will the church "prohibit" the use of phrases having political significance? Will it "prohibit" the parading of pet theories? Will it subdue conscience and throttle speech?

Some men get satisfaction by putting in the mouths of other men the argument that "Bishop —— and Rev. ——, D.D., LL. D.," et al., use tobacco, but if they will survey the field without prejudice, they will find "blanks" elsewhere than in the ranks of that class of men they would politically ostracise by General Conference action.

The church needs the wisdom of *all* her sons, whether they use tobacco or not. We have had too much vaporing already, and now that great questions of polity must be considered by the ensuing General Conference, let us not be drawn aside by any form of fanaticism. If it is in the power of the church to legislate more common sense into our heads and more Christian charity into our hearts, then I hope and pray that our delegates to the General Conference may hasten such "a needed legislation."

J. W. Campbell.

A FRIENDLY LETTER.

Dear Brother Boswell: I have just finished reading the Advocate (New Orleans), last issue, 4th inst. It would be difficult—impossible—for me to express the feelings of my heart at this hour. A postal from one of Brother C. A. Powell's daughters this morning, dated Thursday (this week), caused sadness of heart. Brother Powell is not doing well. As you doubtless know, he has been quite sick for some time. His family, knowing the strong friendship existing between Brother Powell and myself for many years, have kindly kept me posted as to his condition; have received quite a number of letters and postal cards from his daughters during his sickness. No man has ever gotten a stronger hold upon my confidence and affection than Brother Powell. All things considered, I have never seen his like. I know of no virtue that he does not possess. His life has been an inspiration to me; have known him intimately for about a quarter of a century; I find no fault in him; "true as steel," anywhere, any time, under any and all circumstances and conditions. I really believe that Brother Powell is incapable of an act unbecoming in a gentleman and a Christian. Although his condition is serious, I can but hope to see him again in the flesh; but should it be otherwise, I expect to meet him by and by. I enjoy the blessed hope of a reunion with my brethren "after awhile." These are a few of them that have gone on before: Little, Callaway, Andrews, Penn, Adams, Chambers, Rayner, Hines, Shelton, and, after awhile, there will be Powell, Langford, Simmons. These are not all that I hold in high esteem, the list would be too long to mention them all, but must say, though it has not been my good pleasure to personally know the present editor (Rev. John W. Boswell), I count him as one that I expect to meet and know personally at the great reunion by and by.

And now, dear Brother Boswell, allow me to say, the announcement "A new editor for the Advocate," on the 8th page this week, adds to my sadness this morning. But I am getting use to changes. Life is one continual change. I have learned to look to you through the Advocate to sound the alarm of approaching danger, to defend the right, to feed the flock. You have long since captured me; have learned to love you dearly; shall try and keep up with you to the end of the journey, which won't be much longer; I have entered my 65th year, and you are older. You may be sure of my best wishes and will always be remembered in my prayers. I do not remember when the New Orleans Advocate did not come to our home. It was coming before I can remember, and has continued to come, without a halt, to this day.

Would like to write concerning "Our Name." "*M. E. Church, South,*" but Bishop Morrison has nearly exhausted the subject in his reply to Rev. C. L. McCausland in a recent issue of the Christian Advocate (Nashville). However, will say I would take delight in explaining our name "to those who never go near any church, and the ignorant." It seems to me that it affords a good opportunity to tell the interesting and valable history of Methodism, etc. And those who would not unite with us after the explanation, would better stay out. Were we to change our name we would justly give cause for suspicion, and find it more difficult to explain the cause for the change.

No, never, never change our name. We have nothing to be ashamed of. When I read the articles favoring a change I feel as if it would give me the greatest pleasure to be with those brethren and ask them to let me do the explaining for them. Without boasting, I think I could *explain* it to the satisfaction of any sensible man.

I enjoyed Dr. J. M. Weems' ("Timely") in this week's ADVOCATE; also, "Some Reminiscences," by Hon. W. A. Belk. It carried me back to my childhood days, when "Fathers" Drake, Jones, Campbell, Clinton and others of precious memory, visited our home, and of the camp-meetings at old Bethel "before the war." "The Light of Other Days," by Thomas Moore, comes to mind just now.

In conclusion, will say this is written at haphazard, under the impulse of the moment, prompted by the nature of the contents of my mail this morning. May be, the waste-basket is the proper place for it—will leave it to your good judgment as to what disposition to make of it.

May heaven's richest blessings attend you through the remaining years of life, and in "the evening may it be light" with you, and finally may you hear these words: "Well done thou good and faithful servant, enter thou into into the joy of thy Lord." May we yet meet in this life; if not, I hope to meet you in our Father's home.
P. A. RICHARDSON.

Norwood, La., Nov. 5, 1909.

THE EUNICE CHARGE.

Since my last letter, I have the following to report: I held a very interesting and spiritual meeting for Rev. J. E. Craig, at Church Point, beginning Monday after the third Sunday in August and continuing through the fourth Sunday. I had a delightful home while with Mr. Beatsher and family, and it goes without saying, that they did everything they could to make my stay pleasant. I preached twice a day; ate three good meals each day and studied Jevon's Logic between services and after services. From Church Point I came home and arranged for my meeting to be held in Eunice. I had engaged Rev. Walter G. Harbin, of Haynesville, La., to do the preaching, but two or three days before the meeting was to begin I received a message from him that he was sick and in bed, and would not be able to come. We were greatly disappointed, but still we bow to the will of God. I then secured the services of Rev. W. H. Benton, of Crowley, and he came to me on Monday, and stayed until Saturday morning, when he bade us good-by, to be in his own pulpit on Sunday, and so I was left alone as to ministerial help. I continued the meeting until the following Thursday night.

The church was greatly revived. Brother Benton did some good preaching. From my own meeting I left Friday night for Alexandria on my way to Forest Hill to hold a revival meeting for Rev. J. A. Morgan. I reached him about 3:30 p.m. on Saturday, but, owing to the fact that the church building at Forest Hill constitutes the first story of the Masonic Lodge, and the Masons were going to meet Saturday night, we decided to wait until Sunday, at 11 a. m., to open up the meeting, and I decided to visit the Lodge, and had a nice time.

Sunday at 11 a.m. we opened the meeting, and the congregations increased every service until the house could not hold more than half the people, I suppose. We closed the meeting on Friday, to the regret of all, and against my better judgment, but circumstances were such that I could not stay longer, I regretted it. The meeting was quite a success. Brother Morgan and wife are doing well, and they have the love and esteem of all the people there.

From there I came on the early train and spent the day at home and went to Long Point at night to preach Sunday and Sunday night. On Tuesday before the first Sunday in October, I went to Wilson to help my old friend and brother pastor in a revival meeting, and continued with him ten days. The meeting was a great success in the way of reviving the church. Brother Cargill and I have been friends for eighteen years. He heard me preach when I was just a boy-preacher. Of course, I am not an old man yet—notwithstanding, I have been endeavoring to point sinners to the Lamb of God more than twenty years—six years of that time was spent in the evangelistic field. While at Wilson I met Mrs. Maggie Stanley, a daughter of Brother Cassidy. She had played the organ for me at Zwolle, ten years before, when I held a revival meeting there for Rev. R. P. Howell. She was a Mrs. Foster then. She played during the meeting at Wilson. I was entertained while at Wilson in the home of Brother Cargill and wife. I had a delightful home—and a pleasant stay, indeed. While there I had the pleasure of meeting Rev. C. C. Miller, presiding elder, and he attended two services, and he enjoyed this scribe's preaching. Of course, he was hungry for preaching. He is moving along nicely, and bringing things to pass. While on my way to Wilson, I spent a few hours with my dear old ex-presiding elder, while in Baton Rouge—I mean Rev. J. M. Henry.

From Wilson I came home, and Saturday before the second Sunday in October (this month) we held our 4th Quarterly Conference. Brother Denson presided with grace and ability as he always does. On Sunday at 11 a. m., and 7:30 p. m., he preached two fine sermons. We were delighted to have him stay with us while here. I forgot to say that on the fourth Sunday at 7:30 p. m., at Iota, we had a memorial service in memory of Bishop Ward which was well attended, all things considered.

I am now at home and endeavoring to get ready for the Conference to be at Alexandria. May the Lord bless the ADVOCATE and all that are connected with it. Pray for me brethren, that I may be useful. My highest aim is to do the will of God, and be a blessing to humanity.
S. D. HOWARD.

THE WINONA DISTRICT MISSIONARY INSTITUTE.

The ladies representing both the Home and the Foreign Mission Societies met in joint session at Itta Bena, Miss., Oct. 20, 21.

The opening sermon, preached by Rev. E. S. Lewis, P. E., was a most helpful and inspiring message. There were in attendance a large number of delegates and visitors from the various auxiliaries of the district. Mrs. S. M. Thames and Mrs. J. E. Thomas were present also, and contributed to the success of the meeting. Several of our pastors and Brother Bachman favored us with a visit on that occasion.

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The first day was devoted to the discussion of the Home Department. It is evident that the women are doing a great work. The efficient secretary, Mrs. Minnie Campbell, of Winona, presided, pleasing all with her gracious manners and easy dispatch of business.

Mrs. Neblett, of Eupora, was in the chair the second day while the Foreign cause received consideration. On this day, as well as the day before, there were several fine papers and addresses. Sister Neblett possesses the true missionary spirit. The cry of her heart is for the consecration of the young life of the church to this great cause. The coming of the delegates and visitors brought us a blessing. Our prayers and best wishes follow them.
W. L. GRAVES.

Itta Bena, Miss.

A FICKLE THING.

In your issue of November 4, you have quite an interesting quotation from Rev. H. S. Johns on your editorial page. I write to call attention to an error, not that there is danger of misleading "young scientists," but young preachers. The line in the United States along which the compass points due north, is a wandering line from South Carolina to Michigan. Strange as it may seem to the Rev. Mr. Johns, the line is not straight nor does it run due north and south. The magnetic needle is a fickle thing.
GEO. J. TROTTER.

Moxie, Miss.

FELICITY REVIVAL.

The revival services which were held for two weeks at Felicity Street Church in New Orleans resulted in a spiritual uplift to the congregation. There were a number of bright conversions, and the preaching of Rev. W. G. Harbin, who conducted the meeting, was of a high order. He is a successful soul-winner, and a preacher of marked ability. During the meeting street services were held each night. They were largely attended, and created a profound impression upon those who were present. At one of the afternoon services, Miss Ada Parker, a returned missionary from Brazil, gave an inspiring address on the work of the missionaries in Brazil. Her earnest words resulted in the reorganization of a Woman's Foreign Missionary Society of fourteen members.
ALBERT S. LUTZ.

A SERMON TO THE AGED

Delivered by Rev. Geo. Jackson on Old Folks' Day
At Parker Memorial Church, New Orleans,
Oct. 11, 1909

Text: "The hoary head is a crown of glory if it be found in the way of righteousness." Prov. xvi, 31.

"The glory of young men is their strength and the beauty of old men is the gray head." Prov. xx, 29.

After introductory remarks concerning the delights of childhood, the aged preacher said:

Age invests many things with peculiar attractiveness. An aged oak, gnarled, wide-spreading, lichen-covered; an ancient castle, weather-worn and storm-swept, moss-grown and ivy-clad, both are exceedingly beautiful. But of all the attractive pictures old Time can draw, no sight is so beautiful as the silver locks and radiant features of godly and joyous old age. An aged sire, a venerable mother, seated in the old armchair, looking forward across the bright border of the Beulah land to catch a glimpse of the jasper walls which belt the city of the saints—

"Away with our sorrow and fear!
We soon shall recover our home,
The house of our Father above,
The palace of angels and God.
The city of Saints shall appear,
The day of eternity come!
From earth we shall quickly remove
And mount to our native abode."

1. There is beauty and sweetness about life's sunset that some do not observe. No portion of the day is more inspiring and yet more becalming than the hour of sunset. The day's work is done; the fervor of its shining is over. The sun hangs golden in the west, making everything look unspeakably beautiful. The very atmosphere partakes of the glory of the king of day. The weary laborer seeks his repose; children leave their play to gather in the home for evening prayer and blessing. It is time for prayer, and rest, and sleep.

William the Conqueror introduced into England the ringing of the curfew bell. The curfew means that all fires should be put out or covered with ashes; all lights extinguished; all people retire to rest.

For some here, curfew will soon sound. The fire of life will be banked, and we shall go to sleep. But whether there will be rest and glory, will depend on whether the "hoary head be found in the way of righteousness."

Joseph Jennings, when on the very verge of the spirit-land, and looking over, exclaimed: "Beautiful! beautiful!" "It is a beautiful morning," rejoined his weeping wife; "shall I open the shutters to give you a better view?" "Oh," said he, "I have looked a great way beyond the shutters."

"While gazing on that city
Just o'er that narrow flood,
A band of holy angels
Came from the throne of God.
They bore him on their pinions
Safe o'er the dashing foam,
And joined him in their triumph—
Deliverance has come.

"I heard the song of triumph
They sang upon that shore,
Saying: 'Jesus has redeemed us
To suffer nevermore.'
Then casting his eyes backward
On the race which he had run,
He shouted loud: 'Hosanna.
Deliverance has come!'"

2. To him who looks not beyond the shutters, old age comes as a heartless robber. It takes from life its purpose; no new profession to be formed, no field to till, or houses to build; no place in the world's busy life, none in the gay social round. Plans, and zest, and work, have all given place to a time of waiting, a waiting for the days to run their course, for time to end and eternity to begin—

"There is a world above
Where parting is unknown,
A long eternity of love
Formed for the good alone;
And faith beholds the dying here
Translated to that happier sphere."

Old age has taken acquaintance of the past: friends, as well as rivals; loved ones as well as foes. It has taken the wife, the husband, the children, and the children's children. "Behold the aged one stands like a giant of the forest out in the opening alone, swept by every wind, bruised by every storm." All paths to ambition, wealth, fame, learning, all closed save one—the path to the tomb; and, like old Simeon, he longs for the rest and bliss of a better world; he has attained the height of his ambition. He has seen the Lord's Christ, the consummation of all his hopes.

"For mine eyes have seen thy great salvation."

The world has nothing for the aged. They have nothing for the world. Such, my brethren, cannot be said of those who have come to old age but look not beyond the shutters. Can you conceive a sadder picture of life, all but lived, the world fast receding, earth ties snapping till barely more than one or two, to bind to the present, and what lies beyond, around, beneath. I saw such a case once, an old man, past his three score and ten, the most miserable looking man I ever saw. No hope, no Christ; he had resisted the woolngs of the Spirit, and now the spirit had left him.

Dr. A. W. Gordon met an aged man going to the place of prayer. "Aged friend, how is it that so old a man is so merry and cheerful?" "Because," said he; "I belong to the Lord." That, brethren, is the secret.

"How happy every child of grace
Who knows his sins forgiven,
This earth, he cries, is not my place,
I seek my place in heaven.

"A country far from mortal sight,
Yet, oh, by faith I see
The land of rest, the saint's delight,
The heaven prepared for me."

3. But the picture has another side. "The hoary head is a crown of glory, if it be found in the way of righteousness." My brethren, if many things are going, many more remain. (1) The aged Christian has past beyond the most hazardous and tempting periods and scenes of life. He is unaffected by some of the most pernicious influences of a bad world. The world has not lost its influence over me, though past my 85th milestone, simply because my physical powers have weakened. I can join with Charles Wesley in part of Hymn 746: "In age, but not in feebleness extreme." But, my brethren, I have learned to put a right value on things. (2) The aged Christian still has reserved to him the most potent agency in life: Prayer. The blessed Savior says: "Whatsoever ye shall ask the Father in my name, he will give it you."

"Prayer is appointed to convey
The blessings God designs to give.
Long as they live should Christians pray;
They learn to pray when first they live.

"There, there, on eagle-wings we soar,
And sin and sense molest no more,
And heaven comes down our souls to greet,
While glory crowns the mercy seat."

(3) The aged Christian may lean to the full on Christ: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Herein is his privilege and joy. How beautiful is old age when cheered by the conscious presence and help of the Strong One. There is no fear, no doubt, no anxiety about the future. He is "leaning on the everlasting arms." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff comfort me." "These troubles and distresses that you go through in these waters," says Bunyan, "are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and lean upon him in your distress. Then I saw in my dream that Christian was in a muse awhile. To whom also Hopeful added these words, 'Be of good cheer: Jesus Christ make thee whole.' And with that Christian broke out with a loud voice, 'Oh, I see him again: and he tells me.' 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' (Isa. 23.) Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian, therefore, found ground to stand upon, and so it followed that the rest of the river was but shallow."—Bunyan.

"Vital spark of heavenly flame,
Quit, oh quit this mortal frame.
Trembling, hoping, ling'ring, flying,
O the pain, the bliss of dying!
Cease, fond nature, cease thy strife,
And let me languish into life!

"Hark, they whisper; angels say:
'Sister spirit, come away!'
What is this that absorbs me quite,
Steals my senses, shuts my sight,
Drowns my spirit, draws my breath.—
Tell me, my soul, can this be death?

"The world recedes, it disappears:
Heaven opens on my eyes, my ears
With sounds seraphic ring:
Lend, lend your wings; I mount, I fly!
O grave, where is thy victory,
O death, where is thy sting."

With Job, the Christian can say: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin worms destroy this body, yet in my flesh shall I see God." How plainly is the glorious doctrine of the resurrection taught, both in the Old Testament and in the New Testament.

4. The aged Christian can witness for Christ. To the young these things come, for life's evening will take the character of the day which precedes it. If we are to come to life's close with the comfort of the Christian's hope, we must prepare for it while it is day. Young people, heed the voice of conscience; cherish the impressions of the Spirit of God!

Ye older ones, go to Jesus; you who have lived a life of sin; you who have been rolling sin under your tongue as a sweet morsel, you can come. It is still not too late; go to Jesus and seek the restoration of your spiritual life and sensibility. You need not pray for your youth to come back, for it will return no more. You need not pray that your misspent time be recalled. You need not pray that your deeds of evil may be undone, for it cannot be. But blessed be God, you may pray that your blunted religious sympathies may be quickened; that your heart of stone may be taken away, and a heart of flesh given you, instead. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." (Ezek. 36:26.)

"I have heard thee in a time accepted, and in the day of salvation have I answered thee; behold now is the accepted time; behold, now is the day of salvation." II Cor., 6:2.

"Some day, when fades the golden sun
Beneath the tinted west,
My blessed Lord shall say 'Well done,'
And I shall enter into rest.

"Some day! Till then I'll watch and wait,
My lamp all trimmed and burning bright;
Then, when my Savior ope's the gate,
My soul to him may take its flight,
And I shall see him face to face,
And tell the story, I'm saved by grace."

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If you are about to do a piece of work, you should be careful to begin right, otherwise you will have to take it apart and begin over again. If you are going on a journey, you should be careful to get into the right road. The way to begin life aright is first of all to seek God, for "the fear of the Lord is the beginning of wisdom."—Selected.

"Go bury thy trouble" may be good advice, but do not form the habit of inviting all your friends to the obsequies every time such an interment takes place. There is danger in the habit—danger that you may be tempted to dig it up, nurse it back to the semblance of life, just in order that you may shine as the chief mourner at another well-attended funeral.

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NEW ORLEANS, LA.

THE ECUMENICAL METHODIST CONFERENCE.

Arrangements for the meeting of the Fourth Ecumenical Methodist Conference in Toronto, Canada, in October, 1911, are now well under way. On the 20th and 21st of October, the Executive and Programme Committees held their second meetings in Toronto, in the Board Room of the Wesley Building. Nearly all the members of the Programme Committee, of which Bishop Hamilton is chairman, and Dr. William Briggs, of Toronto, is secretary, were present. The Committees took up the matter of formulating a programme for the Conference. As the Conference is to be held on this side of the sea, the eastern section desired the American brethren to make the first draft of a list of topics for their consideration.

The dominant feeling on both sides of the ocean is that the programme for the Fourth Conference shall be of a living and practical character, and that all the interests which the several Methodist branches in common have at heart—theological, apologetic, devotional, educational, social, evangelistic, and missionary—should come within the scope of the Conference.

Suggestions of topics were received from many sources, including bishops, editors, educators, pastors, and others. The Committee carefully considered all these suggestions, and after indicating a score or so of subjects, which, in its judgment, should find a place on the programme, appointed a sub-committee to draw up a programme in outline, and submit it to the Committee at its next meeting.

The Executive Committee, of which Bishop E. E. Hoss is chairman, and Dr. H. K. Carroll is secretary, made an assignment of the 300 delegates allotted to the western section as follows:

Church.	Delegates.
Methodist Episcopal	121
Methodist Episcopal, South	63
African Methodist Episcopal	29
African Methodist Episcopal Zion	20
Canada Methodist	24
United Brethren	10
Colored Methodist Episcopal	9
Methodist Protestant	9
Evangelical Association	2
United Evangelical	3

And one to each of the following:

Free,
Congregational Methodist,
United Brethren (Old Constitution),
Wesleyan Methodist,
Union American Methodist Episcopal,
Methodist Church of Japan,
Primitive,
British Methodist Episcopal,
Reformed Methodist Union Episcopal,
Zion Union Apostolic. Twenty in all.

These twenty bodies have an aggregate, according to the report submitted by the secretary, of 7,943,180 communicants.

It was reported that the Evangelical Association cannot be represented in the Toronto Conference because its General Conference meets in October, 1911, at the same time that the Ecumenical Conference will be in session. For this reason, two of its four delegates were assigned to the Methodist Protestant Church, which will, therefore, have the same number of delegates at Toronto as it had at the London Conference.

A number of sub-committees were appointed, on local arrangements, transportation and publication. Superintendent Carman is the chairman of the Committee on Local Arrangements, and Dr. Carroll and Dr. Briggs were appointed on the Committees on Transportation and Press with power to appoint associates.

A budget recommended by the finance committee of $16,000, to meet necessary expenses was approved. The amount is to be apportioned to the several churches on the basis of $55 for each delegate.

Rev. F. T. Little, of the Methodist Protestant Church, was appointed a member of the Programme Committee, and Mr. A. M. Lyons, Steubenville, Ohio, and Mr. T. A. Hunter, Greensboro, N. C., of the Methodist Protestant Church, were appointed members of the finance committee; also Gen. Julian S. Carr, Durham, N. C., in the place of Mr. Murray Carleton, of the Methodist Episcopal Church, South, and ex-governor, S. R. Van Sant, Minneapolis, in place of Mr. F. A. Chamberlain, of the Methodist Episcopal Church, resigned.

The next meeting of the Executive and Programme Committees will be held at the headquarters of the Executive Committee, at 150 Fifth Avenue, New York City.

THE WOMEN—THEIR RIGHTS AND PRIVILEGES.

At the recent annual session of the Woman's Home Mission Society, at Savannah, Ga., something was said about the "enfranchisement of women—granting them their rights and privileges," and forthwith it was heralded all over the country that the women of the Home Mission Society of the Church South, had made a demand for the ballot, and that Miss Belle H. Bennett had come out openly for woman suffrage. We hesitated to pass the news along, and finally decided to wait for further information. It has come to us, certified by the president, Miss Bennett, and the general secretary, Mrs. MacDonell. They ask for full enfranchisement in the Church, and say to the public:

> The women of the Methodist Episcopal Church, South, have demonstrated their ability and readiness for the responsibility of full lay membership in the church. Already, in large numbers of communities, in local church affairs, the pastors are assisted by a few godly women in the official work of the churches, while the legal right is vested solely in the male membership.
>
> This knowledge and its accompanying sense of responsibility has developed the women to the point that they are fitted for legal representation, not in the Quarterly Conference as stewards and Sunday school superintendents, but in the higher Conferences, wherever and whatever capacity the laymen have a place and part.
>
> This conviction was expressed at the recent session of the Women's Board of Missions by the following memorial to the General Conference, which was adopted by a vote of 29 to 6:
>
> "Dear Fathers and Brethren: We, the undersigned members of the Women's Board of Home Missions, in annual session at Savannah, Ga., present the following memorial:
>
> "Believing that the fullness of God's time has come for the more than half a million women of the Methodist Episcopal Church, South, to have larger freedom in the ever-widening work of the Church, that they may help to hasten more surely and speedily the coming of the Kingdom of God,
>
> "We respectfully petition that, as an act of justice, you will, at this session of the General Conference, take the needed action to secure for the women of the Church the full rights of the laity."
>
> MISS BELLE H. BENNETT, President.
> MRS. R. W. MacDONELL, Gen'l Sec'y.

NOTES FROM COLUMBUS DISTRICT.

The fourth Quarterly Conference at Macon was a great occasion. The unanimity, enthusiasm and happiness of all were marked features. The people and preacher are exuberant over the retrospect and prospect. They have spent over $6000 on the church and parsonage in three years, and everybody is happy over the splendid improvements. They have one of the prettiest and most comfortable parsonages in the Conference. The church is a thing of beauty and a joy forever. It has been overhauled inside and out and retouched from foundation to spire; equipped with a furnace for heating; the auditorium furnished with the handsomest memorial windows; the pews brand new and elegant; the pulpit and chairs and altar rail up-to-date and pretty as a dream, and the good women putting down a new and elegant carpet to cover the whole floor—all these make it one of the best and handsomest auditoriums in the State. All these improvements are the clear result of a larger spiritual life and vision on the part of the people. The pastor is in love with his people and they with him. Together they have done great things; together they rejoice. They unanimously asked for his return for the fourth time, and also unanimously asked for the next Annual Conference. And it will go there, too, do you hear it! They want it and they deserve it, and I know the Conference will want to go. Brother Thomas and his people have done a great work. L. M. LIPSCOMB.

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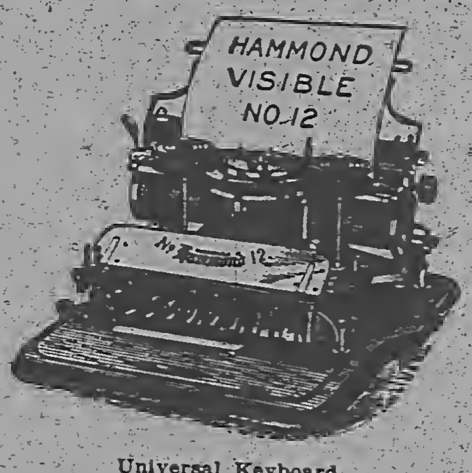

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HER ONE ACCOMPLISHMENT.

Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced on either hand. He was a bald-headed old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were white as snow.

And Miss Nelly Torrance sat looking at him timidly from the depths of her big armchair in which he had beckoned her to seat herself.

"So you are my Cousin Adrian's daughter?" said he, after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.

"And you want something to do?"

"Yes, please."

"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face.

"But," she added with some spirit, "I am not asking for charity. I am willing to work."

"You mean you would like to daub canvass, or sew yellow sunflowers on green plush screens," satirically observed the old gentleman. "I don't call that work."

"Nor I, either," retorted Nelly.

"Then what do you mean?" said Mr. Brown.

"I mean that I shall be glad to do any sort of honest work by means of which I can earn my own living."

"Humph!" again interjected Mr. Brown. "Can you cook?"

"Yes," Nelly answered.

"I don't believe it."

"But I can."

"Very well," said Mr. Brown, releasing his coat tails and sitting down at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged any one in her place. You may come this afternoon and see what you can do for me."

Mr. Brown fully expected that his young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his private address.

"Mind you're punctual," said he, as he handed her the penciled card.

"I am always punctual," calmly retorted Nelly.

Mr. Brown watched her out of the office with a quizzical twinkle in the corner of his eye.

"She won't come," he said to himself. "I've seen the last of my fine relative."

Nelly Torrance went home to a little second floor room, the cheapest the widow and her daughters could find.

Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she "toiled not, neither did she spin." Lucetta, the eldest daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

They had come up from the country at Lucetta's suggestion to appeal, in their poverty, to this rich cousin of the dead father and husband, but none of them anticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood," sighed the gentle little widow, "that he was not pleased when Adrian married me."

"Well?" cried Mrs. Torrance eagerly, as Nelly entered.

"What does he say?" questioned Lucetta, dropping the folds of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong bow."

"I have seen him," said Nelly, untying her bonnet strings, "and I'm going to his house in Grandover Park this afternoon."

"You don't mean," cried Mrs. Torrance, with a spasmodic catching of her breath, "that he is going to adopt you?"

"Not in the least," said Nelly. "Now mamma, don't jump at conclusions. Just hear my plain, unvarnished tale. I went to Cousin John. I told him I wanted something to do. He asked me whether I could cook. Then he told me that his cook was gone and asked me whether I would come to his house this afternoon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, developing hysterical symptoms. "If your Cousin Brown intends to insult us—"

"But he doesn't," pleaded Nelly. "He intended the offer in good faith, and I accepted in it the same spirit."

"You surely do not mean to degrade yourself," cried Lucetta, "by turning—cook—for any living man?"

"I don't see," argued Nelly, "that it is any more degrading to cook for Cousin John than it would be to embroider slippers for him, or to read the newspapers aloud to him of an evening."

"Eleanor never had any proper pride," said Mrs. Torrance, wringing her hands.

"Never!" echoed Lucetta.

"And," added Nelly, "my cousin would have every reason to believe me an imposter if I told him I wanted to work and then refused the offer he made. It will be useless for you to remonstrate, Lucetta, and I hope mamma will not place any obstacles in my way, for I am quite determined to go to Grandover Park this afternoon."

It was six o'clock exactly when Mr. Brown let himself into his house with the latch key which always depended from his watch chain. The gas jet burned softly behind the rose-colored shade in the hall and the fire clicked cheerily in the grate of the parlor beyond.

"Humph!" he muttered, "she hasn't come. Thought so. There is no such a thing as a practical woman now-a-days."

At the same moment a light, white-aproned little figure came out of the dining room beyond, and Nelly Torrance's voice uttered the words:

"Dinner is ready, Cousin John."

The old man smiled. He had a pleasant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man he was.

"Oh," said he, "you did come, then?"

"I always keep my engagements," said Nelly. "Punctuality is the soul of business, isn't it, Cousin John? At least, that's what I used to write in my copy-books."

Mr. Brown patted her hand as she helped him with his overcoat.

"You are a good girl," said he.

And in his secret mind he determined to put up with any deficiencies in the cooking of a girl who had such excellent business principles. But to his infinite amazement, there were no deficiencies to overlook. He ate and relished and wondered by turns.

"My dear," said he at last, when the cloth was removed, "all is very nice. I'll concede you are tip-top housekeeper. But, of course, you ordered all of this from Monerato's restaurant?"

"But of course I didn't Cousin John," said Nelly, decidedly. "I cooked it myself."

Mr. Brown closed his eyes, and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capricious housekeepers, inefficient cooks and untrained servants. At last here was a gateway out of all his tribulations.

"My dear," he said, "I should like to have you come and live here."

"As a cook, Cousin John?"

"No; as my adopted daughter and housekeeper. I need some one to take the helm of my affairs."

"But my mother," hesitated Eleanor, "and my sister, Lucetta."

"Let them come, too; there's plenty of room in the house. Can they cook, too?"

"No, Cousin John," confessed Nelly.

"Well, perhaps it's just as well," said Mr. Brown, "there can't be more than one head to the household."

So the Torrance family found a comfortable refuge for the soles of their feet, and Nelly's despised accomplishment proved the sword wherewith she opened the world's oyster. Lucetta sighed and wondered why she, too, had not taken cooking lessons.

"Nelly is the old man's favorite," said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for a living!"

Mr. Brown, however, looked at the matter in a different light. He said: "Nelly is not like the typical young lady, too lazy to work and too proud to beg. She does with her might whatever her hands find to do."—*Woman's Journal.*

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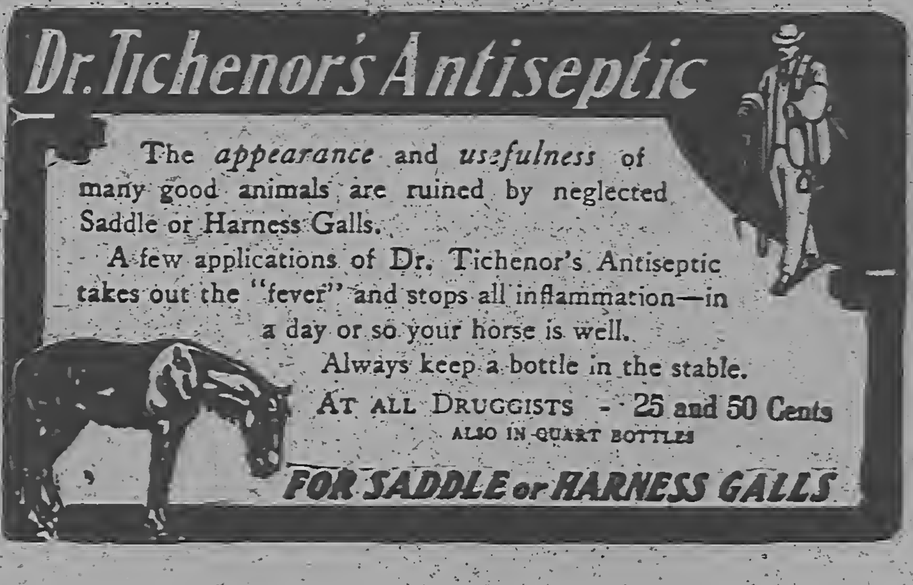

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THE RESTRAINTS OF ORTHODOXY.

If the whole of orthodoxy consists in loving service in behalf of our fellow-men, then it must be that the whole of heterodoxy consists in a bad life. That is the sum of it. So we conclude after a little hearing and reading on the subject. "Sound doctrine," which some discount by alluding to it in a sneering sort of way as "dogma," counts for nothing. And yet, the doctrines a man holds, not only shapes his feelings toward God, but in a large measure fashions his life.

We know but little of God aside from what we learn of him through Christ his Son—"the brightness of his glory, the express image of his person," for, admittedly the Old Testament is not a full revelation. "No man hath seen God at any time; the only begotten Son of God, which is in the bosom of the Father, he hath declared him." A man growing up with the ideas of God as revealed by Christ, and of Christ as he is set forth in the gospel, must necessarily have his ideals shattered, if at any time he is brought under the influence of destructive criticism and comes to the conclusion that his early teachings were without foundation. Shatter his ideals and both his feeling and his faith must change.

Men are brought into salvation and religious experience under the conviction that Jesus is divine, and "has power on earth to forgive sins." Otherwise they could not as intelligent beings be induced to surrender to him as Savior. In this faith, they trust God, and become his sons and heirs. All this is founded on the Godhead of Jesus Christ. But if Jesus was not conceived by the Holy Ghost, and is not the Son of God, and is not God, he has no power to forgive sins, nor any qualifications as a propitiatory sacrifice for sins; and the whole story of his life and sufferings and death as man's redeemer, is altogether worthless.

If a man is converted, and enters into Christian experience under the conviction that he was saved through the merits of Christ as the Son of God, what becomes of his religion when convinced that the miraculous conception of Christ is untrue and the thing itself impossible? Do we do the man an injustice by saying that when he loses faith in the Godhead of Christ, he likewise loses his experience? It must be. If he ever had an experience, now that he has no foundation on which to stand, he is compelled to conclude that, in his ignorance, he was deceived. And orthodoxy is renounced. All this is no great sin—at least not an unpardonable one—so we are led to infer, having been told that. "the worst heresy—the only absolutely unpardonable one—is a bad life." We have not so learned. On the contrary, we have been taught that no provision was made in the atonement for the pardon of unbelief. And we are led to say further: When one loses faith in the divinity of Christ, he not only loses his experience in grace, but he loses his power with God, and his ministry ceases to be fruitful in saving his hearers. This lesson was impressed by St. Paul on Timothy: "Take heed unto thy self and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

If a man loses faith in Christ as God, and renounces his Christian experience, is it not natural to suppose that some sort of a change will take place in his life? He is no more a sinner in common acceptation of the term. Likely as not, he regards himself as a product of evolution, and of course, not affected by sin. He does not feel that he stands in need of the blood of atonement. To strive after higher attainments in the divine life is useless. Prayer for grace to resist temptation and to overcome "the lust of the flesh, and the lust of the eyes, and the pride of life," is out of place. Culture is substituted for grace, and faith gives way to works. We would not undertake to say that he falls into open and flagrant sin, but he necessarily becomes lax in the observance of those things thought to be needful among devout Christians.

Even among those who maintain the strictest orthodoxy in regard to the essentials of religion there is in some things a disregard of commandments given to regulate both the individual and the community life. Who has not seen during the last twenty-five years a complete change among the people in the matter of Sabbath observance? Among many otherwise consistent Christians the Sabbath is hardly looked upon as a holy day. When that sentiment prevailed its secularization was scarcely thought of. Now, the man who observes the day as holy, is an exception, and is ridiculed as a Puritan. What kind of living will we have when all orthodoxy is thrown to the winds, and the ten commandments consigned to oblivion?

Without undertaking to sit in judgment on any man's conscience, or charging delinquency of life, we hesitate not to say that in all the ranks of those who undermine the faith of feebler folk by denying the old and settled truths of the gospel, there is not one who is a holy man after the pattern of the New Testament, or who is a successful winner of souls. "Holiness to the Lord" is not their motto. Soul saving is not their business. Until these men give us higher ideals of Christian living, and show themselves worthy patterns, it would be well for all concerned to look to them less for instruction in righteousness and the things that make for peace in the Church.

There is nothing like the orthodox faith to keep men in the narrow way. It is a restraining force. There is nothing like it to help men grow in grace.

"DIXIE METHODISM."

A man, happy in the possession of the familiar name of "Frater," who lives up North, or else is a Northern man living in the South writes as familiarly to the *Pittsburg Christian Advocate* of "Dixie Methodism" as any Dixie Methodist could possibly do. But he does not know it all—no, not by a large measure, else he would not have said some things uttered in his epistle.

Among other things he says to the Pittsburg readers that he "foresees a vigorous handling by the General Conference of the time-limit question." Possibly he does, but he is mistaken when he affirms that the action of his own General Conference in 1908 "in letting it *serenely* (probably, a misprint for *severely*) alone, * * * has had a real effect on our Dixie brethren." He means by that expression to say that the Northern General Conference has settled the time-limit question for all Dixie Methodism. He does not seem to know that what was settled by his General Conference, has been much unsettled by the pressure brought to bear on the Bishops at some of their Annual Conferences forcing them to make about twice as many changes under a no-limit rule, otherwise a settled pastorate, as under a time limit. For example, in a Conference of less than three hundred preachers, one hundred and thirty-seven men were changed who had served charges less than two years. And scores of other men were changed who had served less than six or seven years, and so on, clearly showing that there is nothing like a settled pastorate in the Methodist Episcopal Church.

Not satisfied with this statement he goes further. He says: "We opine that a most recent occurrence will awaken Southern Methodists to the overwhelming necessity of the situation." He refers to, and names the going away from us of Dr. Henry Stiles Bradley. He actually thinks that the loss of Dr. Henry Stiles Bradley is irreparable. Bless your soul, my dear Frater, Dr. Henry Stiles Bradley's place was filled in less than a week by a man quite as intelligent, as highly educated, fully as pious, and a far sounder Methodist, and one we think will not leave us at the end of a four year's stay at St. Johns. Dr. Henry Stiles Bradley is a bright and attractive man—capable of great things, and we are sorry that he adopted such opinions of doctrine and polity as forced him to leave us.

This same Frater criticies and rebukes the editors of Southern Methodism for allowing contributors to "resurrect time-worn and ghostly subjects," and discuss them in their columns. One of the ghostly subjects, is "the why and the wherefore which divided Methodism in 1844." One of the questions of the day is the re-union of Methodism. In some quarters, it is a very vital question. If Frater can tell us how to proceed, and effect a union honorable alike to both bodies concerned, without discussing "the why and the wherefore" of the division, he will show himself a wise man above any of his fellows. In his dream of one Methodism—that Methodism his own Church—he certainly is not so sure, or so short-sighted, as to believe that when the time comes—the "psychological moment," as the philosophers call it, all that is necessary is for the Methodist Episcopal Church to open her mouth, and take Southern Methodism in at one swallow. Or does he think the time is at hand, or will come after a while, when Southern Methodism will put the halter around her neck and gently go to the Methodist Episcopal Church and say submissively, "Here's your mule." Sensible Methodists, North and South, expect no such things. But they do expect that in the re-adjustment of matters between the two bodies, the things that divided us will be discussed. If

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those on the other side of the line think otherwise, and are in the majority, we venture to say, the youngest man among them will not live long enough to see a re-united Methodism.

We are not belated in Dixie simply because we discuss organic union in the light of the facts of 1844. They loom large every time organic union is proposed.

THE COMING GENERAL CONFERENCE.

We have seen much recently in our church papers concerning the importance of the coming General Conference. That it will be of vast importance cannot be denied by any who love the church. That the whole church should pray for divine guidance, not only for wise legislation and the selection of the best men to lead in all our great work, but for the election of the right men to legislate and choose our leaders, none who believe that the living Christ is the great head of the church will deny. But we fully agree with Dr. Rankin of the *Texas Advocate* in saying that the coming session will be no more important than some sessions of the past. They are all important. Looking back, and considing the unsettled condition of the country, the trouble through which it passed, we should say that the General Conference of 1866 was the most important in the history of Southern Methodism. That Conference met in New Orleans one year after the close of the great war. The South was under "Carpet bag rule," and the "disintegration and absorption" of Southern Methodism by our big sister in the North, was much talked about. There was not any danger of that, but the ranks of our church had been decimated and thousands of our people were without hope. Besides, the times had brought to the front men of extreme ideas, and they were not slow to make themselves felt. But wise counsels prevailed and the church came safely through the ordeal. The Lord was with us then, and we are happy in the belief that he is still with us.

The church faces no such conditions to-day as confronted the men of '66. True, there appears to be some restlessness, and all sorts of things—the wildest possible to be imagined, are being proposed. But their very wildness will be our safety. A few men will go up to the meeting and propose some radical legislation; for eight or ten days they will make much noise; the more part will see the necessity for conservative action, and under the quietus of non-concurrence, the noisy men will largely subside.

Some of our friends manifest great uneasiness lest mistakes should be made in the selection of Bishops—"so many to be elected," they say. Of course there is danger. But forty-three years ago when the church was not half as large as it is now the General Conference elected four Bishops, a much larger number in proportion to membership than six would be if elected to-day. No mistake was made then. Why there should be more danger now than in 1866, we do not know. There cannot be unless it is true that more electioneering is done in this day than at that time. And this we do not believe.

The General Conference is the law-making body of the church. For that reason it is paramount in importance to all other Conferences, and should be remembered in the prayers of every lover of the church. God still hears his people, and is willing to answer and bless. Let us all pray, not especially that no mistakes may be made in the selection of Superintendents, but that what is done may be done for the glory of God, and the good of his people.

PERSONAL.

Rev. J. T. Lewis, writing from Cleveland, Miss., says: "We are practically sure of reporting everything 'in full' from here." Cleveland could not afford to do less.

A sensible brother sends us a communication on important matters and says: "If the enclosed be beneath the standard for your paper, it will make good kindling." That is "fine."

Rev. R. H. Wynn, of Monroe, La., is now engaged in a "successful revival meeting," in which he is assisted by Rev. W. H. Coleman, of Homer. On November 5 "the Business Men's Class in the Sunday school invited the men of the town to a banquet, which was a splendid success."

Of the preachers from Mississippi now in Oklahoma we note the following appointments made at the recent session of the Oklahoma Conference: J. H. Rogers to Marietta Station; W. W. Williams to Kingston and Woodville Circuit; W. L. Anderson to Stilwell and Westville; W. D. Mathews to Clinton District, presiding elder.

Rev. R. A. Clark, pastor at Okolona, seat of the North Mississippi Conference, has sent us a list of the friends, and of the preachers they will entertain during the session which will begin Dec. 1. The list will be printed next week, too late to make any corrections through the Advocate. Corrections of any kind must be sent directly to Brother Clark at Okolona.

Dr. T. C. Wier, writing to us concerning the work of Rev. W. F. Rogers, on the Chester (Miss.) Circuit, says: "He is a faithful and successful pastor; modest and unassuming—yet I doubt Chester Circuit has ever made so fine a record in all its history as has been made under the pastorate of Brother W. F. Rogers." It does us good to print such kind words of a faithful man.

Rev. P. D. Hardin, after a stay of one year in San Antonio, Tex., which he "enjoyed very much," is more than glad to get back to his home Conference, the Mississippi. He is now at Wesson, which place was made vacant by the transfer of Rev. F. A. Grimes to West Texas, another brother who, in due time, will sigh for Mississippi water. We thank Brother Hardin for a friendly call at this office last week.

Rev. T. W. Lewis is winding up a hard year's work at Columbus, Miss. He has been faithful in preaching the Word, has looked diligently after his flock, having made 1800 pastoral visits, and received 130 members into the church. After deducting all losses, he will report 920 members, and $7000 raised for all purposes. We wonder if there is anybody in Columbus who favors a change of pastors, or a change in the name of the church.

The work at McDonoghville, for the past ten days conducted by Rev. W. G. Harhin, resulted in a great revival. Rev. H. Whitehead is pastor, and Brother Harhin speaks in highest terms of him as pastor and co-worker. The service will close this week, and the preacher will go to Lake Arthur to assist Rev. L. N. Hoffpauir. During the meeting there was quite a number of conversions, a number of additions to the church, and many family altars established.

Brethren who have favored us with lengthy communications—all filed to be turned over to the printer at the proper time—are hereby notified that matter pertaining to the three patronizing Conferences, soon to convene, will have the "right of way" for the next four weeks. Matters of a general character will be handled as circumstances allow. Some of it will be sidetracked for a while, but none of it, as far as we now know, will go to the waste-basket.

Rev. W. C. Harris, a beloved brother of North Mississippi, long in bad health, but recently much improved, has gone with his family to Texas, transferred, we suppose, but to which Conference we do not know. Brother Harris leaves us with the confidence and best wishes of a host of friends. He is a true, good man, and we hope the change will be to his advantage. Rev. Thos. Cameron is supplying his place at New Albany for the remainder of the year.

Rev. I. D. Borders passed through the city on Tuesday last en route to Los Angeles, Cal., to which place he goes as pastor of the Hollywood Church. We thank him for a brotherly call. He was accompanied to the city by Mr. Lester Fant, an efficient official member of our church at Holly Springs. Brother Borders is one of our best men, and we regret to give him up. He goes to a good church, though in a difficult field, and earnestly desires the prayers of all his brethren. May he be sustained and abundantly blessed in his work.

Rev. A. W. Turner, of Opelousas, member of the Louisiana Conference, has been elected Superintendent of the State Anti-Saloon League. He is a strong man, a popular man, and an efficient worker. He will give the best that is in him to the work, and we do not doubt that he will achieve great success. He calls no man master after the flesh, and is not afraid of anything living. He has heard the snarl and seen the teeth of the tiger. He knows the lair and the lingo of the liquorites, and is prepared to meet them. Success to Brother Turner!

Rev. R. T. Pickett's note from Mentorum, Miss., is concise: The Lord has blessed the efforts of his servants in this part of his vineyard this year; have had good meetings, the results of which, we believe, will abide; twenty or more accessions; many family altars. Eight young people in Millsaps and Montrose, and many active workers among our young people. Collections, we think, will be in full. We now have eight local preachers on this charge—good help for a beginner like myself. Do you know of one that will beat that?" Brother Pickett adds to the Advocate treasury, for which we thank him.

SOCIAL PROBLEMS OF NEW ORLEANS.

On last Tuesday there was a meeting of the pastors and representative laymen to consider the social problems of the work in New Orleans. A committee of fifteen laymen from the various Methodist churches of the city was appointed who should study the social needs and provide practical methods of meeting the obligations of our church.

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LESSON FOR NOV. 21, 1909.

PAUL'S STORY OF HIS LIFE.

II Cor. xi, 22-28; xii, 1-10.

Golden Text: "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness." II Cor. xii, 9.

Every sincere Christian has a perfect comfort in knowing that his life, with all the motives of every action, is open to the eye of God. It is faith, and its fruits of work, that pleases the Father in Heaven. While we rest in this assurance, there are times when we feel that our brothers in Christ do not place the proper estimate on what we are, and what we try to be, as followers of Jesus. Paul was always surrounded by critics, some of whom were of the severest type. Despite his humility, Paul was keenly sensitive; with this, his constant alertness that no questionable dogma find an inroad on the principles of the gospel he taught and preached, created in his mind a degree of isolation that almost amounted to loneliness. He lived on a high plane of spirituality, but his work required that he descend where he "must be all things to all men that he might save some." Spiritual things are seen with spiritual eyes, but to those whom the apostle was writing this story of his life must be told of material things, with their cause and effect, and the lesson thereby taught. He wrote while his mind was in a state of depression that was not entirely relieved by the message brought by Titus from Corinth. He was under the impression that he had not been rightly judged, and that he had been adversely compared with those he termed as ministers of Satan transformed as the ministers of righteousness. He calls these troubles, with all the things that he had suffered, "things that are without," alluding to "the care of all of the churches" as the burden that bore heaviest upon him.

He loved those that had accepted the gospel; he loved them as a father loves his children, and he must tell them all about himself. They must be reminded of all the dangers and trials through which he had passed, and they must know that it was through no strength of his own that he had overcome. They must be told that these material things were in themselves part proof of his apostleship. He was a Hebrew, of the stock of Abraham, of the tribe of Benjamin and a Pharisee. He was learned in the law; yet he counted all but loss "for the excellency of the knowledge of Christ Jesus," and this made it necessary for him to "come to visions and revelations of the Lord." The visions he had seen, the revelations he had heard, were not of earth, and they were so wonderful and so strange that Paul was at a loss to know whether they were communicated to him when he was in the body or out of the body.

To make himself understood, Paul implies the possibility of the spirit leaving the body for a time and returning. He speaks of that spiritual part of him as of another man. What he had seen and heard as the spiritual part of him, he could glory in as a fact. He could tell his hearers that "that man" had been taken up from earth into heaven; of that only he could glory, for it was not lawful for him to describe what he had seen and heard when there.

There was an object in taking this great servant of Christ to view the home of his Lord and his own future home; there was also an object in having Peter and James and John see Jesus transfigured before them and in company with saints immortal.

What a blessing to us, that we can enter such holy contemplation of the picture of our own future, which the Scripture sets forth before us! Was it not meet that Paul should see the best that God had in reserve for him as he had seen the worst that the enemies of all righteousness could mete out to him on earth.

This other Paul, that we know and love so well, had naught to glory in save his infirmities; his great weakness that made the strength of Christ such a necessity. Though he had an abundance of revelations, and even if he desired to glory in them, he refrained lest he might appear before them exalted above his [illegible] position. If he was inclined to be exalted in his own mind, God put a check upon him by a messenger of Satan to buffet him, to beat him back to a place of humility. Whatever this thorn in the flesh may have been, Paul looked upon it as a hindrance, and he prayed God that it might be taken away. He not only prayed once, but he continued to pray until the answer came that the hindrance was not to be removed, but there was "a way of escape made" in a great outflow of heavenly strength to overcome. "My grace is sufficient for thee" were the words that conveyed both the goodness and wisdom of God. As Paul had learned obedience, he bowed to the will of the Father. We need never be discouraged by a seeming delay in the answer to our prayers; do not stop asking, if the answer does not come just when we thing it should, for the Father knows when and how to best answer.

There is a relation that the soul bears to its Creator, so sacred and so solemn that none are admitted thereto. For the sake of these new converts of Paul, he has allowed them to enter his holy of holies; as they knew his outward manner of life, so should they see how the Father in Heaven watched over and cared for him. It is a blessing bestowed upon us that we can have the same sweet communion with the God and Father of our Lord Jesus Christ.

SUPERIOR TO ALL OTHERS FOR STOCK.

Mr. William Gallagher, 1047 Magazine St., New Orleans, says: "I have been using ROYALINE OIL on my mules for two years, and can recommend it as being superior to anything I have ever tried for Cuts, Sprains, Nails in Feet and Hurts of all kinds. It cures promptly every time." Royaline Oil is the great antiseptic; cures wounds, pains, aches and inflammations of all kinds. Price, 25c. bottle. Sold by druggists or the Royaline Medicine Co., New Orleans, La.

RESOLUTIONS IN MEMORY OF BISHOP WARD.

In view of the deplorable death of the late Bishop Ward, while at the post of duty on a foreign shore, we, the members of the Woman's Board of City Missions, desire to express our profound sorrow and sense of loss in the passing of this most faithful and able servant of God and chief pastor in our Church. Therefore, be it resolved:

First—That we express our sense of gratitude to Almighty God for the gift of this valued life and ministry to the Church and to the world.

Second—And more especially that we express our deep sense of appreciation for the helpful administration of the affairs of our Church in New Orleans during the entire period of his episcopal career. He has been with us as a wise and sympathetic adviser, a careful and effective executive, and inspiring leader and a commanding example of Christian consecration. Under his leadership the work of the Church has been extended, organized and strengthened to a far great degree of efficiency. He gave us his best and the fruits of his labors will abide the test of time and his memory will be cherished as one of the precious heritages of life. Of him it may be said, "I know thy works, and thy love and faith and ministry and and patience, and that thy last works are more than the first."

Third—That while we devoutly accept this dispensation of the Providence of Almighty God, we do mourn with a bereaved Church and the stricken family of Bishop Ward. We rest in the blessed assurance that our Bishop has indeed come "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." "Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Fourth—That a copy of these resolutions be published in The New Orleans Christian Advocate, The Nashville Christian Advocate, The New Orleans Times-Democrat, The New Orleans Picayune, and that a copy be transmitted to the family of Bishop Ward.

MRS. A. A. BARTELS,
MRS. ELMER E. WOOD,
MRS. JOHN B. PARKER,
Committee.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

Certainly in taking revenge, a man is but even with his enemy, but in passing it over he is superior, for it is a prince's part to pardon.—Bacon.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The death angel visited the home of Brother and Sister J. M. Matthews, July 29, 1909, and claimed for its victim the person of little ELLIE ELKIN, the sixteen-year-old daughter. Ellie Elkin was a sweet-spirited, bright-faced, loving character, having united with the Tranquil Methodist Church three years prior to her death. She lived a pure, spotless Christian life. Her going away was so sudden, only having two days warning, that it left her dear mother, father, brothers and sisters in a state of great grief. She had a circle of many friends who are much bereft because of her departure. But we say to all, "Cheer up," while we cannot call sweet Ellie Elkin back to us, yet we can meet her in the sweet beyond where sadness is known no more. Her pastor,

M. A. BURNS.

On Sept. 21, 1909, Miss BETTIE OWEN entered triumphantly upon her heavenly reward. A genuinely, good woman and full of faith, being a member of the Methodist Church. She has ceased to suffer and wait. She was the oldest daughter of James and Amanda Owen. Only one sister survives her, Mrs. Eddie Crump, who mourns her going out from among us, and so suddenly. She was seemingly in good health when she was stricken with paralysis and lived only a few hours. How true it is, "In the midst of life, we are in death." She was indeed a friend and sister to those she loved, and from my earliest recullections, she cared for my early training. Her allegiance to truth was never questioned. For many years she was the constant help and companion of our aged mother. Her last few years she lived a very secluded life, having grown very deaf. She was a graduate of the Aberdeen Female College in 1863. Thank God our people die well, and we shall join them some day in the city of of our God.

HER SISTER.

RAYNER OWEN HINSON, son of A. and Sara Hinson, was born Aug. 1, 1902, and departed this life Oct. 21, 1909, at the home of his parents near Hinston, La. He was taken very suddenly and seriously ill about three days before his death, and in spite of loving care was soon gone. He was a bright, cheerful, affectionate and obedient child, bringing sunshine to those with whom he came in contact. His happy songs, and smiling face is missed at school, church and home. The thought of his empty chair makes our hearts sad, but when we remember the One who doeth all things well, we humbly say, "Thy will be done," for the little one awaits on the other shore for the bereaved family to have a grand reunion. A large circle of Christian friends extend their sympathy to the sorrowing ones, and would urge them to look up, for God has plucked the tender flower and transplanted it to bloom in a fairer clime.

"Ere sin could blight or sorrow fade,
Death came with friendly care.
The opening bud to heaven conveyed,
And bade it flourish there."

G. D. PURCELL.

Mrs. MARY WATSON was born Dec. 26, 1866, and died Sept. 27, 1909. She was the daughter of Mr. and Mrs. V. J. Waddell, of Raymond. Old acquaintances of the family tell us that Sister Watson was greatly blessed in having very noble and consecrated parents who always performed their religious duties. She was married to Doctor T. F. Watson on Jan. 28, 1888. She united with the Methodist Church when she was a girl and remained a member until she was called away. She had been a sufferer for more than a year and hence was prevented from coming to church. She spoke quite a good deal about dying in her last hours on earth and told her loved ones that she was going to heaven, also she urged them to meet her in heaven. All these expressions were very comforting to all the loved ones and friends. There was a large crowd of people who attended her funeral. Sister Watson leaves a husband, one daughter and one son, one sister (Mrs. M. M. Ragan) and one brother (Mr. V. J. Waddell, Jr.), to mourn her departure. Let not the loved ones mourn as those who have no hope, for the very testimony of the departed loved one gives them the assurance that by and bye they may meet her in heaven if they will.

W. A. TERRY, P. C.

J. M. FULTON—Died Sept. 16, 1909. He lived 76 years, 7 months, and 2 days. He was twice married, first to Miss Orlena Avery, in 1856. To them were given four boys and four girls, two boys and one girl are still living. His second marriage was to Miss Nancy Caroline Hagerwood, in 1873, my only known living aunt. A boy was born to them who lived five months. Rev. E. L. Cargill, of Wilson Charge (La.) conducted his funeral services. He first joined the Baptist Church, but afterwards united with the M. E. Church, South, and was proud of her doctrines and polity. When able, he attended the regular church services, was a member of the Sunday School, worked in class and prayer meetings, served as steward and in other departments of church work. He was a devout reader of the dear old Advocate ever since I knew him. He was of great comfort and help to me when I was a boy. He expressed himself as being ready and willing to die. His remains repose in Silliman Cemetery, near Norwood, La. May his loved ones emulate his Christian example and devotion to God, and may his grace abundantly comfort and sustain them in this hour of bereavement!

J. C. ELLIS.

Mr. H. W. SHERRARD was born on the 30th of April, 1829, in Talbot County, Ga. He moved to Louisiana in 1851, where he spent the remainder of his life. He lived in different places until 1858, when he settled in Jackson Parish, near Vernon. He was married to Miss Sarah Coon, of Watchita Parish, May 1, 1855, with whom he lived a long and happy life. They had no children, but cared for others and raised several. He joined the Baptist Church in 1858. He served in the Civil War for three years and made an efficient soldier. He joined the Methodist Episcopal Church, South during the year 1867 and lived a consistent Christian. He was a very useful man in the community. He served his ward for forty years as "justice of the Peace" and "parish judge." During the days of reconstruction he was the only Democrat that was elected turn after turn and after things were settled, he held on until a few months before his death, when he resigned owing to his failing memory and health. He was a member of the Methodist Church for forty-two years; was a steward, trustee and Sunday School superintendent most of the time. He was a counselor and great financial help for the pastor. He was a help to the needy in all circumstances and was a friend to the widow and was ever kind and chivalrous to ladies, and tender to children and forbearing to all men, magnanimous to those who opposed him and humane to brutes. He was very efficient wherever he served his fellowman in the army, in the community and in the church. Never very demonstrative, but steady in life and growth of character, morally and spiritually, and died in the assurance of faith, in the acceptance with God and man, June 14, 1909, being eighty years and a few days of age.

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MISSISSIPPI CONFERENCE.

The class of the fourth year will please meet the committee for examination at the M. E. Church South, Brookhaven, Miss., on Tuesday, Dec. 7, at 9:30 a. m. The examination will be in writing, and it is important that every member of the class be present and on time.

I shall be glad to hear from those who have not written me as to whether or not they will be ready for the examination.

ROBT. SELBY.
For the Committee.

NOTICE.

Those who are coming up to the Mississippi Conference for admission on trial at the approaching session are requested to meet the Committee in the Methodist church at Brookhaven on Tuesday morning, Dec. 7.

D. SCARBOROUGH,
Chairman of Committee.

LOUISIANA CONFERENCE.

NOTICE.

The Board of Education of the Louisiana Conference is requested to meet on Wednesday, 7:30 p. m., at the First Methodist Church, in Alexandria.

R. H. WYNN, Chairman.

NOTICE.

Applicants for admission on trial into the Louisiana Conference, M. E. Church, South, will meet the committee at 216, 13th St., Alexandria, La., 9:30 a. m., Dec. 7, 1909.

Let all applicants be prepared for a thorough written examination on subjects laid down in Discipline. Certificates from Correspondence School will be taken in lieu of an examination upon those subjects taken in that school. By order of committee diplomas from reputable colleges certificates of graduation in high schools of Louisiana will be accepted in lieu of an examination on the ordinary branches of an English education.

PAUL M. BROWN,
Chairman of Committee.

NOTICE.

The class of the second year, Louisiana Conference, are requested to meet at the Methodist Church, in Alexandria during the forenoon of Tuesday, Dec. 7. The chairman will give a lecture on Bible Study in the afternoon at some convenient hour. All undergraduates are invited to attend, and others welcome.

S. J. DAVIES.

NOTICE.

Those members of the class of the fourth year in the Louisiana Conference who desire to be examined are requested to meet the examination committee on Tuesday, Dec. 7, 9:30 a. m., at the First Methodist Church in Alexandria.

The entire class, including those who have taken the Correspondence Course, and those who have not prepared for examination, are requested to meet the committee at 3 p. m., in the same place.

R. H. WYNN,
Chairman.

NOTICE.

The Southwestern, and the Southeastern Passenger Associations have each made a reduced rate of one and a-third fare on the certificate plan. We are trying to get a straight rate without the trouble of certificates, but have not succeeded yet. In case we don't, let everybody get a certificate when you come, so we will be sure to have the required number.

The hotels and boarding houses have made special rates for the occasion as follows:

Hotel Bentley, European plan. Rooms from one dollar up. When occupied by two persons, 75 cents per day up. I will be glad to make arrangements in advance for any who may wish me to do so, but would prefer that you write to the hotels direct. It is not really necessary to write in advance.

Rapides Hotel, American plan. Special price of two dollars a day. Boarding houses can accommodate a limited number at one dollar a day.

Of course, we will entertain all preachers and lay delegates. I do not know how many preacher's wives we can entertain. About thirty have said they want to come. I wish I could throw open Alexandria's doors to all. I fear that the best I can do will be to get them special rates at the hotels and boarding houses. Write me about it if she wants to come. Certainly they are as much entitled to the pleasure of the trip as anybody.

I would like to know who are coming up for admission on trial and others whose names are not in the last copy of the Minutes. I would also like to know of any whose names are there who will not come. Before the delegates and preachers leave home I want to mail them a card telling them where to go direct from the train.

Urge your lay members to come as visitors. Bishop Candler is to open each session with a short address and there are many other features that will be interesting to all Methodists. I will appreciate an announcement from your pulpit of the rates etc., given above.

H. R. SINGLETON.

NOTICE, LOUISIANA PREACHERS.

I have just received a communication from Mr. W. C. Everette, of the Dallas Publishing House, that he will have on hand on Monday and Tuesday before the Conference session convenes on Wednesday, an ample supply of report blanks. It is expected that each preacher will have his report on file by the close of the first session of the Conference on Wednesday. It will be of great help to the Statistical Secretaries if these reports can be filed on Tuesday before the Conference begins.

I call special attention to the small amount assessed to each charge for Minutes. We trust that the full amount of the assessment will be raised. We were forced last year to send the Minutes collect because we did not have the funds to prepay the charges. We will dislike to repeat this another year. The amount is small, and all can get it.

R. W. VAUGHAN.

MILLSAPS ENDOWMENT FUND.

I am now sending out notices to all our friends who have subscribed to the Endowment Fund, asking them to send me amounts due by Dec. 1. It is very important that all these subscriptions be paid as promptly as possible. Should any of our friends desire to pay the entire amount of their subscriptions, we will appreciate it. Let all subscribers please send their money to me or hand to their pastor. I expect to be at Brookhaven two days, and at Okolona during Conference.

T. W. LEWIS.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner, is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three botttles.

Form the habit of going off by yourself at a fixed hour every day "to see what God has to say to you."—E. E. Hale.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

Four Years to Pay for This Piano

UNDER the Werlein Club Plan one hundred people buy one hundred pianos, each agreeing to pay for one piano only. The piano is shipped upon payment of $10. The monthly payment is $6. This is for a $400 piano. Write for particulars—how to save $108 on your purchase.

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Weber, Chickering, Mathushek, Behr, Pease, Wegman, Ivers & Pond, Steck, Werlein Pianos and Pianolas. Sheet Music--Victor Talking Machines.

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THIS BEAUTIFULLY CARVED MANTEL Only $27.50

Best Mantel for anywhere near the price. Has admirable architectural proportions and is artistic in design.

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Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Piano finish. Thoroughly seasoned lumber.

Height, 7 feet 2 inches. Tile opening, 42x39 inches. Mirror, 18x36 inches, beveled. Profile, 4 inches. Columns, 4 inches.

Price includes tiles for hearth and facing and plated grate, complete, with summer front.

Only a few at the price. You are advised to buy today, or write for catalog.

Southern Mantel & Tile Co., Jackson, Miss.

NOTE—Largest mantel-making establishment in the South. We sell goods with the understanding that if not exactly as represented they may be returned at our expense and purchase price refunded. The risk is all ours.

Methodist Benevolent Association

Ministers and Laymen of Southern Methodist Church. Benefits at Death, or Old Age, or Disability. Over $80,000 paid to Widows, Orphans, Disabled. Insurance at cost. If in good health, write for rates and other information.

CARE METHODIST PUBLISHING HOUSE . . . . NASHVILLE, TENN.

Marriages.

Oct. 26, 1909, at the residence of the bride's parents, Mr. and Mrs. I. F. Barnes, Crystal Springs, Miss., by Rev. Robert Randle, father of the groom, Miss VERNA BARNES to Mr. ROBERT O. RANDLE, of Monroe, La.

Oct. 31, 1909, at the residence of the bride's father, Mr. C. M. Wells, at Decatur, Miss., by Rev. C. H. Ellis, Mr. MONTGOMERY CALETON to Miss MINNIE WELLS.

Oct. 27, 1909, at the home of the bride's parents, Mr. and Mrs. B. W. Johnson, by Rev. G. P. Fikes, Mr. K. A. RAPE, of Near Lake, Miss., to Miss LONGINO MORRIS, of Walnut Grove, Miss.

Oct. 28, 1909, at 9:30 a. m., at the residence of the bride's grandmother, Mrs. Emma Wier Campbell, by Rev. J. D. Harper, Mr. HENRY CLYDE BEARDSLEE, of Moss Point, Miss., to Miss EMMIE LEE FATHERREE, of Evergreen, La.

MINISTERIAL RELIEF ASSOCIATION.

The Ministerial Relief Association of the North Mississippi Conference is hereby called to meet at Okolona, Wednesday night, Dec. 1, 1909, immediately following the close of the memorial service in honor of Bishop Galloway. We desire to have all the members of the Conference present.

T. W. LEWIS, Pres.
J. C. PARK, Sec.

Think Right about an organ

An Organ, whether of pipes or reeds, is maker and materials. The maker who thinks right will use best materials and most skill

Think right about an Estey Organ and write for information to Estey Organ Co., Brattleboro, Vt.

20 FOR 10 CENTS.

We will mail you 20 Artistic Thanksgiving, Christmas and New Year Post Cards assorted for five 2c stamps. A beautiful Sunday School Calendar 10c each or $1.00 per dozen, postpaid. "THE DOCTOR" by Ralph Connor, 60c postpaid. A TEACHER'S REFERENCE BIBLE for $1.00 postpaid. Gift Books of all kinds. Write us your needs. Our 1910 Holiday Catalog free for the asking. PRESBYTERIAN COMMITTEE OF PUBLICATION, Texarkana, TEXAS.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level—drink to win the drinker, smoke to win the smoker, and play the world's games in order to win it to Christ.—Rev. Richard Hobbs.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

DROPSY Cured: quick relief: removes all swelling in 8 to 20 days: 30 to 60 days effects permanent cure. Trial treatment given free to sufferers: nothing fairer. For circulars, testimonials and free trial treatment write DR. H. H. GREEN'S SONS, Box m, Atlanta, Georgia.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

North Mississippi, Bishop E. E. Hoss, at Ckolona, Miss., Dec. 1.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop W. A. Candler, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Womau's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

Worlds Mississionary Conference, Edinburgh, Scotland, June 14-24.

FROM BLUE MOUNTAIN, MISS.

Dear Dr. Boswell: We are still receiving contributions on our new church building at Blue Mountain (Miss.) and we trust our friends will continue to remember us until our debt is paid. Our membership there is still growing. We have recently held another revival with Rev. W. D. Bass, of Corinth, to do the preaching. We had the district tent and large crowds attended our services and twenty-five were added to our list. So far as our church was concerned in the beginning, Blue Mountain was purely home mission territory and every dollar sent us to put on our church debt will be spent on home missions in a worthy way. If we would build up our foreign work, let us do more for our home work. This preacher is happy in the work.

Our fourth Quarterly Conference will soon be held and we will be able to report 156 additions during the year and everything in full.

J. H. BASS.

Ripley, Miss.

P. S.—We have 112 on the Sunday School roll at Blue Mountain, and about 100 in attendance. J. H. B.

[We print a picture of this church on the first page of this paper.—Ed.]

REV. L. M. LIPSCOMB.

Whereas, Brother L. M. Lipscomb has rounded out his four years of service as presiding elder on the Columbus District, North Mississippi Conference, and will therefore be sent to another field of labor at the approaching Annual Conference, therefore, be it resolved:

First—That in him, we bave had an earnest, faithful, and enlightened worker in our Master's cause, and that we feel that he has in all things been loyal to the very best and highest interests of the Church, and under his superintendency the work has advanced and prospered.

Second—That we wish to assure him of our love and appreciation, and commend him to those among whom he may in the future labor, as "a workman who needeth net be ashamed," and in every way worthy of their love and support. We invoke the richest blessings of our common Lord upon him, and pray that his ministry may have a rich fruitage.

Third—That a copy of these resolutions be spread on our Minutes and a copy be sent the New Orleans Advocate for publication.

R. E. V. YATES, SEC.

REV. W. C. HARRIS.

Whereas the time has come for the separation from us of our much-loved pastor, Rev. W. C. Harris, who has wrought so faithfully with us for the two years of his pastorate here; therefore be it resolved:

First—That as the Methodist Episcopal Church, South, of New Albany, Miss., and as individual members thereof, we avail ourselves of this method and opportunity of expressing to him our high appreciation of his consecrated work in our behalf, and the helpful and edifying messages that have come to us from his lips as our preacher.

Second—That we also herein express to him our sincere regret that we are called upon to part with him and his beloved family, assuring him that we shall always remember him in love, and pray that the gracious Lord and Father will so direct that he shall be spared for many more years of faithful and efficient service to the Church of Christ.

Third—That a copy of these resolutions be given to Brother Harris and that a copy of same be published in the New Orleans Christian Advocate.

THOS. CAMERON,
J. J. HORESTON,
W. T. SMITH,
Committee.

CHURCH EXTENSION.

No. 21, Rev. J. J. Garner, Corinth, $16.

No. 22, Rev. D. Simpson, Ackerman, $39.

No. 23, Rev. T. M. Bradley, Jonestown, $30.

No. 24, Rev. J. T. Lewis, Cleveland, $47.

No. 25, Rev. J. J. Brooks, Gunnison, $27.

No. Rev. W. N. Dodds, Tisbomingo, $12.

No. 27, Rev. J. H. Smith, Vaiden, $35.

No. 28, Rev. O. L. Savage, Iuka, $34.

J. R. BINGHAM, Treas.

For HEADACHE—Hicks' CAPUDINE.

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take acts immediately. Try it 10c., 25c. and 50c. at drug stores.

UNFORTUNATE SLAVE TO DRUGS.

If you happen to know of anyone, dear reader, whose life is being destroyed by addiction to morphine, cocaine or liquor, you can do him a favor by telling him of Dr. B. M. Woolley, the specialist in Atlanta, who is so successful in treating and curing such cases. Dr. Woolley has a record of over thirty years' continuous practice in his field and he succeeds in many instances where relatives—and the patient himself—had given up all hope of reformation. Perhaps there is some one in your town or neighborhood who would be overjoyed to know that there is a specialist in the South who can cure. Dr. B. M. Woolley and his son, Dr. Vassar Woolley, conduct the Victor Sanitarium in Atlanta. An able corps of nurses under the resident physician is maintained and all the appointments of the establishment are conducive to tranquility of mind and physical rejuvenation. Communications will reach Dr. Woolley at his office, 200 to 207 Lowndes Building, Atlanta, Ga.

TO PREVENT BLOOD-POISONING.

Every parent is a doctor and must treat the simpler maladies of his household as well as his domestic animals. Simple injuries sometimes lead to blood-poisoning. For festering cuts, bruises, old sores, chronic ulcers, boils, carbuncles, bone-felons, burns, poison oak and many other ailments, parents will find "Gray's Ointment" and ever-helpful and efficient friend. In thousands of homes all over America and in foreign countries Gray's Ointment has been the valued friend and helper of parents for more than half a century. Get a 25c. box at your druggist's, or if you have never used it, send your name for a small free trial box, which we will gladly send postpaid to demonstrate its value. Address, Dr. W. F. Gray & Co., 809 Gray Building, Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles, and unhealthy granulations, ulcers and blood-poisoning."

One Pill

It is impossible to be well, simply impossible, if the bowels are constipated. Waste products, poisonous substances, must be removed from the body at least once each day, or there will be trouble. The dose of Ayer's Pills is small, only one pill at bedtime. All vegetable.

Ask your doctor about Ayer's Pills, gently laxative, all vegetable. He knows why they act directly on the liver. J. C. Ayer Co., Lowell, Mass.

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Makes teeth shine like pearls. 25 cents a box postpaid. Recommended by all dentists.
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Distriess Vanishes in Five Minutes When MI-O-NA is Used.

MI-O-NA stomach tablets are guaranteed to relieve in five minutes and cure permanently indigestion, and all diseases of the stomach, or money back.

Have yon gas on stomach? One MI-O-NA tablet and the misery is ended.

Are you hilious, dizzy or nervous? MI-O-NA tablets will put you right in a day; give relief in five minutes.

Now, dear reader, don't go on suffering with stomach trouhle. Be fair to yourself; throw aside prejudice and try MI-O-NA. Its a great doctor's prescription. No doctor ever wrote a better one.

All leading druggists are selling MI-O-NA Stomach Tablets at 50c. a large box. But beware of substitutes. If you can not get MI-O-NA at your druggist's send us 50c. in stamps and we will send you a box by return mail.

If yon have stomach trouble, no matter how chronic, put your faith in MI-O-NA Stomach Tablets. Test samples free for the asking. Address, Booth's MI-O-NA, Dept. 11, Buffalo, N. Y.

Hyomei guaranteed to cure Catarrh
Complete Outfit with Inhaler $1.00
AT LEADING DRUGGISTS EVERYWHERE

Wintersmith's
Chill
Tonic

NO CURE, NO PAY.

Oldest and *best* cure for *chills* and *malarial fevers* of all kinds everywhere.

No arsenic or other poisons; no injurious effects; not bad to take.

As a *general Tonic* it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and $1.00.

PUZZLE
FREE

Say you saw this ad, and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

THE CLOSING OUT AT VERONA.

Our fourth Quarterly Meeting came off Wednesday, Nov. 3. There was a good turnout of the official board, as usual, at Verona. We had a religious time. Our presiding elder, Brother Felts, was on time, looking fine for a man who had preached more than thirty times the last month and traveled more than 400 miles, too, and as much more to do, in a little more than three weeks. But he was full of spirits—and preach too—did his work well. May he never grow less, or feebler. This has been a pleasant year to us; plenty of work to do, and warm weather to do it in, hut work is in the programme of all itinerant preachers who at all do their duty. D. V., we expect to be at Conference with a clean balance sheet, and to have a time of rejoicing with the brethren. Oh, what a time Conference is, and yet, they will end with some of us soon. I suppose some of our boys begin to feel a little shaky who have been pillowing their heads at the same place the last four years, but its all right, boys. I have tried it a few times. It's a good thing to let our people have rest from our old songs, and a new man come in with a new tune at least, and share the good things its been ours to enjoy. Well, really, we are not expecting many changes. However, some preachers get restless and ask for a change, but as a rule, the change is to their detriment. The greatest need in our Conference is one, or two more districts, that is, if we expect the presiding eldership to be cherished in the hearts of the people. Let the presiding elder be permitted to give each charge two days at a Quarterly Meeting, and come in contact with the masses of the people. We want more pastoral work instead of so much administration. I want our presiding elders appointed as they have been hitherto. I don't believe in the election idea, as has been suggested by some, neither do I believe in the superintendent's idea, or in admitting a layman from each charge to assist in the making of the appointments. Some one says, "Let the pastor hold his own Quarterly Meetings, and report to the superintendent"' Well, if anything ever did make me feel out of place, it was to have to hold my own Quarterly Meetings, act as president of a Quarterly Conference, ask questions, and answer as pastor; ask for a written report on the various subjects, and read them myself. I've had to try it a few times, but never with satisfaction to myself or the Conference. No, we want the presiding elder; he is a necessity to the most equitable way of distributing preachers among people. Let him have about fifteen appointments in his district, and he can be with the people enough to know what they need and who will suit them, better than the people themselves. Let us have no innovations on the presiding elders, but unhamper them, so they can do the work as they used to. I am far from helieving our presiding elders purposely afflict their preachers, and families, as has been asserted by some. If such is the case with any, the sooner they are deposed, the better for them and the church. Neither do I believe in the wholesale attacks made on our Bishops, as to their headiness in all cases, just for a favorite. Bishops are fallihle like other men, and get wrong information, and some times make some afflicting mistakes, hoth as to the preacher, and the people. As to the suggestions of subjects for the General Conference to legislate on: Let us keep out of radicalism. Keep our eyes open, and be prayerful, and do our own duty, and many of our troubles will adjust themselves.

D. W. BABB.

Hick's CAPUDINE Cures Sick Headache. Also Nervous Headache, Traveler's Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

FROM DECATUR, MISS.

Dear Dr. Boswell: We have written little of late to our excellent Advocate. Perhaps we ought to have done better. The pastors should help make the Conference organs a success in every way. We adopt resolutions to that end and too many fail to carry them into effect.

Decatur Charge is moving to the front. We have a nohle, kind people; but lacking in thoroughness of organization and completeness of consecration. God is helping and we are moving in that direction. We confidently expect all claims upon the charge to be met in full. Our presiding elder, Rev. T. J. O'Neil, has heen faithful and efficient. If Newton District is not to the front it will not be his fault.

We are in great need of houses of worship at Union, Neshoba and McDonald. We are moving earnestly to the end that this need may he supplied as early as possihle. If our Conference Board of Church Extension will help as we shall ask, Union will build soon and well. Our people have a mind to work. May we not hope friends whom God has favored with means will send us much-needed help? Any amount sent Mr. Percy Williams, Union, Miss, or the undersigned, Decatur, Miss., will be promptly acknowledged. and our Treasurer, Mr. T. J. Mitchell, will keep a permanent record of the same. This record will show, when the enterprise has been completed the amount each contributor has given. Union is a growing town in Newton County, on the M. G. and K. C. railroad. Owing to the short crops our people have suffered, in common with other sections, causing some to fear we might not be able to huild. But our needs compel us; we dare not delay, or hesitate. I shall be glad to report progress. If you can not send us material help, remember us in your prayers that God may open the way to success.

C. H. ELLIS, P. C.

State of Ohio, City of Toledo, ss.
Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.

F. J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th lay of December, A. D., 1886.

(Seal.) A. W. GLEASON,
Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the hlood and mucous surfaces of the system. Send for testimonials free.

F. J. CHENEY & CO., Toledo, O.
Sold hy all Druggists, 75c.
Take Hall's Family Pills for constipation.

All that is loyal within you will flower in the loyalty of the woman you love; whatever of truth there abides in your soul will be soothed by the truth that it is hers; and her strength by that which is strong in you.—Maeterlinck.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

When Purity and Unsurpassed Quality counts, we invite you to give our
ICE CREAM
A TRIAL.

—OUR MOTTO IS—
"Not how Cheap, but how good"
Yet the price is low for the Quality of goods.
Harris Ice Cream Co.
1302 DRYADES STREET,
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When things around the home need oiling—use Household Lubricant. You'll be sure then of perfect lubrication. It's an oil that's compounded especially to meet all requirements found in the average household. Never rancid. Never rusts, corrodes or gums.

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In 4 oz. and 8 oz. Cans

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What a blessing is perfect health! What enjoyment there is in feeling well! Life is all pleasure, and work is but play. But if one is continually ailing, life seems scarcely worth living.

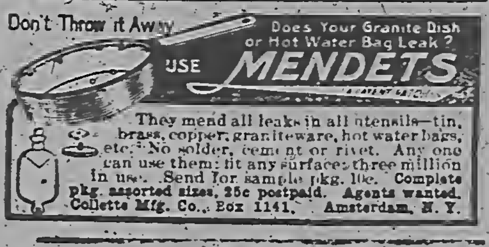
Thousands of women suffer, continually or periodically, from the ills or weakness peculiar to their sex. Pain kills pleasure, hinders the performance of their daily duties and makes them most wretched.

Countless women, suffering such ills, have found relief or cure in that old, reliable medicine, especially prepared for women,—Wine of Cardui. Thousands of these grateful ladies write to tell what Cardui has done for them.

We recently had this letter from Mrs. Annie Vaughan, of Raleigh, N. C.: "I cannot find words to express my deep gratitude for what your wonderful medicine, Cardui, did for me, for I sincerely believe it saved my life. I was sick and worn out, almost unto death. My sister finally persuaded me to take Cardui. Before I had taken 5 bottles I was well and strong."

Cardui is a pure, vegetable remedy, which acts gently and naturally on the womanly system. If you are nervous, weak or sick, try Cardui. Get it at once. 'Twill help you.

At all druggists in $1.00 bottles.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USE MENDETS

A PATENT PATCH

They mend all leaks in all utensils—tin, brass, copper, graniteware, hot water bags, etc. No solder, cement or rivet. Any one can use them; fit any surface; three million in use. Send for sample pkg. 10c. Complete pkg. assorted sizes, 25c postpaid. Agents wanted. Collette Mfg. Co., Box 1141, Amsterdam, N. Y.

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Cards, circulars, book, newspaper. Press $5. Larger $18. Rotary $60. Save money. Print for others, big profit. All easy, rules sent. Write factory for press catalog, TYPE, paper, etc. The Press Co., Meriden, Ct.

ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

Epworth League

TOPIC FOR NOVEMBER 21, 1909.

OUR MASTER'S INVITATION THROUGH US.

Luke xiv. 16:24; I Cor. ix:19-23.

(For the Fellow-Workers' Covenant.)

The Master has prepared for us a great feast, and bidden all who will, to come and partake of the good things of his kingdom. The Christ has purchased our redemption, and prepared the mansions where men may dwell in glory forever. There is everything to make this eternal home attractive. It is free from the cares which have oppressed earth, and the sorrows and pains which have afflicted us here, shall not trouble us there. Everything in the inspired record of heaven appeals to the highest and noblest that is in man.

The absolute prerequisites to entrance into the city of God are the abandonment of sin, and the cancelation of the past penalties for sin resting upon the soul. This is provided for amply in the death and suffering of the Lord Jesus Christ. The Lord has provided a salvation ample to take in all the world. There must be a personal acceptance of Christ, and he must obtain control. He provides ample grace to enable every man to live for him. He must be to every man, "Lord and Master."

The proclamation of this invitation has been left in the hands of men. If men hear the story of salvation, it must come through their fellow-men. Almost every Christian has not only responded to some general invitation to come to Christ, but he has been the object of a personal appeal. Some one has prayed for him, and plead with him. It is probable that more men are brought to the Master through the personal appeal than in any other way.

It behooves every child of God to consider carefully who he is taking with him in the road to heaven. If you believe that hell lies in one direction and heaven in the other, you should be anxious about every man that seems to be going the wrong way. If you meet with your friend for years, without asking him to accept your Master there is but one of two conclusions left. Either you do not believe that the man who lives and dies without Christ will spend eternity in hell, or else you do not care for him, and your friendship is only a fiction. Or to put it on the other side of the same question, you think he may gain heaven without the help of Jesus, or else heaven is not worth winning.

The Master sends not only the preacher, but all his servants out into the highways and hedges to compell men to come in. You should study the zeal and tact of Paul, who was ready to become all things to all men, if by any means he might save some. Those that you want for Christ, are very apt to want to know your Lord.

NORTH MISSISSIPPI CONFERENCE.

CLASS OF THE FIRST YEAR.

The class of the first year will meet at the Methodist Church in Okolona at 10 a. m., Nov. 30. Correspondence certificates will be accepted, but they will not "cover" the refusal to meet with the class. Take notice!

J. E. CUNNINGHAM,
H. S. SPRAGINS,
W. M. YOUNG,
Committee.

CLASS OF THE SECOND YEAR.

The class and committee of the second year in the North Mississippi Conference will meet at the Methodist Church in Okolona, Monday night, Nov. 29 prepared for a written examination. Those who have taken the Correspondence Course will not be required to meet the committee until Tuesday.

W. W. WOOLLARD, Chairman.

CLASS OF THE THIRD YEAR

The class of the third year will please meet the examining committee at the Methodist Church, Okolona, at 10 a. m., Tuesday, Nov. 30. The brethren will please bring materials for a written examination.

L. M. BROYLES,
J. T. MURRAH,
R. A. TUCKER,
Committee.

CLASS OF THE FOURTH YEAR.

The committee and class of the fourth year will please meet Tuesday, 9:30 a. m., Nov. 30, 1909, in the Methodist Church, Okolona, Miss.

T. W. LEWIS.

MEETING OF THE HISTORICAL SOCIETY.

The Methodist Historical Society of the North Mississippi Conference will hold its annual meeting in the Methodist Church at Okolona on Tuesday night before the convening of the Annual Conference. Arrangements have been made for a full programme for the evening.

W. W. WOOLLARD.
Vice-Pres. for North. Miss.

SUNDAY SCHOOL NOTICE.

There comes an urgent request from the General Sunday School Board for reports from individual schools, as well as from charges, after the manner of a new blank, form for which has been mailed to each pastor, together with the blanks for each superintendent, or secretary to fill out. Please get these reports as accurately as possible that we may have the data for the "Year-Book" next year.

If your charge, or your school does not appear therein, please do not blame us, unless the report is handed in.

These reports should be in the hands of Rev. R. H. B. Gladney, or the undersigned, on or before the first day of Conference.

Should you prefer mailing them to either of us at Okolona, do so and avoid trouble for yourself and us.

R. P. NEBLETT, Agt.
Shelby, Miss.

BOARD OF EDUCATION.

To the Preachers of the North Mississippi Conference—

Dear Brethren: As president of the Conference Board of Education, I write to urge you to raise every dollar assessed against your charge for education. The income at Millsaps College from tuition and from endowment is somewhat less than usual, and therefore, the need of full collections is more imperative than usual. See to it that as great a per cent. is paid on education as on any thing else, and do not let that be less than one hundred. The needs of Grenada College are similar to those of Millsaps. Let equal justice be done all the collections.

Respectfully, E. S. LEWIS,
Pres. Board of Education.
Winona, Miss.

ADMISSION ON TRIAL.

The committee will meet the class for admission on trial into the North Mississippi Conference at Okolona, Monday night, Nov. 29, 7 p. m., at the Methodist Church.

E. S. LEWIS,
J. A. HALL,
W. E. M. BROGAN,
Committee.

REDUCED RATES TO THE NORTH MISSISSIPPI CONFERENCE.

The Southwestern Passenger Association has agreed to give reduced rates from all points in Mississippi except on the Alabama Great Southern for the approaching session of the North Mississippi Conference at Okolona, Miss. In order to secure this reduction for the return journey, delegates and visitors must obtain from ticket agents a certificate that full fare has been paid for each ticket purchased in going to the Conference.

J. R. COUNTISS, Sec.

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If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Regular Contributor for 1910

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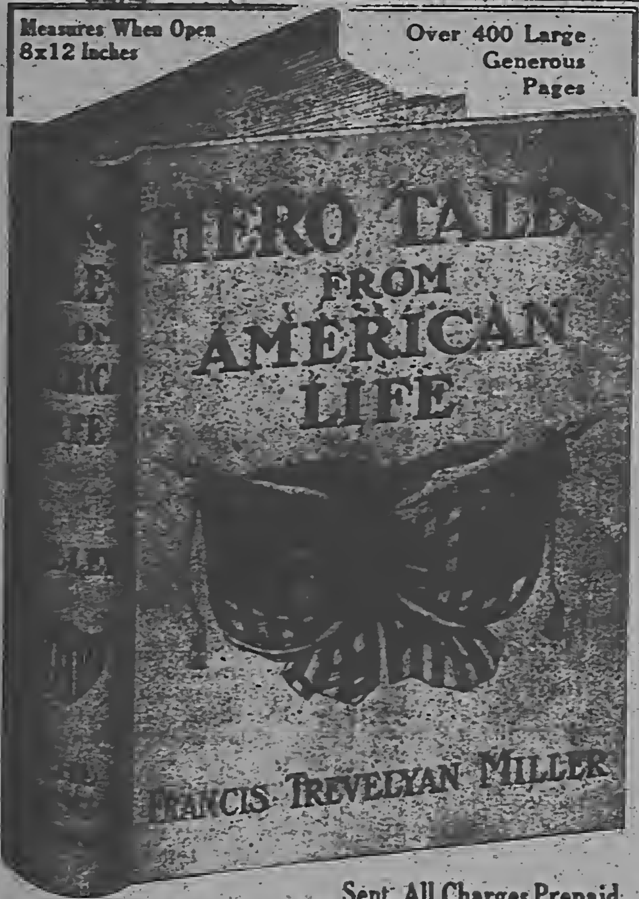
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NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, NOV. 25, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 44.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2807.

Glances at the World.

Whatever may have been the intention of Mr. Rockefeller in giving a million dollars to fight "the hook-worm disease in the South," he little knew what he was doing—what feelings he was stirring up. The resentment is widespread, and naturally so, since the large gift emphasizes the idea that the hook-worm disease is peculiar to the South, and general among the people, and; further, because it emphasizes the idea, causing it to go all over the world, that the Southern people are a lazy and thriftless set. We may write ourself down as ignorant, and a back number, but we declare that not until recently did we ever hear of the hook-worm, and have never met an individual said to be afflicted by it. We do not pretend to doubt the existence of hook-worms, or any other kind of worms that scientists say prey on and in the human system. Our belief is founded solely on the word of medical experts, and they lead us to believe that hook-worms are as fond of Northern stomachs as the stomachs of the "poor white trash" of the South. "A hygienic expert" just completed a tour of Texas, Arkansas, Tennessee, Georgia, South Carolina, Ohio, New York, the District of Columbia and a part of Alabama. This expert declared in Nashville a few days ago that there are "fully ten times as many sufferers from the parasites in New York as in the factory district of Alabama." So, there now! And, most of all, this expert said: "I have found many victims among the wealthier classes in the best residence districts of New York city." The next thing we know, the homes of "the four hundred" will be infested with hook-worms. What a pity! Will Mr. Rockefeller turn his attention to New York? He should do so before the tide of immigration is turned entirely towards the great West, where men are so robust that the hook-worm cannot get a hold on their vitals.

* * *

Once more it has been demonstrated that it makes no difference in which section men reside, if they are stirred to wrath and lose their senses, they will all alike commit outrages against the law. At Cairo, Ill., an original free State, and the State of Lincoln, a negro outraged and murdered a pure and innocent young white woman. The people were aroused soon after the discovery of her dead body, and in a little while wellnigh the whole city was a howling mob. The negro escaped, but was captured and brought back. The mob could scarcely restrain itself while the posses were in pursuit of the criminal. They were in a mood for anything, and when the authorities caught the criminal, they were quickly overpowered and the criminal taken from them. He was brought back to the city, hanged and his body shot to pieces. This taste of blood whetted the mob's appetite, and after lynching the negro the jail was stormed, and a white man, who, several months before had murdered his wife with an ax, was taken out, hanged to a telephone pole, and "his body riddled with bullets." How many persons were engaged in the lynching, of course, is not known, but it is said that the tearful work was "witnessed by at least 10,000 people," and Cairo is not a large city. As usual, in such cases, the verdict of the coroner's jury was: "Met death at the hands of persons unknown to the jury." Thus, not only do our Northern fellow-citizens engage in lawlessness when provoked, but their juries are as ignorant of the perpetrators of the crime as their Southern neighbors under similar circumstances. Not until Cairo was well under guard by companies of soldiers was quiet restored.

* * *

A strange and unaccountable thing has been made public by one of the most prominent advocates of woman suffrage. Installed in "a booth" at the recent State Fair in Shreveport, the delegation was visited by many people, some of whom the fair advocates said "had never heard of woman suffrage—some actually thought it was something about a patent medicine." Surely the North Louisiana school teacher must be abroad. But the unaccountable thing is the fact that "of the men who came to the booth, every one upon whom they could make no impression wore purple socks." That was "a coincidence," indeed. They must also have worn short trousers or very low-quartered shoes. The statement leads us to infer that the opponents of woman suffrage in North Louisiana are numerous. Or, were they so few as to attract attention? Would it not be sad if some day the lady expresses sorrow that she made known her observation? She certainly will if the trade in "purple socks" is largely increased. For a short time we are going to, as opportunity offers, watch the sock bargain counter, and take a glance at the feet of every man we meet. "Purple socks" from this time on we will look upon as a sign.

* * *

A youth in Louisiana under arrest for killing a man or a youth like himself, may possibly escape trial by jury—the issue depending on his age at the time of the killing, the law of Louisiana requiring persons under seventeen years of age, charged with criminal offenses to be tried in juvenile courts. The youth's lawyer admitted in court that the accused "reached his seventeenth birthday three weeks before the crime was committed, but contended that the law explicitly says 'seventeen or under,' and that a person is not seventeen years old until he has reached his eighteenth birthday." Of course, the lawyer was correct, counting the day a person is born as the first birthday. On the second birthday, the age would be one year, and so counting when a person reaches the eighteenth birthday, full seventeen years have been lived—no less. But why should there be any question or contention about the matter? The accused boy committed the crime "last June," three weeks after his birthday. The question, therefore, whether he was seventeen years old at the time of the killing depends on whether he was born in 1892 or 1893. If he was born, say, May 15, 1892, May 15, 1909, was his eighteenth birthday, but he was only seventeen years old. If he was born May 15, 1893, on May 15, 1909, he was only sixteen years old, although it was his seventeenth birthday. The family record, if any was kept, should settle the matter. In view of these figures, it is folly to talk about referring the question to the Supreme Court of the State, as suggested by a "special dispatch to the *Times-Democrat*."

* * *

What are common people to do, and the uncommon ones, too, if all our theories of life and methods of living are to be overturned and set aside? In the *Scientific World*, the editor is a layman—he takes what he gets in that line, at second hand, seldom presuming to deny or dispute; but he long since came to the conclusion that if germs, microbes, bacteria and other things, together with bad smells, are as dangerous to human life as some try to make believe, the human family, excepting possibly that part Dr. Cook associated with in the Arctic regions, would have long since been extinct. And if these things are not sufficient to scare the people out of their wits, there comes another doctor with patients in a big sanitarium who has printed a long list of "dangerous foods," viz., as we quote: "cane sugar, fats, flesh foods, including fish, oysters, lobsters, etc.; eggs, milk, coarse vegetables, such as spinach, cabbage, turnips, etc.; condiments, including salt and pepper; tea, coffee, chocolate, cocoa and all alcoholic drinks. This leaves practically only cereals, potatoes, nuts and fruits. The skin and seeds of fruits are forbidden; this practically cuts off cherries, prunes, dried apricots, figs, dates, raisins, currents, and most grapes, unless strained of objectionable parts. Peas and beans are admissible, if passed through a colander to remove hulls." We do not know whether that doctor lives in Battle Creek, Michigan, or not, but we venture to say that the biggest part of the diet of his patients is a "proprietary" food-stuff, rolled thin, and "predigested," so-called. Whither shall we go, if mother nature turns against us? We retain still our faith in plain country food—hog and hominy, cabbage, beans and potatoes, and chicken occasionally, if cooked and served like it is done at Smith's Chapel in Mississippi.

* * *

Two cases before the highest courts of the country are attracting general attention. One is the case of Sheriff Shipp, of Chattanooga, charged with contempt of the Federal Court. A negro was tried and convicted of assault before the State Court, and sentenced. His lawyer appealed to the United State's Court on the ground that, "As a citizen, he had been denied his rights." This appeal transferred the negro from the custody of the State officer to the custody of the Federal Court. Pending the appeal, and while still in care of Sheriff Shipp, the negro was lynched. Sheriff Shipp was adjudged guilty of contempt in that he "failed to protect the prisoner." He appealed to the Supreme Court of the United States, which court sustained the ruling, and the Sheriff, with five or six others, parties to the case, were sentenced to short terms in prison. The other is the case of Samuel Gompers, president of the American Federation of Labor; John Mitchell, vice-president, and Secretary Morrison, charged with contempt for violating a Federal Court injunction. The Buck's Stove Company, of St. Louis, secured an order to put an end to a boycott instituted and put in operation by the unions of which these men were chief officers. They disobeyed the injunction, and trial and conviction for contempt of court resulted. They were sentenced each to six months imprisonment. It looks now as if they will have to go to prison. The Federation is mightily stirred—not to say wrought up to anger, and some talk of doing rash things. We are unable to pass judgment on the merits of the matter involved, but we feel competent to say that if the Federal Court has adjudged the men guilty, there is but one thing to do, and that is, accept the judgment and abide the consequences. Redress cannot be obtained by boycotts, nor by a general strike as is threatened, but by appeal to an enlightened public—the only tribunal competent to change the laws of the land.

MAN'S DUTY TO HIMSELF, HIS NEIGHBOR AND ESTABLISHED AUTHORITY.

By Rev. J. T. Lewis.

It is my purpose to cite both a general and a specific principle of moral action under each of the above heads. By many who boast of church loyalty the specific principle in each case will be branded as a narrow-minded conception. However, the principles are in reality very broad-minded, when beheld from the proper view point. When one takes a field-glass and stands fifty feet from a large building and views said building with the large end of the glass next to one's eyes; the building appears to be at a great distance from the beholder—it also seems to be an insignificant building. It is *at a distance* and *insignificant* in *appearance*, only. The "appearance" is caused by the distortion which is the result of that through which the building has been beheld. So, too, is it with these apparently "narrow-minded" conceptions, that are, in reality, broad-minded principles. Those who brand them as narrow-minded are getting that distorted view because of the reversed position of the glass through which the principles are beheld. Before his trip to Damascus, Paul was controlled by "narrow-minded" conceptions of the principles of Christianity. But by following the leading of God's voice, Paul had the field glass put before his eyes in the right position. Then the previously-conceived "narrow-minded and insignificant" principles, as taught by Christ, loomed up before him as the *greatest and most important principles of life*. There are many of us who need to have that same experience with which Paul was blessed, while on his way to Damascus When man looks at all phases of life from God's view-point, his attitude toward the world is always in line with Paul—after the roadside experience.

I.

Man has no moral right to do anything that will injure himself either physically, intellectually or spiritually. His own highest good and happiness demands the strictest care and consideration for himself. Each individual has a God-given right to all the happiness that is incident to a healthy body, mind and soul. Hence none can have moral right to injure himself in any capacity.

Especially is the foregoing true relative to all converted men and women. Paul strikes the key-note in I Cor. iii:16-17: "Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are." Of course, everybody believes that when Paul wrote the above he had just returned from a ball, "was sippng the cup," had that week won a cut-glass punch bowl at a progressive euchre party and was at that specific moment gravely sucking at one end of a Havana cigar (?). Paul got God's view-point of sin; holiness and cleanliness. With him to be a Christian was to shine before the world in God's image. As far as the strength within him lay, by God's help, he lived a perfect life. And when any man comes to God through repentance and faith, he becomes a "new creature," and at once projects his life upon the basis of justice, love, mercy and cleanliness—that is, he thus acts as if he apprehends the thought that Christ came to save man from sin. Of course, if he looks upon Christ simply as a life-insurance agent, he will have no more interest in him and his kingdom than apparent duty thrusts upon him.

II.

No man has a moral right to injure his neighbor or his neighbor's interest. All the laws upon our statute books look toward securing to all men protecton from those who might disregard the above principles.

If the above principle be true relative to the material world, it is doubly true of God's kingdom upon earth. The underlying principle upon which God's kingdom is established is love. "Love suffereth long and is kind." "Love seeketh not her own." Paul says, in I Cor. 8-13: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, less I make my brother to offend." That is a narrow-minded conception of one's duty as a Christian, though! If Paul were living to-day, he would be a liberal-minded "man." He was the victim of his age. Yes, and if Christ were among us to-day the world and her sympathizers would, if they dared, place a crown of thorns upon his head and force him to carry a cross for his own crucifixion, only to-day they would hang and shoot him. And Why? Because of his adherence to the principle that no man has a moral right to injure his neighbor, and because the stronger should help the weaker.

III.

No man has a moral rght to defy established authority. There is no principle of right underlying anarchism. And he is an anarchist, at heart, who willfully and premeditatedly projects his life on a basis contrary to the teachings of established law. No good citizen will deny the truth of the above principle.

And yet, if for the highest interest of the State loyalty to her laws must be had, much more is it true that the laws, rules and regulations of the Church demand obedience, that the end of the establishment of the Church may be realized. When the laws, rules and regulations of the representative denominations were made it was by the biggest-hearted and broadest brained set of men that could be gotten together. And their object was to embody the Christ's principle of life in all the laws rules and regulations made. Then, too, the obligation to keep said laws was a voluntary, yet a most sacred, vow. If the spirit of anarchism deserves condemnation in things civil, much more so does it in things denominational. "Let every soul be subject to the higher powers."

Cleveland, Miss.

A NEEDED LEGISLATION.

I have just read the article from H. P. Lewis, Jr., in the Advocate of Nov. 4th., relative to our next General Conference passing a law prohibiting the use of tobacco by the ministers of our Church.

I am heartily in favor of such legislation if it will only apply to those ministers who are to be elected in the future. Even were it possible to pass a law prohibiting its use by all of our ministers, I do not think it would be advisable to do so.

The use of tobacco is in one sense a disease, and my observation is, that after a man has used it for years it is exceedingly difficult for him to give it up. Of course, I suppose any one at any time could give up tobacco by exercising great will power, or by getting an extra endowment of power from on high. But it is too much to expect all those who have used it from their youth to give it up in the weakness of their declining years, such a law could hardly be enforced.

Let us have a law requiring all future ministerial candidates to forever abstain from the use of tobacco. Such a law could be passed without seriously embarrassing any one, and it could be easily enforced.

Personally, I am opposed to the use of tobacco by any one, and am especially opposed to Methodist preachers using it. In this day, when children are everywhere being educated as to the harm and folly of using tobacco, the pastor who uses it must find it a serious impediment to his usefulness.

Fortunately, not many of our ministers use it and the number is growing less. It has been many years since our charge was served by a pastor who used tobacco, such an one would not be acceptable to our best people. Doubtless, the same is true of other charges.

H. P. Hopper, M. D.

Saucier, Miss.

COUNTRY CHURCHES—THE MEMBERSHIP.

By a Local Preacher.

It is an unquestionable fact that the great mass of the membership of our churches in the country do not realize their obligation to the church. They do not feel the weight and seriousness of the vows taken when they united with the church. There is not one in ten, perhaps, that measures up to the obligations that rest upon them. Especially is this true when it comes to the financial interest of the church. What many of our people pay (what little they do pay) depends on how well the preacher suits their fancy, regardless of his real ability, or his faithfulness to his calling. They seem to lose sight of the command, "That whatsoever ye do, do as unto the Lord," but do as unto men, and, too, many of our people in the country form a "fixed" opinion of the preacher the first time they hear him preach. And in many instances it takes the greater portion of the year for the preacher to disabuse the individual's mind of the erroneous ideas that have found their way to the more or less uninformed mind, and to overcome the more or less prejudiced heart.

If the new preacher happens to "catch" the folks on his first round (and retains his prestige with them), he is likely to have pretty smooth sailing, provided he does not say *money* to them. But just as sure as he mentions money to them in a "matter-of-fact" way, the folks will sour, and some will even become offended. Why is this? It is not because our people are not pious, nor is it because they do not love the Church. But why, I repeat, this state of affairs in so many of our congregations in the country? There is but one answer. It is for lack of information on the part of the masses. Many of country people know but very little about what our church is doing, or of her great need.

What a change there would be in the country churches, if we could only get the people to read something on their duty to God and man and their privileges as Christians! And it does seem to me that any member could afford to take one or more of our splendid church papers. I sometimes think it would be a paying business to our church to put men in the field to represent the literature of the church, and to circulate papers and good books. We ought to sell a hundred times as much literature as we now sell. The profits on the sales of these would be the least part of the gain. Our people would become enlightened and soon our church would be doubled in strength along the financial line, which is the weakest point in our system among the country folks.

The regular pastors haven't time to look after this work as it should be. Look at the Laymen's Movement! They only act as they become informed.

This Conference year is nearing its close. Let every member of the church do his or her part to send the pastor up to the Annual Conference with a glad heart and a smile on his face, because of having a full report in hand; and if you do not like him as you would like to, get down on your knees and ask God to show you your own heart. You remember, when deep sorrow enshrouded your home, your faithful pastor was there to cheer and comfort your heart. If not this, you asked your pastor to pray for that wayward boy, or that thoughtless girl; and did he fail you? Nay; he stood by you in the darkest hours. Then, remember that we ought to honor these faithful men of God for their work's sake. Remember that God is beholding the scene, and knows our every intent and purpose of heart, and shall reward us accordingly.

(Note by the Editor—Local Preacher brings some serious charges against some members of some country churches. We hope the charges will not apply generally. Of course they do not, for very many of our intelligent and liberal members live in the country. But let everybody who may feel hurt at what "Local Preacher" says be assured that he lives in the country, and knows the country people. He has their good at heart. "Local Preacher" will not take it amiss if we remind him that, as he lives in the country, he has a fair opportunity to circulate good books and papers. "The field is white unto harvest.")

THE SANCTIFICATION OF THE BODY.

By Rev. Robt. B. Downer.

While much has been said and written about the sanctification of the soul, great prominence has not been given to the needs of the body.

Christ while manifest in the flesh, showed earnest concern for the physical well-being of humanity—daily ministering to the sick, halt and blind. "As many as touched him were made whole."

The execution of God's will in heaven demands a perfection of capabilities (it is inconceivable to think of a diseased or crippled angel); even so, to do God's will on earth as in heaven requires the greatest possible perfection of our humanity, and while in this lower realm where the ravages of sin abound and he is pleased to to reward all degrees of service, yet the standard, "Be thou perfect, even as the Father in heaven is perfect," remains in force. We are to endure hardness as good soldiers of Jesus Christ—able to be aggressive, putting on armor that will not admit of a retreat.

Specific commands have been given: "Present your *bodies* as a living sacrifice;" "Know ye not that your *bodies* are the Temple of the Holy Ghost?" "Ye are not your own, ye have been bought with a price, therefore glorify God in your *bodies* and spirits which are his."

"And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and *body* be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." "I keep under my *body* and bring it into subjection, lest by any means when I have preached unto others I myself should be a castaway."

These Scripture quotations indicate that the discipleship to Christ requires the sanctification of the *body*, as well as the spirit and soul of man. The manifestation of the soul's regeneration finds demonstration through the agency of our bodily members—eyes, ears, tongues, hands and feet. The Scripture found in Ezekiel, xxxvi:26, says: "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes."

Then, Christ said: "If any man will come after me, let him deny himself and take up his cross daily, and follow me." It is plainly evident that the enthronement of Christ in the daily life, manifested in our material corporeality is the ideal of what constitutes true discipleship to Christ. Any life that attempts duality of action will result in failure.

Accepting the view that bodily perfection is necessary to a successful Christian service, the solution to many supposed debatable habits, appetites and tempers, is easy of attainment. For instance, the tobacco habit, is it sinful? We have but to ascertain whether or not, if tobacco is food, nourishing all portions of the body, or a poisonous stimulant, that constantly used, produces an abnormal state of health; then, again, is its use offensive in any way to others; does its indulgence deflect the money talent into channels that conflict with Christian duty?

Try the whisky habit, the drug habit, yea, every other habit by the above rule, you may find that coffee, pound cake, ice cream, produces an abnormal state of health; if so, remember the command: "Whatsoever ye do, whether ye eat, or drink, do all to the glory of God." The writer draws the line at eating watermelons for himself.

Then again, the clothes worn may need investigation. Clothing is needed for comfort and protection; there is no special scriptural law designating shape or style. Of course, when shape infringes upon God's model lines of the human form divine, the loyal disciple will prefer to offend Parisian modistes rather than the Lord Jesus Christ.

Some there are that condemn the Chinese fashion for women's shoes, while their own waist measurement is a reflection on the wisdom of the Allwise Creator. St. Paul, in his first letter to Timothy (ii:9-10), gives an opinion upon the dress question that has value for Christ's disciples. The dress habit has its tragedies that are not God's providences. Not long since, Editor Winton, of the *Nashville Advocata*, had a few paragraph editorials expressive of some exhibitions of temper on the part of ministers of the gospel in using a phone, and about the home.

A sanctified temper is a valuable asset, but when unsanctified—well—even the heathen will stand afar off. Unsanctified tempers wreck nerve tissues, inflict pain upon others, sometimes sundering friendship, wrecking homes, producing premature deaths. Many are born to a heritage of bodies exceeding frail and imperfect, or by accident are relegated to the abnormal class—what is expected at their hands? The parable of "The Talents," is God's rule of demand and reward. Christ has use for fragments, as nothing must be lost. A crippled hand may yet present a cup of cold water in his name. Sanctified "shut-ins," are capable of a ministry honoring to the Master, for he despises not the day of small things. Sanctified bodies are capable of more endurance—give basis for sane, wise judgment, make possible a long life, with great freedom from aches, sickness and premature death; make possible the largest enjoyment of divine companionship in time and throughout eternity; it pays, if only for an earthly existence.

Long Beach, Miss.

TALLULAH AND DELHI.

Dear Brother Boswell: We are closing up the year's work at Tallulah and Delhi with fair success. We have had up to date twenty accessions and have baptized nineteen infants. We closed a meeting at Delhi last week in which some good was done. I was assisted in this meeting by Brother W. L. Hunter, of Floyd, who did some fine work, both in preaching and singing. He is fine help.

I am now engaged in a meeting at Tallulah in which I am being assisted by Brother C. W. Crisler. I need not tell you that the preaching is being done well.

Last Friday the good people of Tallulah gave us quite a pleasant surprise in the shape of what we call a pounding. But it was one of those poundings that does not hurt, but rather makes us feel good and willing for it to be repeated. The pounding consisted of a half barrel of flour, a ham, rice, butter, sugar and coffee and other things in abundance, and along with the rest, a nice purse of $22 in money. We appreciate their kindness and extend to them a cordial invitation to come again. R. O. WIER.

FROM DAVIS CHAPEL, LONGTOWN CIRCUIT.

My Dear Brother: For some time past I have been thinking of writing to the ADVOCATE, but kept putting it off until I read your timely editorial on "The Evening Sermon." Surely, it was a word fitly spoken. Solomon, the wise man, says: "A word fitly spoken is like apples of gold in pictures of silver." Your words appeared that way to me, as soon as I read them. Our church will never grow in grace and wisdom as long as the Sunday evening concerts and musicals are allowed to take the place of the regular service, including the sermon.

I am away behind with my writing to you in regard to our meeting at the old, time-honored church, Davis Chapel, but it is better late than never, and I am sure you will be glad to hear a good report from the dear old church. Brother Shearer, our preacher, was promptly there the third Sunday in August, on fire, and full of the Holy Ghost. Brother McGee, of Jackson, Miss., assisted him, preaching with great power. Dear Brother Earnhardt was with us again, and with his good talks and prayers made us feel that it was good to be there. Eight (8) persons were added to the church on profession of faith, and one by letter. The whole church seemingly was revived.

We have this year so much to be thankful for—both of spiritual and temporal good. May God, in his boundless mercy, help us to make some suitable return for his goodness, and finally save us in heaven. Your loving sister,

LUCY E. TROTTER.

(Note—Long years ago, as junior preacher, we enjoyed "refreshing times" at the old chapel; then included in the Sardis Circuit. Rev. Robert Martin was preacher-in-charge, and Brother Benbury Walton led the singing. The circuit was large, embracing eleven preaching places, besides five extra appointments to the negroes, which were filled, some in the afternoon, and some at night. No circuit in the Memphis Conference (to which Sardis belonged) in that day boasted of as many fine church buildings as did the Sardis, not even "Old Wesley Circuit," in Tennessee, which was ahead of Sardis in other particulars. It is refreshing, after the lapse of so many years, to learn that Davis Chapel is still alive, and from the pen of an own dear sister, whose large family contributes to the life of the Church.—Editor.)

PORT GIBSON FEMALE COLLEGE ANNEX.

At the opening of the Port Gibson Female College in the fall of 1907, more boarding students appeared than could be taken care of in the college dormitories proper. Rev. W. H. Lewis, pastor, and his wife, kindly arranged some rooms at the parsonage, and twelve of the students were lodged there. As it was evident that this could not be a permanent arrangement, the trustees of the college proposed in their report to the Annual Conference that fall, that if the Conference itself would arrange to contribute $500 each year for an enlargement fund, the trustees would pledge themselves to raise a similar amount each year. The trustees were very much gratified to learn at the close of the Conference that this amount had been assessed by a unanimous vote. Encouraged by this, the trustees and the president of the college made some effort early in the following spring to enlarge the capacity of the college by doubling the size of the "old" or "brick" dormitory, but as this undertaking seemed too heavy at that time, it was temporarily deserted.

The trustees, however, in order to meet the present emergency made purchase in May, 1908, of a residence-building convenient to the college to be used for dormitory purposes until the brick enlargement could be accomplished. Accordingly, since the opening of the session of 1908, fifteen or sixteen teachers and students have been housed in this building, which was named "College Annex." The purchase price of this property was $2500, the trustees making a cash payment of $625, and expending $300 or $400 upon improving the building. But through somebody's error or neglect, the above assessment was not apportioned among the districts before the Conference adjourned, and the Conference, instead of paying its full $500, found itself able to pay only $326.65. The trustees and friends of the college were much disappointed at not getting the full $500, and more disappointed because the next Conference voted down the appropriation of the second $500 altogether, thus causing the trustees to feel that the Conference did not approve of the effort made to enlarge and develop the school, at least to the extent of giving further material assistance. The above-named $326.65 paid by the Conference has been applied upon the notes that are due, but nothing has been done in that direction since. The matter rests thus. The Annex was deeded to the Mississippi Conference in such a way that it cannot be sold except with the consent and vote of the Conference. Must we ask the Conference to sell it and take a backward step? We are going to make another appeal to the Conference to help us. The college not only needs this enlarged dormitory capacity, but needs enlarged recitation room capacity. One or two classes are now having to meet in rooms that are too dark for this purpose. In warm, sunshiny days, they meet out-of-doors.

Other schools in our region and throughout our State are being built upon a splendid scale, and we sincerely trust that the members of the Mississippi Conference will decide that it is wise to assess $1000 a year for two or three years until this brick enlargement can be made. Our school is doing a great work for the daughters of this part of the Mississippi valley, and we hope to see its perpetuity insured.

We may add that every dollar given by the Conference and the friends of the school during the past five years has been handled by the trustees themselves and used only for the improvement of the realty, the president of the college refusing to handle the money himself, although he and a representative from the board of trustees have formed a committee to let all contracts for improvements or enlargements.

H. C. MOUNGER.
J. T. DRAKE,
H. H. CRISLER.
Trustees Port Gibson Female College.

LETTER FROM DR. T. C. WIER.

It was my great privilege last summer to attend two meetings with Rev. J. F. Rogers, pastor of Chester Circuit, Durant District. First, there was South Union Camp-meeting, three miles west of Ackerman, beginning Friday night, July 23. By invitation of the pastor, I preached the opening sermon, and held two children's services. I remained during the greater part of the meeting; enjoyed the association of the brethren, the hospitality of the good people, and the services of the tabernacle. The encampment is well located. There were twenty-eight or thirty substantial tents, nearly all occupied. The shelter, or tabernacle, for preaching, was ample in size, and the altar place was carpeted with straw, after the orthodox style of former days. This camp-meeting has been kept up, with scarcely a break, for many years. It was said that most of the young people were already members of the church. Others were added during the meeting.

Besides the writer, other visiting brethren were present—Revs. W. N. Duncan, of Durant; E. E. Langford, of Louisville Circuit; N. G. Augustus, presiding elder; J. W. Rogers, of Water Valley; and J. D. Simpson, of Ackerman Circuit. The sermons by these brethren were earnest gospel messages, and were listened to by attentive congregations. Who can estimate the good that has been accomplished by South Union Camp-meeting, maintained through so many years—the souls won for Christ and the believers that have been cheered and furthered on their way to the heavenly kingdom?

I was with Brother Rogers, again, in a four-days' meeting at Mount Nebo, beginning Sunday, Aug. 1. The congregation here was composed largely of children and young people, most of whom were, perhaps, members of the church. Others joined during the meeting. The congregations were well-behaved and attentive to the Word.

Brother Rogers is closing his fourth year on Chester Circuit. And if this year closes as the three former, it will doubtless be a record-breaking quadennium for Chester Circuit with its six or seven appointments. The pastor's salary and all the assessments paid in full for the four years, and many additions to the church. A good preacher and a faithful pastor. May he receive the recognition and a good appointment at our approaching Conference.

Rev. L. M. Lipscomb will close his quadrennium on Columbus District at the approaching session of Conference. Brother Lipscomb has demonstrated his capacity to fill the position of sub-bishop, and will retire from the district, followed by the good-will of many friends. Rev. R. H. B. Gladney is closing his third year in Starkville Station. He preaches earnest, good sermons of "modern length," and his ministry is waited on by good congregations. He will be able to make a good report at Conference. Rev. R. J. S. Warley has served Starkville Circuit during the present, and part of last year. He was admitted at the last Conference; is an earnest preacher, has done good work and made many friends on his circuit. The circuit has a neat parsonage in Starkville, and in its present plan, has a hopeful outlook.

THE LAYMEN'S MOVEMENT.

Mr. Wm. Siddon, of Mars Hill Circuit, has agreed to give five dollars per month to the Laymen's Movement; and has paid ten dollars for November and December. This is generous, and puts payment for Winona District well beyond three hundred dollars this year.

J. R. BINGHAM,
District Leader.

THE HOLLY SPRINGS DISTRICT AGAIN.

Dear Brother Boswell: I write to endorse all that Brother Borders has said about restoring the Holly Springs District. I have spent the greater part of forty-eight years traveling circuits and districts in the bounds of that territory, and I know it would add much to the interest of our church in that section and be highly appreciated by nine-tenths of our people. Holly Springs is the place from which the presiding elder can conveniently reach all that section of country.

J. W. HONNOLL.

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W. F. M. S.

FOREIGN MISSIONARY INSTITUTE.

On Oct. 10 and 11 the Woman's Foreign Missionary Society of Jefferson Street Church, Natchez, received a dual blessing in having with them two of their most efficient and capable Conference officers, Mrs. A. F. Watkins, Conference Secretary, and Miss Daisy Davies, Field Secretary of the Woman's Board of Foreign Missions.

The pastor, Rev. Robert Selby, having business in other parts, resigned the pulpit in favor of these ladies, who filled it morning and evening, to the great satisfaction of all who were fortunate enough to hear them.

An afternoon service was held on Sunday for the benefit of the young people of the city, all of whom were invited. Monday morning and afternoon were devoted to institute work. As only two or three societies were represented, no reports were called for. All the services were well attended on Sunday, but as the atmosphere on Monday is usually "blue," not many housekeepers lent the encouragement of their presence.

After service closed on Sunday night a rally service was held and twenty new members secured.

A campaign for members will be conducted during Week of Prayer. Miss Davies is a gifted speaker. Her personal magnetism charms all listeners. She is abundant in labors, efficient in service, attractive and womanly.

A juvenile society was organized previous to the coming of these ladies, that they might be presented as a sort of "first fruits." They were attentive listeners at all the Sabbath services. They are eager to begin work. Jefferson Church now has three Foreign Missionary and a Home Mission Society, and two reading circles, all of which are in good condition. The District Secretary of the Natchez District, Mrs. D. F. Lewis, of Woodville, was present on this occasion.

CORRESPONDING SECRETARY.

Natchez, Miss.

NOTES FROM MERIDIAN DISTRICT.

It is gratifying to report a new auxiliary organized Oct. 20 at Bucatunna, Miss., with ten members. Mrs. Ben Longley is president, and Mrs. B. B. Davis is corresponding secretary.

At our district meeting, held at Quitman, Nov. 5-7, on Sunday afternoon, Mrs. La Prade held a children's service. After talking beautifully to the children, she organized a juvenile society, consisting of twenty wide-awake boys and girls. This was the feature of our meeting most full of promise for the future.

MRS. R. M. HAND, Dist. Sec'y.

Shubuta, Miss., Nov. 11, '09.

JOINT MEETING.

The meeting of the Woman's Home and Foreign Missionary Societies of Winona District was held at Itta Bena Oct. 19-22, 1909.

A joint session Tuesday night was conducted by Mrs. Campbell, Home Mission Secretary. A cordial welcome extended by Mrs. T. B. Holloman was responded to by Mrs. Henrie, of Greenwood. The sermon by Rev. E. S. Lewis, presiding elder, on "Thy Kingdom Come" was fine, indeed.

Wednesday was given to Home Mission work, and reports showed progress along all lines. One needy preacher's family had been gladdened by the gift of a valuable box. Another box was gladly provided for by delegates present for the use of a worthy brother within the district. Mrs. A. L. Marshall, Mrs. Buckley and others discussed different phases of the work and its imperative needs.

Wednesday night service was made interesting and instructive by recitations from the children and addresses setting forth the importance and glorious possibilities of the Foreign Missionary work, by Mrs. Neblett, District Secretary; Mrs. J. E. Thomas, Superintendent of Young People's Work, and Mrs. S. M. Thames, President of the Conference W. F. M. S.

Thursday Mrs. Neblett took charge as Secretary of the Foreign Missionary Society of the district. The meeting seemed to arouse new interest, and there is a prospect of greater success. There are five scholarships supported, a good number of study circles recently organized, and subscriptions to the Woman's Missionary Advocate increased in number. The presence and talks of Mrs. Thames and Mrs. Thomas and Miss Gardner, a returned missionary of the Congregational Church, were an inspiration to all. Interesting papers were read by Mmes. Bourg and Alston, and an enthusiastic meeting for the children was held by Mrs. Thames.

The presence and encouraging words of ministerial brethren, Revs. E. S. Lewis, G. W. Bashman, H. S. Spragins, J. T. McCafferty, H. M. Young, W. L. Graves and W. M. Campbell, were greatly appreciated.

Resolutions of thanks by Mrs. Henrie closed the meeting. Ruleville was selected as the place for next year.

MRS. J. T. BUCKLEY.

NORTH MISSISSIPPI CONFERENCE.

"Talk about retrenchment in mission work, one had as well try to stay the winds! When funds become low, it seems as if God thrusts something on us that must be done by faith. This, perhaps, is what keeps faith alive." Nothing more fully shows forth the needful in our membership campaign as well as all other interests now claiming the attention of foreign missionary workers than this utterance of Miss Nannie B. Gaines, who, for many years, has done such splendid work in Japan. With undaunted faith, we who represent the one-tenth already enlisted, must seek to arouse the nine-tenths of the 900,000 women of Southern Methodism. We must put vim and energy into our acts with fervent prayer that the barriers erected by thoughtlessness, indifference, lack of interest, may be swept away by the power of him who said: "If ye ask anything in my name, I will do it." We have excellent help in the "Membership Crusade Series" leaflets. They are clear; they are convincing; they are full. They bring out additional proof of the great claims of foreign missions upon human hearts and lives, a claim established by our Savior's life and death. Said he: "I will draw all men unto me;" yet that drawing is conditioned upon the efforts of his followers to show to the world the suffering Savior, the risen Redeemer. If we as servants of the Most High measure up to our privilege, our obligations, the Father will most surely grant glorious results. It is well to keep in touch with the work of others, whereby our own hearts may be stimulated. "Provoke to love and good works," we are exhorted in Hebrews. To this end, I give you an outline of a fine district meeting. The King's business prospers. We give God thanks.

MRS. J. F. EVANS.

IN MEMORIAM.

MRS. MELISSA J. TIMMINS, daughter of Mr. DeOrsay A. and Mary E. Simpson, departed from this life at the Shreveport Sanitarium, July 26, 1909, after a month's hard fought battle in an attempt by the most skilled physicians and nurses to ward off the ravages of high fever. When the word was given that all hope had been abandoned, it sent anguish, sorrow and deep grief into the hearts of her loved ones who anxiously watched at her bedside. But it pleased the Heavenly Father to take the spirit of fair Melissa to a brighter and happier clime. To reason out why one so lovable and useful, whose every thought in life was to shed a radiance of joy and sunshine into the hearts of others, and who seemed now to be needed more than ever, should be so quickly taken away, is beyond human comprehension, and we bow in sweet submission to the will of him who doeth all things well and giveth grace to help in every time of need. Perhaps one reason why God leads us into the vale of bereavement, is that our hearts may warm towards others who are suffering the same griefs as ourselves.

Mrs. Timmins was blessed with noble, consecrated parents who carefully trained her from earliest childhood in all that enters into a sweet Christian character. In her was reflected the parental piety and grace that characterized her father's home. She was a woman of great refinement and culture. She was educated at Mansfield Female College and the Kate P. Nelson Seminary, of Shreveport, La. She was especially gifted in music and her talents were consecrated to the service of God as organist in the churches where she had her membership. In her early childhood she gave her heart to God and joined the Methodist Church at old Cypress Camp Grounds. In 1903 she was happily married to Mr. William Wilson Timmins and soon thereafter moved to Sodus, La., where she took an active part in church work. She was president of the Woman's Foreign Missionary Society and active in all that pertained to the advancement of God's kingdom. She possessed a bright disposition that was always full of sunshine. Her home life was beautiful, as a neighbor she was kind and obliging to all. Her one thought was to help those in need and sympathize with those in trouble. In her last sickness she had a patience of hope and a sense of the immediate presence of Jesus, and as the twilight of the valley fell upon her advancing footsteps her face was illumined with a brightness never seen before and she saw her Savior face to face to live with him forever. Sweet and peaceful was the end of the pure life, good-byes were spoken, and the angels bore her spirit to the bosom of her God and at the same time whispered into sorrowing hearts: "Blessed are the dead which die in the Lord." These are the amaranthine words which angels wreathe above our sainted dead. How fragrant they are with the love of Jesus, how dewy with precious promises. A jubilant paeon of triumph can almost be heard from the sapphire walls of the New Jerusalem over those who, like this loved one, have come off more than conquerers, whose achievements are complete, and for whom wait the "robes made white in the blood of the lamb." Hers was a Christian soul whose voyage had ended in the peaceful repose of a desired haven. She leaves behind father, mother, husband, brothers, sisters, an infant daughter and a host of relatives and friends.

The funeral services were conducted from the Greenwood Church by Rev. Paul Brown and Rev. R. J. Harp in the presence of a large number of sorrowing friends. The fair casket of the soul was borne to Greenwood Cemetery, where, while the sun was receding into the purpling horizon, and as a bird or two were twittering their evening songs, and the air was as silent as the unnumbered sleepers around us, we turned away from the sacred spot which marks the final resting place of the body of our precious dead.

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NORTH MISSISSIPPI CONFERENCE.

My Dear Dr. Boswell: Enclosed, please find list of homes for the entertainment of Conference at Okolona, beginning Dec. 1. If any names of those entitled to entertainment have been left out, they are assured that we will look after them if connected with the Conference in any way. I am sorry that we cannot give a home to every one who wants to come as a visitor, but we have not the room. Our hotel facilities are limited, and our homes are full. Persons had better not come as visitors unless they are sure they can get a home before coming, because it would embarrass them, possibly, as seriously as it would the local committee. We will entertain the Conference proper, and think we can do it well. Quite a number of the brethren want to bring their wives, but we have had to write them that we could not take care of them. The list of assignments may be changed some, but they are in the main as they will stand. If there are those who have been assigned homes who find that they cannot come, the committee will appreciate it if they will notify us, so that we can give others homes in their places. We look forward to the coming of the Conference with great pleasure.

ROB'T A. CLARK.

The preachers and delegates have been assigned as follows:

J. A. Allen: G. H. Jacobs, W. S. Harrison, M. L. Ward, J. A. Goad. (Feeds) T. E. Yancy, J. C. Johnson, W. L. Broom, C. W. Allen.

B. J. Abbott: W. E. Brogan and wife.

S. Adams: J. W. Bell, W. G. Burks.

Hal Anglin: R. H. Kemp, A. L. Deavenport.

Wm. Alvarez: W. A. Clark, J. A. Coleman.

Will Brazil: J. A. Hall, V. C. Curtis.

W. W. Bass: W. D. Bass, J. H. Bass.

Rev. M. A. Burns: J. D. Simpson, A. M. Bennett.

Frank Burkitt: J. J. Brooks, ——— Lewis.

W. E. Bearden: E. E. Langford, D. M. Floyd, C. A. Northington, J. B. Small.

J. H. Baskin: M. H. Wells, H. T. Gaines.

R. S. Branford: R. A. Tucker, J. T. Murrah.

Mrs. Tom Betts: Mrs. L. C. Short and 1 other lady.

W. F. Buchanan: W. J. O'Bryant, W. J. Burt and wife, H. C. Morehead, J. I. Sturdivant.

B. J. Boone: (Rooms), W. B. Nichols, T. Y. Hearn.

Rev. R. A. Clark: J. T. McCafferty, E. S. Lewis.

Geo. B. Brown: W. A. Bruner and D. M. Gean.

A Crighton: G. W. Gordon, T. J. Durrett.

R. W. Chandler: Jno. A. Randolph, T. H. Dorsey.

W. J. Coker: J. T. Cunningham, J. B. Stone.

Frank Chandler: (Rooms) O. W. Bradley, T. M. Bradley.

A. C. Cox: W. L. Clifton, J. W. Raper, J. R. Roberson.

W. P. Conner: T. E. Gregory, E. C. Newbern.

P. M. Crawford: Nash Broyles, C. T. Barton.

T. J. Campbell: D. L. Cogdell, A. H. Williams.

Mrs. Theresa Cavin: J. T. Lockhart, W. H. Mounger.

J. M. Davis: Dr. J. Y. Murray, J. R. D. King.

Ward Dawson: B. P. Patterson, W. M. Commander, J. R. James, J. D. Boggs.

Jesse Dawson: (Rooms), Otis C. Andrew, C. N. Powell.

T. M. Dean: W. L. Duren, P. T. Callicott.

J. H. Davis: W. V. Shearer, W. N. Duncan.

J. A. Donaldson: B. P. Jaco, J. H. Holder.

Ed. Edens: J. D. Barbee.

Engles Hotel: J. A. Poe, C. P. Moss.

J. D. Evans: R. M. Evans and family.

Edgar Elliott: W. W. Mitchell, S. B. Myers.

B. F. Ellis: (Feeds) O. W. Bradley, T. M. Bradley.

Ira Francis: J. E. Stevens, J. M. Spires.

L. A. French: A. N. Goforth, J. L. S. Worley.

Miss Sadie Foster: J. N. Jones, W. M. Knight, O. L Savage, W. L. Graves; (feeds) W. B. Nichols, T. Y. Hearn.

B.K. Foster: J. W. Poston, Jas. Porter.

Miss Daisy Foster: Thos. Cameron, C. N. Terry.

J. R. Gates: W. S. Lagrone, J. M. Huggin.

A. D. Gay: J. R. Wilson, J. N. Dodds.

Dan Gardner: L. P. Wasson, J. B. Randolph.

W. B. Gunn: J. A. E. Pyle, Dr. A. S. Yarbrough.

S. R. Gregory: W. C. Carlisle.

Henry Gildewell: E. C. Sullivan, J. R. Bright.

J. M. Haley: P. W. Shell, J. J. Beck.

L. P. Haley: J. G. McGowen, J. H. Johnson.

W. H. Hulsey: Jas. Gullett, B. B. Sullivan.

Robt. Huntington: F. E. Ray.

T. G. Hulsey: W. A. Bowlin, J. W. McGee.

Miss Leila Harris: Olin Ray, A. Standifer Raper.

W. O. Harbour: L. A. McKeown, A. G. Hall.

S. W. Hawkins: (Rooms) E. B. Sharp, J. L. Nabors.

Mrs. M. R. Herndon: B. P. Fullilove, T. G. Freeman.

J. L. Jones: L. M. Broyles, J. W. Dorman.

S. C. Jones: W. R. Williams, W. L. Storment.

King Hotel: Geo. J. Leftwich, W. S. Shipman, J. H. Ramsey and others.

C. R. King: R. O. Brown, J. R. Countiss.

T. J. Lyles: J. M. Wyatt, Jno. R. Stewart.

J. L. Lyons: Jno. Richey, J. E. Thomas.

Mrs. Emma LaGrone: R. A. Ellis, R. M. Davis.

C. A. LaGrone: L. W. Cain, J. A. Greening; (feeds) J. L. Nabors.

Mr. Lawless: Thos. Mills and wife.

D. F. Morgan: J. T. Lewis and others.

A. S. Miller: Eugene Johnson, F. A. Howell, R. P. Goar, M. D. Fly.

J. E. Morris: J. H. Smith, A. W. Langley.

Mrs. Leila Millette: J. D. McWorter, W. W. Jones.

W. H. Miller: N. G. Augustus, R. H. B. Gladney.

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S. D. Murphree: R. P. Johnson, R. P. Houston.

A. Martin: J. C. Nelson, W. J. Newell.

H. L. Morrison: W. M. Young, J. B. Sanders, Judge F. A. Critz, J. W. Boswell.

Mrs. Lula Moore: W. M. Williams, J. H. Welborn.

W. W. Moss: (Rooms) W. M. Campbell, J. C. Park.

B. B. Moore: J. S. Duke, J. B. Dozier.

F. J. McDonnell, Sr.: W. W. Woollard, J. G. Hamilton, A. B. Parker and one other.

Mrs. W. G. McGehee: J. H. Ingram, C. W. Bailey.

Joe McDowell: (Rooms) J. C. McElroy, H. L. Philips. (Eating place not yet assigned.)

Harry McGehee: B. R. East, J. N. Flynn.

Walter McGehee: G. W. Bachman, J. D. Newsom.

E. F. McCarley: J. W. Price, W. D. McCullough.

C. J. McEvily: E. H. Rook.

Miss Lucile Murphree: (Rooms) T. F. Yaucey, J. G. Johnson, W. L. Broom, C. W. Allen.

Richard Nelson: J. W. Rodgers, at King Hotel.

Frank Owens: T. C. Weir, J. C. Lowe.

W. M. Pannell: W. J. Wood, L. T. Sargeant.

C. W. Parchman: L. D. Worsham, W. F. Rogers.

E. L. Parchman: Dr. C. L. Maples, J. D. McGruder.

Rev. A. P. Pugh: S. L. Pope, S. A. Brown.

J. S. Rowe: W. D. Wendell and H. M. Young.

H. I. Randolph: O. P. Armour, J. J. Garner.

J. Rubel: J. R. Bingham, S. J. High.

B. Rosenstiel: R. P. Neblett.

L. Rosenbaum: Jno. Lowe, W. V. Connell.

D. Reeder: (Rooms) two) H. C. Edmondson, D. C. Foust. Eating place not yet assigned.

D. H. Shell: W. T. J. Sullivan, R. I. Collins; (feeds) J. C. Park, W. M. Campbell.

A. T. Stovall: R. A. Meek, J. W. Honnoll, Levin P. Lake and one other.

Walter Smith: J. H. Mitchell, J. H. Felts and two others.

Mrs. Sallie Smith: T. J. Hopper, D. M. Geddie, Parham Williams, J. F. Lamb.

R. C. Swan: T. G. Adair.

C. M. Savage: Q. A. Oats, W. C. Lester.

Mrs. W. G. Stovall: H. S. Spraggins and wife, T. H. Porter, R. W. Evans.

W. E. Savage: T. W. Lewis, Dr. W. B. Murrah.

A. E. Spencer: J. F. Owens, D. H. Crowson.

J. H. Stone: D. R. McDougal, R. A. Miller.

W. C. Stone: W. R. Goudelock, J. W. Hall.

F. Striebich: G. W. Strickland, L. B. Hankins.

Dale Sanson: R. I. Allen, J. A. Biffle.

Wm. Tindall: G. L. Jones, M. G. DuBard.

W. A. Taylor: J. E. Cunningham, T. H. Lipscomb.

T. A. Trice: A. A. Martin, G. W. McClain, at Mrs. Robt. Huntington.

O. J. Trice: S. M. Thames, T. J. Halfacre; (feeds) E. B. Sharp.

J. E. Vice: K. A. Jones, A. P. Leech.

T. J. Woodfin: K. P. Foust, W. M. Langley.

Henry Walter: L. M. Lipscomb, D. W. Babb.

Wesley Williams: Herbert Holmes, W. F. Johnson.

J. C. Whiteside: W. C. Galceran, at King Hotel.

SIXTH STREET CHARGE, LAUREL, MISS.

The last Annual Conference wisely formed this work into a separate charge. Conditions are such that this will be a mission field for several years. A large proportion of the membership of Sixth Street Church are employees in the cotton mill here, which is located in the western part of Laurel. The mill owns more than a hundred neat, well-built houses—houses ranging from three to seven rooms. These houses are painted and the premises are kept in good repair, and are rented to the employes at very reasonable prices. This part of Laurel is known as cotton mill town, although it is under the same civil control. The mill employs about four hundred hands.

Our church and parsonage are located two blocks from the beginning of cotton mill town. This is a difficult field because many of these people are unsettled and transient. Many of them will not identify themselves with any church, and if they do they will follow afar off. Before they have become acquainted, they move to some other mill town and are lost to the church, because they do not apply for a certificate. However, we have some very choice spirits as members of our church.

I have received sixty members this year and now have on roll 142. My Board of Stewards are as faithful men as I have ever known.

Our Epworth League is the best in town and third best in this (Newton) District.

Our Sunday School is well conducted and our superintendent, Brother S. J. Holmes, is constantly looking for ways to improve it.

Our Woman's Home Mission Society has done some good work since its organization in the spring. With some aid from Main Street Methodist W. H. M. Society, it has organized and taught a night school for three months during the summer. This school was to encourage and accommodate boys and girls who had to work in the mill during the day, and hence had no other educational advantages.

Although this people will meet every financial obligation and are extremely considerate of the pastor's welfare, having given him four valuable poundings during this year, one would never choose Sixth Street charge for worldly pleasure or financial gain, and yet there is inexpressible love and joy in such service. Whether the Bishop returns me or sends me away, I shall feel that this has been my greatest charge.

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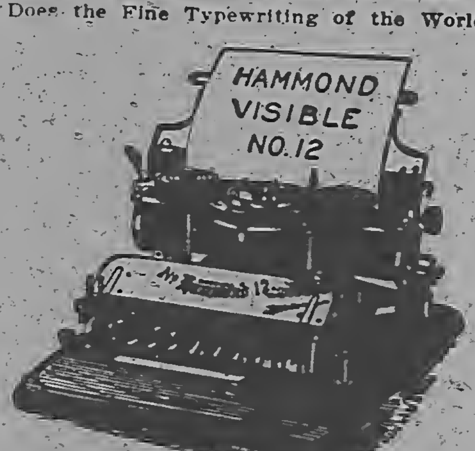

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THE NEED.

BY REV. W. L. CHILDRESS.

The need of the day is for men of truth,
With the shield of faith and the heart of youth,
With the dauntless soul by the high hope staid,
Who will walk in the light and be unafraid.

The need of the day is for men unsold,
Who have no price that is paid in gold,
Who know that goodness is better than greed,
And will follow and die where the right may
lead.

The need of the day is for men who feel
That the highest good is the common weal,
That fame is fleeting, but love will last,
And live with God when the world is past.

The need of the day is for men to stand
When the hosts of hell are on every hand,
Upborne by the promise that cannot fail,
That the right is of God and will prevail.

The need of the day is for men who see
Through the years of time to eternity;
Who in patience keep to the work assigned
In the faith of Christ with the spirit kind.

The need of the day is for men who live
In the open day with the heart to give;
And these shall make by the saved hearts' power
This old earth bloom as an opening flower.

Jennings, La.

BY THEIR RIGHT NAMES.

"I believe in calling things by their right names," said Matilda virtuously, after her friend had gone out. "Maude didn't like it at all when I told her Herbert Adams isn't the right person for president, but I cannot help it. Herbert is all right, and a good worker, but he's too wishy-washy. We made the mistake of putting him in last year, and we ought to be more careful now. He always wants to keep on the good side of everybody, and you cannot be a successful officer that way. I think Tennyson was right when he said, 'He never made a friend who never made a foe.'"

"It's a good idea to call things by their right names," said grandfather approvingly. "It always provokes me to go to a grocery store and ask for a certain brand of goods and have the clerk tell me something else is exactly the same article, but under a different label. Last week I asked a drug clerk for some medicine and he solemnly assured me the stuff he had was what I wanted even if the name was wrong, and I was foolish enough to believe him. I took it, and found it wasn't what I wanted at all, as I might have known. My money was gone, the medicine wasted, and I never will buy at that drug store again, all because the name wasn't right."

"That's exactly what I tried to tell them," said Matilda, warming up. "Some one told Herbert what I said and he came to me about it. Of course, I would rather people wouldn't tattle, but I explained what I meant, and told him it was for the good of the society. He was narrow-minded enough to be offended, though he said rather stiffly that he would withdraw his name. I cannot understand what good comes of 'beating about the bush,' as old Mrs. Tracy calls it. When I have anything to say, I say it right out."

"Oh, well, it takes all kinds of people to make up the world," said grandfather soothingly. "There was John Perkins. John wasn't lazy, especially with his tongue, but it took a good Christian to neighbor with him. He was honest, kind-hearted and energetic; but, oh, how hard to get along with. He called it being firm, but the neighbors used a different word. Maybe it was firmness that made him hold out against the whole congregation when we bought the church organ, but lots of folks said it was stubbornness. Old Mr. Ray said it was pigheadedness, but he might have been too severe. Anyway, the organ buying tore up the neighborhood for three months, and it was just the same when anything else had to be done. The Republicans of our township secretly rejoiced when John saw his way clear to vote the Independent ticket, for he was nothing but a source of trouble, and the Democrats were always shaking in their shoes for fear he might want to join hands with them; but at last he refused to vote at all because everybody was wrong."

Matilda was doing some thinking just then and was very silent, so grandfather continued: "Sally Peters, your mother's cousin twice removed, is a great hand for mixing up names, Matilda. When I was there the last time, her sitting-room was a sight to behold with pictures and vases and tidies and all sorts of gimcracks. Sally said it was artistic, but her husband called it trash when he upset a tipsy stand one night. Sally really hadn't any business putting so many things where they were in the way, but she thought they looked pretty."

"Grandfather!" said Matilda suddenly, after the old gentleman had dropped into a half doze, "what is the right name for my wanting to run the whole society?"

"What do you think would be appropriate?" asked grandfather, with a twinkle in his eye.

"I've just been racking my brain for a long enough term," replied Matilda. "I think it might come under the head of Conceited Meddling, and I'm going right down to tell Herbert Adams so. After this, I'm going to be more particular about having the names of things just right."—S. S. Visitor.

QUEER HAPPENINGS.

Whack! whack! went the blows of the axe on the cherry-tree.

"Does the cherry-tree feel it, father?" Charley asked.

Charley sat on the piazza steps at a safe distance from the flying chips. Charley was a boy who often asked queer questions.

"I guess this tree is too nearly dead to feel anything," Mr. Baker answered, and Charley was glad it couldn't feel. Mrs. Baker had said the tree must come down; for it didn't yield a quart of cherries in a summer, and its withered branches spoiled the looks of her front yard.

Then something that was really very queer happened—something that made Mr. Baker cry out. "Goodness! I never saw the like before!" For out of the tree, dislodged by the blows, which by good luck didn't touch them, there dropped a nest of five young red squirrels. Four of them skipped away as if they had learned how long ago, though maybe this was the first time they had ever tried; but the fifth one seemed to be hurt by the fall to the ground. In fact, Mr. Baker thought it was dead, so he picked it up and tossed it to Madam Pussy Cat, who was watching curiously a few feet away.

Charley supposed she would pounce on it as if it were a mouse, but what she did was really more queer than anything that had happened yet. She came up, smelled of it, then very gently lifted it as if it had been a kitten, and walked off with it to the barn.

You may be sure Charley followed her. Pretty soon he came back, with eyes wide open.

"Why, father," he said, "Madam Pussy Cat has put the squirrel to bed with her own family. 'Tisn't dead—I saw it squirm. You—you won't let the squirrel get lost, will you, father?" Charley knew that kittens with little blind eyes had a way of going off, and never, never finding the path back.

Mr. Baker laughed. "No, Charley," he promised. "We'll wait and see what pussy does with it."

Well, the queer things kept piling up; for Master Red Squirrel, as Charley had said, wasn't dead at all, only a bit stunned at first; and Madam Pussy Cat mothered him until he became very frisky indeed—so frisky that one day Mr. Baker made a little cage for him to stay in until he became used to a station in life which he wasn't born into.

Charley fed him every day, so that he grew quite tame, and it was safe to let him out, because he would always come home again. Madam Pussy Cat acted very proud of her adopted child, and they were great friends.

One night, when Charley had been thinking a long while—as much as five minutes—he nestled up to his mother and whispered, "I think, mother, that Madam Pussy Cat must be a Christian cat the way she treated Ruddy."

Mrs. Baker smiled, but she wondered to herself, "What will that boy say next!"—*Helen A. Hawley, in Sunday School Times.*

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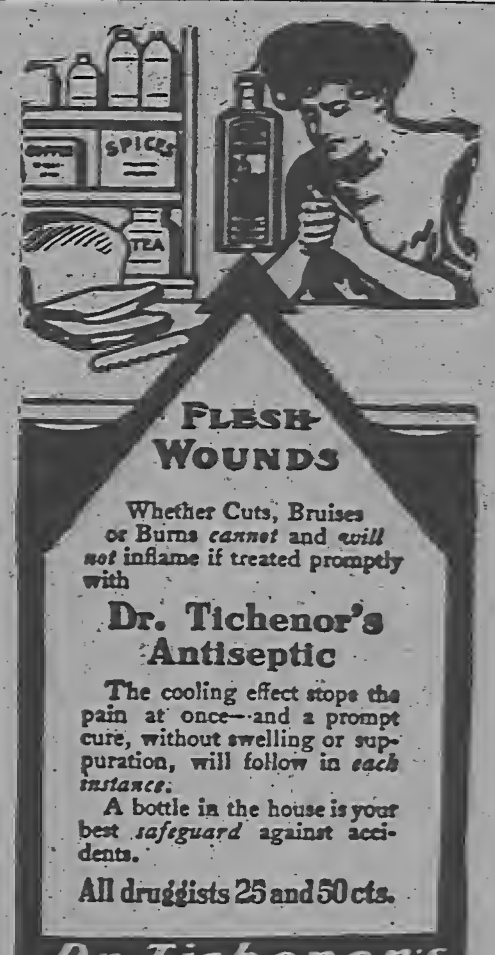

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THANKSGIVING.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so.

"Praise ye the Lord: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.

"Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase, and God, even our own God shall bless us. God shall bless us, and all the ends of the earth shall fear him.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house saith the Lord of hosts, and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

SOWING AND REAPING.

There is a sowing time, and a time to reap. Everybody that knows anything about seeds and soils and seasons knows something of seed-time and harvest. It suggests labor and reward, and the idea holds, not only in all the forms of soil cultivation, but in every department of industrial and intellectual life. Men do not dream dreams and realize them in a moment. Often the reality is in the distant future—sometimes it is never reached, but remains always a dream.

Generally men lay the foundations for fortunes, and build thereupon through long and weary years. The man who suddenly comes into the possession of great wealth, either by inheritance or speculation, is the exception. One who would succeed as a merchant must invest capital. He must be persevering and watchful, careful in his purchases, and equally as careful in his sales, for he knows the dangers, and that at best progress towards the goal is slow. Not months, but years must come and go before the end is reached. It is the same kind of a grind, day after day, with the mechanic and manufacturer, with professional men and agents—the lawyer, the doctor, the poet and statesmen, and men who conduct insurance business, and those who run the railroads. All begin at the bottom and work hard.

To us it seems to be the order of providence. Get-rich-quick schemes, having for their inspiration the desire to get something for nothing, are dishonest, and wholly uncertain. They begin by defying the laws of honest commerce, as well as the law of nature. Jesus said: "First the blade, then the corn, after that the full corn in the ear." There must be planting, growth, development and maturity, all requiring cultivation before there can be full realization of the blessings of human toil. "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

It is the same in grace as it is in nature and all industrial life. No man is born full grown into the kingdom of God. He is born a babe in Christ, and attains manhood only by growth (whatever else he may attain in the way of spiritual experience), and to that end he must cultivate the graces patiently, continuously and faithfully. Otherwise his spiritual existence will be short, else it will be sickly, and his manhood dwarfed. He will produce no fruit unto holiness.

Gospel seed do not spring up in a night, nor produce a harvest in a day. St. Paul was a long time in a certain place seeing any fruit of his toil. Foreign missionaries have labored and waited more than half a decade and come almost to despair before winning a single soul to Christ. In our home work we have known faithful preachers to sow, and water the seed with their tears for years, and reap but little fruit of their toil, when all at once it would spring up and blossom and mature, the harvest become white and the reaping glorious.

If one sows and fails to reap, he need not complain and give up. Another will enter into his labors and reap. The reaping will follow as sure as the seeds are sown. The Lord will take care—he hath said: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This is God's promise of seedtime and harvest.

God's word is sure. Jesus said: "Heaven and earth shall pass away, but my word shall not pass away." The word of the Lord endureth forever.

LEGISLATION AND REPRESENTATION.

It is somewhat surprising that men, supposed to know as well as to love the Church, recommend changes in our government without regard to constitutional restrictions. An elective presiding eldership is suggested and insisted on as if a mere majority of the General Conference is sufficient to effect so great a change in our economy. The specific law of the Church makes it the duty of the Bishop "to fix the appointments of the preachers, etc. Paragraph 99, page 50, Discipline, 1906;" to choose the presiding elders—paragraph 100, page 52. This specific law is guarded by a constitutional provision, viz.: the Third Restrictive Rule. If this be true, it follows that the selection of presiding elders cannot be taken from the Episcopacy and lodged with the Annual Conferences except by a vote of two-thirds of the General Conference concurred in by three-fourths of the members of all the Annual Conferences.

If precedence is worth anything it is worth while to call attention to the fact that the General Conference of 1820, by a majority vote, made presiding elders elective by the Annual Conferences, and then elected Joshua Soule to the Episcopacy, who declined ordination on the ground that presiding elders, under the law just enacted, being the creatures of the Annual Conferences, could not be the representatives of the General Superintendent or Bishop, and that he could not be responsible, as General Superintendent, for men he had no hand in appointing. Bishop McKendree joined in Dr. Soule's protest, whereupon the unconstitutional measure was suspended, and in 1844 was repealed. Dr. Soule was again elected Bishop, and the obnoxious law being out of the way, he was ordained. In view of the foregoing, consistency requires that brethren who advocate an elective presiding eldership—the first step towards breaking down our Episcopacy, and was so intended by O'Kelley and his followers—should seek to do so in the proper way—that is, by changing the Third Restrictive Rule. And they should bear in mind that a restrictive rule is not as easily changed as some imagine.

Another ill-advised suggestion is that which proposes to give all "connectional officers" seats in the General Conference. How that can be done except by special legislation, we do not know; and if there is anything distasteful in a democratic government, such as some are seeking to make the Methodist Episcopal Church, North and South, it is special legislation. We feel sure that in face of the prejudice against special legislation, and a centralized government, the General Conference will never give seats to "connectional men" as such, in that body.

The proposition is open to objections: 1. It is violative of Paragraph 32, page 19, of the Discipline, which says: "The General Conference shall be composed of one clerical member for every forty-eight members of each Annual Conference, and an equal number of lay members." Every connectional officer (there are eight or nine) is a clerical member of some Annual Conference except one, who is a layman of the Tennessee Conference. To make them ex-officio members of the General Conference would give the Annual Conferences to which they belong a representation greater than is allowed them under the constitutional provision. Besides, it would violate the law which requires the General Conference to be composed of an equal number of clerical and lay members, there being only one layman holding connectional office. True, they would be only ex-officio members, nevertheless they would be members of their respective Annual Conferences, and virtually Annual Conference representatives. These connectional men, all able and true, do quite as much, each in his sphere, in shaping legislation, as any equal number of men in the Church—some of them much more; and there is no sound reason why they should have their influence enlarged.

2. There is another objection. The precedent would be wrong. Other men in the Church, representing great interests, are sometimes left out of their Conference delegations, among them college presidents, and editors of Church papers. And some of these, it sometimes happens, are members of Connectional Boards. It would be wholly inconsistent to leave these men out, and let connectional men in. And, then, another class might be called to seats. We mean the rich men who are said to exercise controlling influence in large city churches. Why not make them exceptions to the rule? And most important of all, the presidents and secretaries of our Woman's Home and Foreign Mission Societies should be likewise ex-officio members of the General Conference. Why should they be left out?

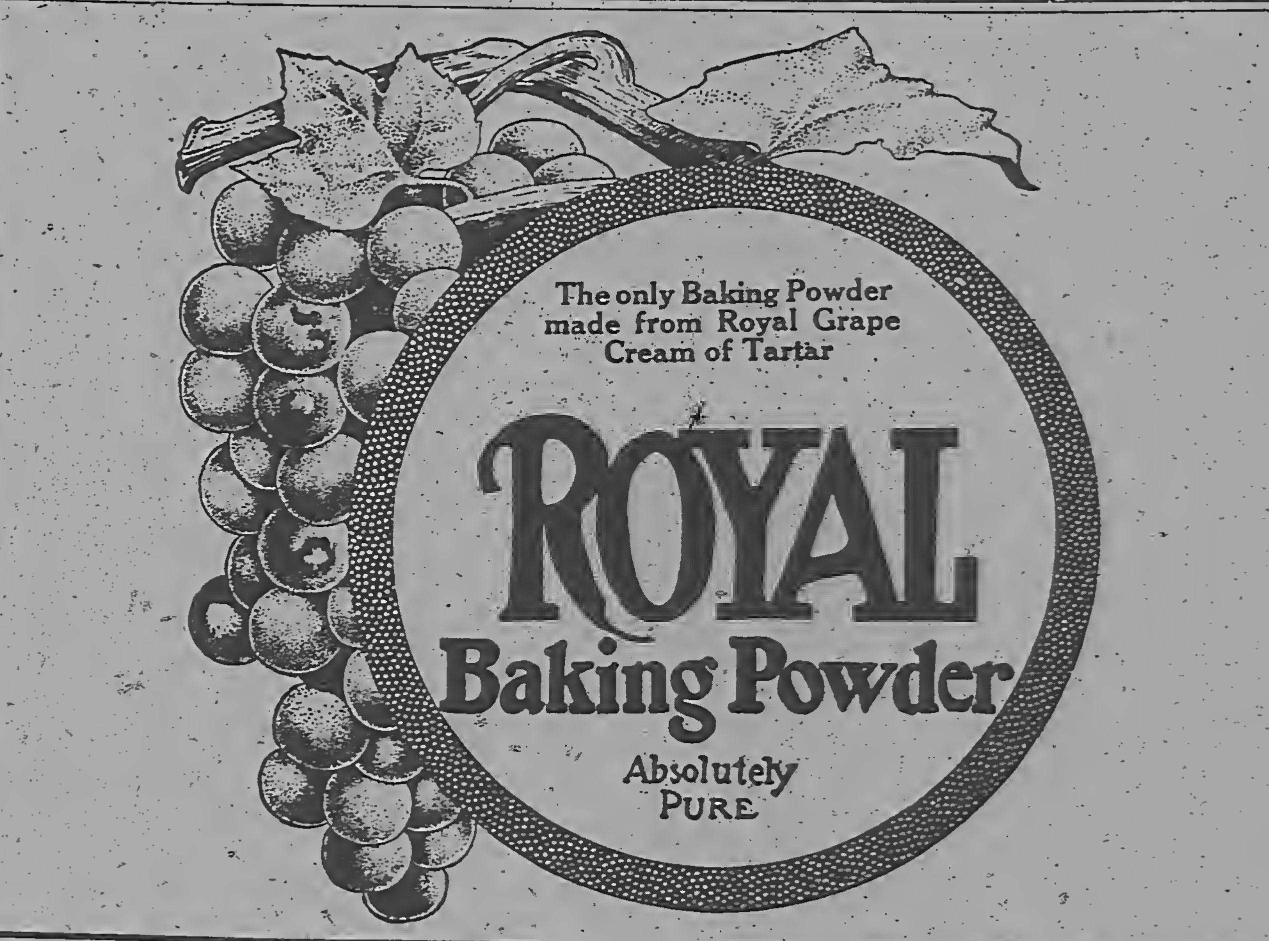
Once begin this kind of special legislation and there is no telling where it would stop. With an undelegated body of representatives in the General Conference, Bishops limited to four or eight years in office and order, presiding elders elected by the Annual Conference, laymen in the Episcopal Cabinet helping to station the preachers, nothing on earth could hinder the rank and file of the ministry serving missions, circuits and stations securing representation "in the cabinet" to protect their interests. When only half of these things are accomplished, Southern Methodism, boosted in high quarters as the purest form of Methodism on earth, will not know itself.

With change of polity, it will be in order to change our name. When the change is made, we will be ready with a name.

PERSONAL.

Rev. J. E. J. Ferguson, Vaughan, Miss., says, "I will be able to make a full report at Conference. The work is moving along nicely."

Rev. R. S. Lawson writes that he has been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changed from Coal Hill, Ark., to Clinton, Ark., and is looking for a great year. May his hopes be realized!

In the meeting at Monroe, in which Rev. R. H. Wynn was assisted by Rev. W. H. Coleman, thirty children from the Sunday-school, and six adults united with the Church.

Rev. J. E. Wray preached a great sermon on a recent Sunday in his pulpit, Houston, Texas. It was published in full in the *Daily-Post.*—Subject, "The Mystery of Christ"— a fine subject well handled.

Rev. W. H. Saunders, Gloster, Miss., says, "We are winding up the year's work and will be ready for Conference at Brookhaven." That means that both preacher and people at Gloster have done their duty.

Somebody, too modest to give the name, forwards us a dollar, and says: "Please send your good paper to some one who is not able to pay for it." The cheerful giver has our thanks, and we will do as requested.

A young brother sends us a manuscript and tells us "it is his first attempt at writing for the paper." We hope it will not be the last. If not, we advise him to write plain prose. It will be more acceptable than rhymes.

We did not know that Rev. G. W. Bachman, the industrious colporter, had been "down in Georgia," but he sends us a new subscriber whose address is a Georgia postoffice. May be this is one of the "old man's tricks."

Rev. J. E. Woodward, enroute from Talahasse, Fla., to his new appointment, in Laredo. Tex., called at the office one day last week. We appreciated his visit and trust that he may do great work in his new charge.

Rev. J. J. Hoffman, manager of the Bible House, and helping Hand Mission, paid us his respects last week for which we thank him very much. He is doing a noble work in feeding and otherwise assisting the poor of our city.

In addition to paying salary and Conference collections, the Myrtle brethren will pay "the parsonage debt" before Conference. So reports the pastor, Rev. J. B. Randolph, who has received eighty-six members into the church this year.

In his notice of the meeting of the Board of Education, at Alexandria, Rev. R. H. Wynn inadvertently named Wednesday, instead of Tuesday. Brother Wynn writes to make correction. Members of the Conference are requested to take notice.

We are overwhelmed with resolutions concerning preachers who are closing their year's work. These resolutions are mighty nice, and we would be glad to print them, but we have not the space. We have printed several sets, and thereby set a bad precedent, but we did not know a deluge was coming.

Miss Janie Watkins, who five years ago went to Soochow, China, is now on furlough, and will spend the time with her family and friends in Jackson, Miss. Her loved ones and her friends extend to her a "home welcome," and pray that the year to be spent at home will be a blessing to her and to the Church.

Rev. W. A. Clark, winding up on Kosciusko Circuit, his third year, reports a year of success. He has received thirty-three members on profession of faith and thirteen by letter, and will be ahead of last year on collections. The preacher and presiding elder will be paid in full. The charge has one Woman's Home Mission Society, seven Sunday-schools, and seven prayer meetings. Good work is being done.

Two Sundays since, Bishop Hoss was in St. Louis and preached at St. Paul's Church—Rev. Theo. Copeland, pastor. During his stay he baptized the pastor's babe. Since then, the little one has been dangerously ill, but at last accounts was improving. The baby's sickness prevented Brother Copeland meeting the Western North Carolina Conference where he was booked for an address at the Epworth League Anniversary.

The thoughtful presiding elder, Rev. Ben P. Jaco, says: "New Albany Station, and Myrtle Circuit are the 'banner charges' in the Corinth District, on winding up, and paying out everything in full weeks before Conference. That is good for the pastors, Rev. W. C. Harris and J. B. Randolph, and the laymen of these charges. There are other charges and pastors close upon these leaders.

Rev. O. G. Halliburton, Bogue Chitto and Norfield, Miss., has been fortunate. The Norfield brethren fitted him out with a tailor-made suit and hat to match. The ladies of the church felt they had been "snubbed" and forthwith proceeded to retaliate by furnishing the preacher with necessary and ornamental things that the brethren overlooked—such as socks, gloves, muffs, suspenders, neckties, etc. As Brother Halliburton is rather broad-shouldered, we suspect he can bear a good deal of that kind of treatment.

Rev. A. W. Turner reports that lots have been donated to our church, and deeds containing the trust clause recorded in St. Landry and the proposed Evangeline Parishes. At Pine Prairie, a church has been organized with over twenty members. Plans for a church have been accepted and approved by the committee and a bill of materials is in the hands of the saw mill. At Ville Plat we have secured a choice lot in the center of the town. By the vote recently taken Ville Plat becomes the Parish seat of the new Parish of Evangeline. A number of Protestants are ready to organize a church, and the business men of the community have assured a ready response to build a neat home for this congregation, right away. Brother Turner is closing out a good year at Opelousas, although his charge feels heavily the depression caused by shortage in the crops.

FROM THE COLPORTER.

The Conferences will soon be in session at Okolona and Brookhaven, and we hope for both to be enjoyable occasions for Christian fellowship and spiritual blessings. With the many other good things at both places, the Books will be prominently in evidence, of which there will be a large stock of both old and new for preachers and the laity, men, women and children. Lest ye forget; find the Colporter's room and call early before the rush comes on to break the assortment. Get the Sunday-school Lesson Notes for 1910, holiday gift books, Bibles, Testaments, etc., for old and young. Among the leaders this season are: "Hasting's Bible Dictionary," $5; "The One Volume Bible Commentary," $2.50; and "The Life of Bishop Asbury," by Dr. H. M. DuBose, $1.

The last-named is "the first in a series of volumes of critical and historical studies in the lives of eminent leaders of Methodism in its early and middle periods." "Bishop Candler, the promoter and editor of the series passed upon Dr. DuBose's manuscript a strong and cordiallyy approving judgment." It is, without doubt a worthy book and should have an extensive reading. And with all your getting, don't forget Jones' History of Methodism in Mississippi.

Yours for service, G. W. BACHMAN.

Winona, Miss., Nov. 18, 1909.

W. H. M. S.

The District Meeting of the Woman's Home Mission Society of the Seashore District will be held at Columbia, Miss., Nov. 30 and Dec. 1 and 2. Every charge in our District should be represented. The pastors of the District and the Conference officers of the Home Mission Society are cordially invited and urged to attend.

Delegates please send names to Mrs. J. H. Hill, Columbia.

MRS. E. H. CARRAWAY,
District Sec. Seashore Dist.

RESOLUTIONS OF PUBLISHING COMMITTEE.

The following resolutions were passed by the Publishing Committee at its regular annual meeting in October:

Whereas, Dr. J. W. Boswell has for nine years rendered most faithful service as the editor of the New Orleans Christian Advocate, and is now retiring from his position; therefore be it

Resolved, That we, the Publishing Committee, do hereby express to Dr. J. W. Boswell our appreciation of his work as editor, and pray that God's blessing may so rest upon him that the remaining years of his life may continue to be fruitful.

Whereas, C. O. Chalmers, the publisher of the New Orleans Christian Advocate, has at much sacrifice on his part sent out the paper in good form and at most reasonable prices, therefore be it

Resolved, That we express our appreciation of his work, and pledge him our support in further improvements of the paper.

J. M. HENRY, for Committee.

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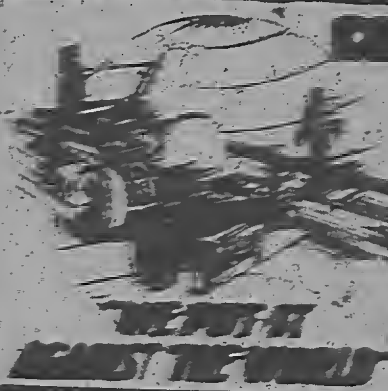
[illegible]

WM. G. WILLARD

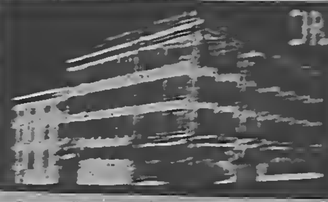
ST. LOUIS, MO.


"WE PUT IT AGAINST THE WORLD"

[illegible] SAW MILL

[illegible]

[illegible] WORKS



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Sunday School

By W. B. Campbell

LESSON FOR NOV. 28, 1909.

PAUL ON SELF-DENIAL.

World's Temperance Lesson.

Rom. xiv, 10-21.

Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Rom. xiv, 21.

The letter to the Romans was written to a people not unknown to St. Paul, although he had seen comparatively few of them. He did know some of them, and loved them well. In the last chapter of his letter he calls them by name and speaks affectionately of each one. What tender memories must arise in the apostle's heart as he writes the names of Aquilla and Priscilla; and see how tenderly he mentions Rufus and his mother—this Rufus was supposed to be the son of Simon, who bore the cross of Jesus. It was in this spirit of love that Paul writes to the church at Rome. This church was situated as no other under Paul's care. Christians were looked upon with suspicion, and closely watched by the emissaries of high authority. Neither could the emperor or Seneca, the consul, understand the new theology that set forth the life of the "lowly Nazarene."

The common people looked upon the peaceful life of the Christians with longing, for they were weary of high-handed crime and debauchery. These were the troubles without. Within there was the usual strife between the Jewish and the Gentile converts. Contention waxed so strong that Paul found it necessary to defend the doctrines of Justification by Faith, and Faith Accounted for Righteousness.

Now, in this chapter we are studying, the apostle admonishes, first, the fault-finder, the man that hears every evil rumor and makes haste to repeat it. Something that some other brother was seen to do, or was heard to say. In doing this, he assumes the prerogative of a judge toward his brother. The writer asks: "Why dost thou judge thy brother?" Jesus said that he came not to judge the world, then why should the fault-finder begin that which Jesus would not until the time fixed by the Father? It is then when we shall all, each one, stand before the judgment seat of Christ. "Judgment seat" had an awful meaning to a Roman; it meant very little of justice or law, and very much of the caprice or whim of the tyrant.

Paul goes on to tell them that each one shall give an account of himself to God. How awful will this be to him that knoweth not God as his Father! But to those that know and feel even in life the power of the Heavenly Father's love, there is no terror in telling God of how they have tried to be good and faithful servants, and the Father rewards them that try.

There often comes before us the picture of the repentant and forgiven sinner, who, before he knows the fulness of the blessing that is his, appears before the great white throne; he casts down his head in self-condemnation; the Judge speaks; the self-condemned one looks up and—behold, his Judge is no other than his Savior, Jesus, the sinner's friend. Fear flees away; joy comes to his heart—saved, and forever! "Let us not, therefore, judge one another any more," for we can never make mercy begin where justice ends, as can the only begotten Son of God. Let us rather be earnest in removing the stumbling-block, or the occasion to fall, out of our brother's way. This is the appeal made to one who has made the royal law of love the law of his life, and if at any time he should do a thing, or say a thing, that would cause a weaker brother to think less of that Christian life he has been trying to live, then the law of love would be that the thing said, or the thing done, would not be said or done any more. It is not for us to destroy him for whom Christ died, but our mission is to save. The sincere and true Christian has but to be shown his mistake or fault; that is enough to send him in haste to that secret chamber of prayer, and from thence he emerges prepared for the next conflict.

The gospel is the source of liberty, and those enjoying that freedom are under no restraint, because they need none. The things that gave pleasure once fail to please now, because our lives are hid with Christ in God. Yet we must remember that Paul wrote to as stanch Christians as we: "Let him that standeth take heed lest he fall."

We do not know who is taking us for an example; maybe some weaker brother. Then if, at a time when we become less watchful of ourselves, and do things that are not exactly consistent, the weak brother might do the same things, thinking he was right because he saw us do them. Thus, by one mistake we might undo the good we may have done. The kingdom of God, or, in other words, pure religion, does not consist in the formal observation of certain rules, or the setting forth of some special vice to be guarded against; but it does consist in Righteousness, which is a conformity to Christian morality as a whole; and Peace, which is the fruit of Christian love for our brethren; and Joy in the Holy Ghost, which is a gift to ourselves from God, the Comforter, dwelling within our hearts, chiding us if we go astray, and comforting us when we penitently return to the footsteps of Jesus.

No man liveth to himself, and some day we will know how wide was the limit of our responsibility, to the end that we are our brother's keeper, and the very appearance of evil must be avoided. The question is one of love; do we love the poor, weak brother enough for all this care of him? Christ did; he died for him; he died for him just as you know he died for you. Then that is enough for us to make all self-denial, to use all watchfulness of ourselves, and to extend to him every aid and every encouragement.

In our study of Paul, we cannot fail to see how he was just consumed by his love for Jesus; he was ready for any danger—yes, even for death itself, if thereby the gospel would be enhanced and the name of the Lord Jesus glorified. All of his faculties and all of his energy was used for the one purpose. Now, as we are nearing the end of the year's lessons, let us strive to keep in mind that the great force which so enabled the apostle to do so much in the service of the Master was his great love for him. If we ask for this same power of love, we will find that when it is given us, we will also love him for whom Christ died, be he ever so poor and lowly; and we will extend to him every aid, for we will as freely give as we have freely received.

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F. J. CHENEY.

Sworn to before me and subscribed in my presence, this 6th day of December, A. D., 1886.

(Seal.) A. W. GLEASON, Notary Public.

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MISSISSIPPI CONFERENCE.

NOTICE!

The Class of the First Year will meet the Committee at the Methodist Church in Brookhaven at 9 a.m., Tuesday, Dec. 7, prepared for a written examination. W. H. SAUNDERS.

NOTICE.

Those who are coming up to the Mississippi Conference for admission on trial at the approaching session are requested to meet the Committee in the Methodist church at Brookhaven on Tuesday morning, Dec. 7.

D. SCARBOROUGH,
Chairman of Committee.

The class of the fourth year will please meet the committee for examination at the M. E. Church South, Brookhaven, Miss., on Tuesday, Dec. 7, at 9:30 a. m. The examination will be in writing, and it is important that every member of the class be present and on time.

I shall be glad to hear from those who have not written me as to whether or not they will be ready for the examination. ROBT. SELBY,
For the Committee.

HISTORICAL SOCIETY.

According to established custom, the Mississippi Methodist Historical Society will hold its regular Annual Session at Brookhaven, Miss., on Tuesday evening, Dec. 7, 1909. The subject to be discussed will be "Rise, Growth and Benefits of the Campmeeting." T. B. HOLLOMAN,
Vice President for Miss. Conf.

RAILROAD RATES.

To the Delegates and Visitors to the Mississippi Annual Conference::

The Southeastern Passenger Association has granted the usual reduced rate to Brookhaven and return on the following conditions:

Pay full fare going. On purchase of ticket, request a "certificate receipt" from the agent. If more than one ticket is purchased, at every junction point secure a "certificate receipt." These "certificate receipts" must be presented to the undersigned, or to the assistant railroad secretary, during the Conference session, to be properly stamped and signed. These "certificate receipts" are then to be presented to the local agent, who will sell return tickets for one-third the fare originally paid, plus 25 cents. No reduction of fare is made unless these "certificate receipts" are purchased.

No certificate receipt issued with children's half-fare ticket, mileage, clergy, or any other form of transportation at less than the regular first-class fare, will be honored for reduced fare returning. No certificate of less than 75 cents will be honored for reduced fare returning.

When the usual announcements are made daily just before adjournment for dinner, the time and place will be announced where the railroad secretary will sign these certificate receipts. Parties holding them will please present them at that time, and not expect them to be signed during the session of the Conference or on the street.

This information, it is hoped, will prevent some of the misunderstandings heretofore. C. F. EMERY,
Railroad Secretary.

LOUISIANA CONFERENCE.

CLASS OF THE FIRST YEAR.

Please let all the members of the class of the First Year, who have not finished in the Correspondence School, meet the Committee of the First Year at the First Methodist Church, at Alexandria, on Dec. 7, at 9 a. m.

C. C. MILLER, for Committee.

NOTICE.

The Board of Education of the Louisiana Conference is requested to meet on Tuesday, 7:30 p. m., at the First Methodist Church, in Alexandria.

R. H. WYNN, Chairman.

NOTICE.

Applicants for admission on trial into the Louisiana Conference, M. E. Church, South, will meet the committee at 216, 13th St., Alexandria, La., 9:30 a. m., Dec. 7, 1909.

Let all applicants be prepared for a thorough written examination on subjects laid down in Discipline. Certificates from Correspondence School will be taken in lieu of an examination upon those subjects taken in that school. By order of committee diplomas from reputable colleges certificates of graduation in high schools of Louisiana will be accepted in lieu of an examination on the ordinary branches of an English education.

PAUL M. BROWN,
Chairman of Committee.

NOTICE.

The class of the second year, Louisiana Conference, are requested to meet at the Methodist Church, in Alexandria during the forenoon of Tuesday, Dec. 7. The chairman will give a lecture on Bible Study in the afternoon at some convenient hour. All undergraduates are invited to attend, and others welcome.

S. J. DAVIES.

NOTICE.

Those members of the class of the fourth year in the Louisiana Conference who desire to be examined are requested to meet the examination committee on Tuesday, Dec. 7, 9:30 a. m., at the First Methodist Church in Alexandria.

The entire class, including those who have taken the Correspondence Course, and those who have not prepared for examination, are requested to meet the committee at 3 p. m., in the same place. R. H. WYNN,
Chairman.

NOTICE.

The Southwestern, and the Southeastern Passenger Associations have each made a reduced rate of one and a-third fare on the certificate plan. We are trying to get a straight rate without the trouble of certificates, but have not succeeded yet. In case we don't, let everybody get a certificate when you come, so we will be sure to have the required number.

The hotels and boarding houses have made special rates for the occasion as follows:

Hotel Bentley, European plan. Rooms from one dollar up. When occupied by two persons, 75 cents per day up. I will be glad to make arrangements in advance for any who may wish me to do so, but would prefer that you write to the hotels direct. It is not really necessary to write in advance.

Rapides Hotel, American plan. Special price of two dollars a day. Boarding houses can accommodate a limited number at one dollar a day.

Of course, we will entertain all preachers and lay delegates. I do not know how many preacher's wives we can entertain. About thirty have said they want to come. I wish I could throw open Alexandria's doors to all. I fear that the best I can do will be to get them special rates at the hotels and boarding houses. Write me about it if she wants to come. Certainly they are as much entitled to the pleasure of the trip as anybody.

I would like to know who are coming up for admission on trial and others whose names are not in the last copy of the Minutes. I would also like to know of any whose names are there who will not come. Before the delegates and preachers leave home I want to mail them a card telling them where to go direct from the train.

Urge your lay members to come as visitors. Bishop Candler is to open each session with a short address and there are many other features that will be interesting to all Methodists. I will appreciate an announcement from your pulpit of the rates, etc., given above.

H. R. SINGLETON.

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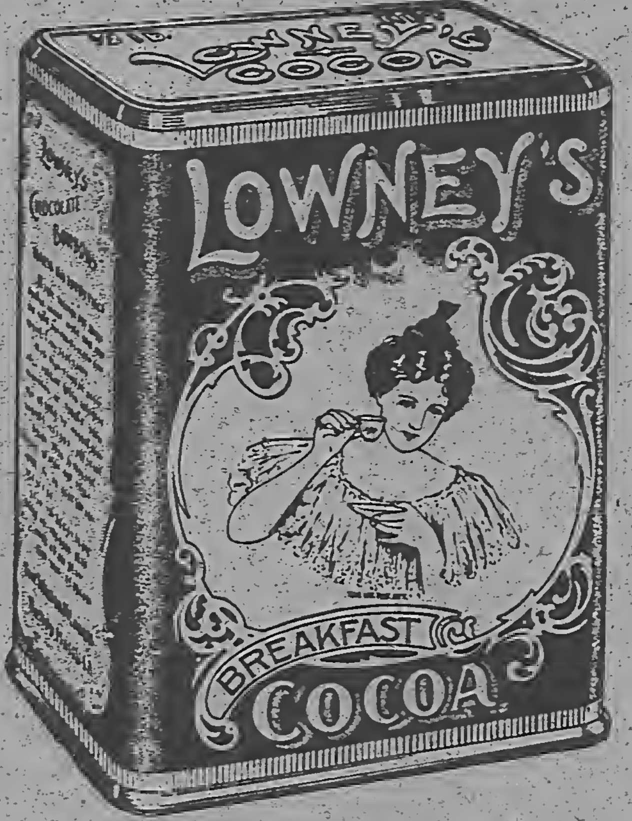

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CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

North Mississippi, Bishop E. E. Hoss, at Okolona, Miss., Dec. 1.
Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.
Louisiana, Bishop W. A. Candler, at Alexandria, La., Dec. 8.
Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.
General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.
Worlds Mississlonary Conference, Edinburgh, Scotland, June 14-24.

HAZLEHURST, MISS.

Dear Dr. Boswell: It really seems to me only a short while since our coming to this place, and yet four years have gone swiftly by and we are at the parting of the ways with a very earnest congregation and a large number of very dear friends. We feel sure, be our lives short or long, we shall never live among a people with whom we shall part with more deeply-felt regret.

This year, while not so fruitful in additions, has been one of considerable development and we think in some respects the best of the four.

One of the best features of the year has been the work of the Epworth League which has nearly fifty members and which has resulted in the development of our young people into very efficient Christian workers. Recently they had charge of the Sunday night service which was truly an inspiration to everyone who attended.

Our Sunday School has done a fine year's work and including all departments, now has an enrollment of 230. Our average attendance in the main school has been nearly one hundred. Last Sunday we had 119 present.

Our Woman's Foreign Missionary Society has had a good year. During this Annual Conference year they have raised $110 for foreign missions—more than the congregation gives on the regular assessment. I never realized until our auxiliary was organized how poor a charge is without one. The fact that they more than double the church's contribution to foreign missions is the smallest result.

We also have a competent Ladies' Aid which the next pastor has my permission to convert.

Our Conference collections are all in hand, and the pastor and presiding elder will fare as well.

The man who comes to Hazlehurst will be well taken care of and will find himself delightfully situated.

Recently we had a week's revival services. Brother C. N. Guice doing all of the preaching, and leading the singing. Our people had heard him sing and knew what to expect and large congregations greeted him from the first. They were equally delighted with him as a preacher and time and time again the house was taxed to its utmost. The eight young people who made a profession of faith in Christ, were sufficient fruitage to justify this meeting, but it will be long remembered as a source of inspiration to many Christian people of all denominations. Brother Guice will be readmitted to the Mississippi Conference at its coming session and that charge will be fortunate which receives him as pastor.

We look forward to a happy Annual Conference. Brookhaven is preparing a royal welcome. We trust the editor, both the old and the new, will be with us that we may give the hand clasp of appreciation to the one and of best wishes to the new.

H. B. WATKINS.

Nov. 10, 1909.

CHURCH EXTENSION.

No. 29, J. T. Murrah, Sardis, $60.
No. 30, J. B. Randolph, Myrtle, $20.
No. 31, D. W. Babb, Verona, $25.
No. 32, R. H. B. Gladney, Starkville, $61.
No. 33, J. W. Dorman, Lexington, $51.

J. R. BINGHAM, Treas.

Marriages.

Sept. 22, 1909, at the residence of the groom's father, Escatawpa, Miss., by Rev. D. E. Vickers, Mr. ANDREW EHLERS to Miss JUANITA DAVIS, both of Escatawpa, Miss.

Nov. 1, 1909, at the residence of the bride's mother, Orange Grove, Miss., by Rev. D. E. Vickers, Mr. JAY MORGAN BROOME, of Moss Point, Miss., to Miss BERTIE CLYDE CASSIBY, of Orange Grove, Miss.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner, is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three botttles.

NOTICE, LOUISIANA PREACHERS.

I have just received a communication from Mr. W. C. Everette, of the Dallas Publishing House, that he will have on hand on Monday and Tuesday before the Conference session convenes on Wednesday, an ample supply of report blanks. It is expected that each preacher will have his report on file by the close of the first session of the Conference on Wednesday. It will be of great help to the Statistical Secretaries if these reports can be filed on Tuesday before the Conference begins.

I call special attention to the small amount assessed to each charge for Minutes. We trust that the full amount of the assessment will be raised. We were forced last year to send the Minutes collect because we did not have the funds to prepay the charges. We will dislike to repeat this another year. The amount is small, and all can get it.

R. W. VAUGHAN.

With the beginning of the new year, in addition to all that it has given heretofore, The Youth's Companion will add each month three new pages—one for boys, one for girls, and one for the household in general. The mission of the new pages will be to tell how the home may be made more homelike, and how the boy and girl may work well, play wisely, and grow in strength of body, mind and character. No doubt they will emphasize and make still more effective The Companion's strong, unwavering desire to be a real friend to every family whose home it enters.

CATARRH

Quickly Cured by a Pleasant Germ-Killing Antiseptic.

The little Hyomei (pronounced High-o-me) inhaler is made of hard rubber and can easily be carried in pocket or purse.

Into this inhaler you pour a few drops of magical Hyomei.

This is absorbed by the antiseptic gauze within, and now you are ready to breathe it in over the germ-infested membrane, where it will speedily begin its work of killing catarrh germs. Hyomei is made of Australian eucalyptol combined with other antiseptics and is very pleasant to take.

It is guaranteed to cure catarrh, bronchitis, croup, coughs and colds, or money back. It cleans out a stuffed up head in two minutes.

Sold by druggists everywhere. Complete outfit, including inhaler, $1. Mail orders filled by Booth's Hyomei Co., Dept. 11, Buffalo, N. Y. Send for free sample bottle and booklet, "Both's Famous People."

Mi-o-na CURES Indigestion or Money Back
LARGE BOX 50 CENTS AT DRUGGISTS

Weak Lungs
Ask your doctor to name the best family medicine for coughs, colds, bronchitis, weak lungs. Follow his advice. J. C. Ayer Co., Lowell, Mass.
Seventy years of experience with Ayer's Cherry Pectoral have given us great confidence in it. We strongly recommend it for coughs, colds, bronchitis, weak throats, and weak lungs. It prevents. It protects. It soothes. It heals. Just the help nature needs.

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Assets:................. 479,860.90
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Makes teeth shine like pearls. 25 cents a box postpaid. Recommended by all dentists.
The Mail Order House. Special Attention to Drug Orders.
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One Way Colonist Tickets on Sale
September 15 to October 15, 1909, inclusive,
VIA
Southern Pacific
Through Train Daily. Oil-Burning Locomotives. Pullman Tourist Sleepers. Chair Cars and Coaches. Liberal Stopovers.
Rate Per Berth in Tourist Sleeper, New Orleans to San Francisco, $5.75.
Ask Your Agent for Information and Literature, or Write
D. ASBURY, Div. Pass. Agt. Lake Charles
J. H. PARSONS, Gen. Pass. Agt. New Orleans

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically not outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

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COAL is the BEST

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Tonic
NO CURE, NO PAY.
Oldest and *best cure for chills* and *malarial fevers* of all kinds everywhere.
No arsenic or other poisons; no injurious effects; not bad to take.
As a *general Tonic* it builds you up and makes you immune to malaria.
Sold by your druggist; 50c. and $1.00.
PUZZLE
FREE
Say you saw this ad. and send front of box in which Wintersmith's Tonic is put up and we will mail you picture puzzle; latest craze; for adults as well as children. Address ARTHUR PETER & Co., 651 Hill Street, Louisville, Ky.

FREE DEAFNESS CURE.

A remarkable offer by one of the leading ear specialists in this country, who will send two months' medicine free to prove his ability to cure Deafness, Head Noises, and Catarrh. Address Dr. G. M. Branaman, 1100 Walnut St., Kansas City, Mo.

NORTH MISSISSIPPI CONFERENCE.

CLASS OF THE FIRST YEAR.

The class of the first year will meet at the Methodist Church in Okolona at 10 a. m., Nov. 30. Correspondence certificates will be accepted, but they will not "cover" the refusal to meet with the class. Take notice!

J. E. CUNNINGHAM,
H. S. SPRAGINS,
W. M. YOUNG,
Committee.

CLASS OF THE SECOND YEAR.

The class and committee of the second year in the North Mississippi Conference will meet at the Methodist Church in Okolona, Monday night, Nov. 29, prepared for a written examination. Those who have taken the Correspondence Course will not be required to meet the committee until Tuesday.

W. W. WOOLLARD, Chairman.

CLASS OF THE THIRD YEAR.

The class of the third year will please meet the examining committee at the Methodist Church, Okolona, at 10 a. m., Tuesday, Nov. 30. The brethren will please bring materials for a written examination.

L. M. BROYLES,
J. T. MURRAH,
R. A. TUCKER,
Committee.

CLASS OF THE FOURTH YEAR.

The committee and class of the fourth year will please meet Tuesday, 9:30 a. m., Nov. 30, 1909, in the Methodist Church, Okolona, Miss.

T. W. LEWIS

MEETING OF THE HISTORICAL SOCIETY.

The Methodist Historical Society of the North Mississippi Conference will hold its annual meeting in the Methodist Church at Okolona on Tuesday night before the convening of the Annual Conference. Arrangements have been made for a full programme for the evening.

W. W. WOOLLARD,
Vice-Pres. for North Miss.

SUNDAY SCHOOL NOTICE.

There comes an urgent request from the General Sunday School Board for reports from individual schools, as well as from charges, after the manner of a new blank, form for which has been mailed to each pastor, together with the blanks for each superintendent, or secretary to fill out. Please get these reports as accurately as possible that we may have the data for the "Year-Book" next year.

If your charge, or your school does not appear therein, please do not blame us, unless the report is handed in.

These reports should be in the hands of Rev. R. H. B. Gladney, or the undersigned, on or before the first day of Conference.

Should you prefer mailing them to either of us at Okolona, do so and avoid trouble for yourself and us.

R. P. NEBLETT, Agt.
Shelby, Miss.

BOARD OF EDUCATION.

To the Preachers of the North Mississippi Conference—

Dear Brethren: As president of the Conference Board of Education, I write to urge you to raise every dollar assessed against your charge for education. The income at Millsaps College from tuition and from endowment is somewhat less than usual, and therefore the need of full collections is more imperative than usual. See to it that as great a per cent. is paid on education as on anything else, and do not let that be less than one hundred. The needs of Grenada College are similar to those of Millsaps. Let equal justice be done all the collections.

Respectfully, E. S. LEWIS,
Pres. Board of Education.
Winona, Miss.

ADMISSION ON TRIAL.

The committee will meet the class for admission on trial into the North Mississippi Conference at Okolona, Monday night, Nov. 29, 7 p. m., at the Methodist Church.

E. S. LEWIS,
J. A. HALL,
W. E. M. BROGAN,
Committee.

REDUCED RATES TO THE NORTH MISSISSIPPI CONFERENCE.

The Southwestern Passenger Association has agreed to give reduced rates from all points in Mississippi except on the Alabama Great Southern for the approaching session of the North Mississippi Conference at Okolona, Miss. In order to secure this reduction for the return journey, delegates and visitors must obtain from ticket agents a certificate that full fare has been paid for each ticket purchased in going to the Conference.

J. R. COUNTISS, Sec.

MINISTERIAL RELIEF ASSOCIATION.

The Ministerial Relief Association of the North Mississippi Conference is hereby called to meet at Okolona, Wednesday night, Dec. 1, 1909, immediately following the close of the memorial service in honor of Bishop Galloway. We desire to have all the members of the Conference present.

T. W. LEWIS, Pres.
J. C. PARK, Sec.

VALUE OF ROYALINE OIL.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

Hicks' CAPUDINE Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

FROM ESCATAWPA, MISS.

We are rounding up our third year's work on this charge. When we came here, we found one church, two had been destroyed a short while before by a storm. We have rebuilt these two churches (Escatawpa and Caswell Springs), anew, and we are now arranging to put electric lights in our church at Escatawpa.

Last year we built a house for Mrs. Laura Price (widow of our late Brother Price) the land and material were donated, and our Endowment Board gave us the money to have the home built.

The amount of $4000 has been added to our church on this circuit within the last three years.

The spiritual growth of our church this year has been very gratifying. We have held six meetings, and they were all successful. We continued our meetings in Escatawpa two weeks. Rev. R. P. Fikes did the preaching; the church was greatly revived. Some of the results of this meeting are: forty-two conversions, four accessions and several family altars pledged.

Brother Fikes was also with us the most of the time in two meetings we held at Orange Grove. Visible results were: twenty-four conversions, seventeen accessions and several family altars pledged. Brother Fikes did splendid preaching with telling effect in each meeting he was with us.

We have had sixty-eight conversions, thirty-one accessions, baptized fifteen children; quite a number of family altars pledged and organized two Epworth Leagues this year. Our Conference collections will be reported in full.

D. E. VICKERS.

ROYAL BANQUET IN SWEDEN

Staff correspondence to the Associated Prohibition Press notes the fact that the King of Sweden, on the occasion of the grand maneuvers at Adalen, gave a dinner to some two hundred persons at which no wine is served upon the ordinary table of the king.

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Instead of at 9:20 a. m., as formerly.
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THROUGH SLEEPERS ON MONDAYS, WEDNESDAYS and IRIDAYS.
24 Hours to Cincinnati
Through Sleepers Daily. Dining Cars.
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Through Sleepers Daily. Dining Cars.
SUMMER TOURIST TICKETS NOW ON SALE.

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CENTRAL
The Double Track Route.
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Through Sleeping Cars to above points. Dining Cars, Library Cars, Chair Cars and Coaches.
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EXCURSION TICKETS ON SALE DAILY.
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DALLAS - - - - - - - - TEXAS

An Atlanta Physician Is Curing Catarrh by a Simple Home Remedy and will mail a Trial Treatment Free.

Those who have long doubted whether there really is a successful remedy for catarrh will he glad to learn that Dr. Blosser, of Atlanta, Ga., has discovered a method wherehy catarrh can be eradicated to the very last symptom.

He will send a free sample by mail to any man or woman suffering with catarrh, bronchitis, asthma, catarrhal deafness, chronic colds, stopped-up feeling in nose and throat, difficult breathing, or any of the many symptoms of catarrh.

Dr. Blosser's Remedy is radically different from all others, being simple, harmless, inexpensive and requiring no instrument or apparatus of any kind.

If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

BABY SAVED HER

"I was sick for three years," writes Mrs. Nolie Jones, of Russellville, Tenn. "I had a doctor and took medicine regularly, hut grew worse, until last spring I was past going out and was just skin and bones.

"One day I noticed my baby playing with one of your Ladies Birthday Almanacs. I picked it up and from it learned of your Wine of Cardui.

"I have taken 4 bottles of Cardui and am well and hearty. Weigh 145 pounds. I believe Cardui saved my life and I hope all women who suffer as I did will try it."

Cardui is a pure, vegetable medicine for women. It has been found to relieve or cure nervousness, headache, backache, pain in the side and other female ailments.

If you are suffering, try Cardui at once. Thousands of letters come to us, from grateful women who have found relief in Cardui. If it has done so much for them, it surely will help you—just one more. Try it.

All reliahle druggists sell Cardui, with full directions for use inside wrapper.

N. B. We will be glad to send you one of our Ladies Birthday Almanacs, if you will send postal card, asking for it. Address: Chattanooga Medicine Co., Chattanooga, Tenn.

MORPHINE Before you pay a cent, we will convince you that Manine permanently cures any drug habit. Guaranteed not to contain Morphine, Laudanum, Opium or any other habit forming drug. No money required in advance, a full month's treatment sent to those afflicted without one cent of deposit. Manine has cured thousands, it will cure you. Give it a free trial. You are to be the sole judge. Address

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Epworth League

TOPIC FOR NOVEMBER 28, 1909.

GRACIOUS PREPARATION FOR HIS COMING.

Matt. xxv, 1-13; 1 Thess. v, 4-10.
(Advent.)

1. Nearly nineteen centuries ago, the Lord Jesus Christ, was caught up into the clouds from the midst of his wondering disciples. He had given them full warning of his departure, and promised that he would return. When he comes again the fullness of all things will be brought to pass, and his disciples will come into their own. For this return his followers were to watch and keep everything in readiness.

2. When shall the Master returu?

This question troubled the hearts of his disciples before his departure, and they questioned him closely. He stated that no man knew the time of his coming. In the state of his humiliation, not even the Son of God knew the determined time. Men have made many foolish predictions and set many dates, and great throngs have gathered on the hillsides watching for the return of the Lord. The early Church constantly looked to the skies, ever expecting their triumphant King. There are those among us who still try to count the exact days from Daniel or Revelation. There is a larger host, who are making a still more foolish prediction, against which our Lord has given special warning: they say, "My Lord delayeth his coming." (Matt. xxv:48) There is only one thing that is perfectly clear from the statements of the Lord, and that is, he may come to-day. When he does finally come, men will still be predicting that the world has centuries to wait.

3. How will the Lord come?

As the flashing of the lightening from the east to the west. There will be no question. The Master has promised his unseen presence with his disciples, and some have confused this with his second coming. But when his day shall come, there will be no need of special evangels to tell the story. All the world will know it, and all the Master's disciples shall gather with him to enter into the fullness of his kingdom.

4. How shall we wait for his coming?

We do not know the hour, nor the day of his return. There is only one way to do, and that is to get ready for his return to-day, and live so that we shall he ready at anytime when he comes. In the parable of our lesson the foolish virgins had no oil in their lamps, and it was too late to make ready when the bridegroom appeared. We will not be ready for our Lord, if we neglect our duties and spend our days looking to the skies. He has appointed to each of us our tasks, and in the round of daily duties we may best await his return. When he shall come, there should be no feeling of fear in the hearts of his disciples, but the heart should leap for joy, as one rejoices at the return of his best friend. If to-day, the heart has communed with the Lord, and the day's tasks have received the hest that is in you, if the heavens should suddenly blaze with the glory of the returning Christ, you should go forth to meet him with peace in your heart, and a song of praise upon your lips.

SECOND CHURCH, COLUMBUS, MISS.

The Juniors have recently reorganized with the following officers:

Miss B. Hearon, superintendent; Lovis Redus, president; P. James Boucher, first vice-president; Leonard McKellar, second vice-president; Daisy Lynch, third vice-president; Beunah Baggett, fourth vice-president; Myrtle Haggett, secretary; Ledyard Reynolds, treasurer.

With a membership of twenty-nine these Juniors are doing good work. They have just made a substantial Thanksgiving offering to the Orphanage and are eager to do more for the good of the work.

The Senior League has the following officers:

President, Edd Pennington; first vice-president, Miss Hearon; second vice-president, Mrs. Pridmote; third vice-president, Mrs. Sam Ervin; fourth vice-president, D. L. Ervin; secretary and treasurer, Mr. M. Redus.

This League is alive in all departments. They have regular weekly devotional meetings and other meetings at stated intervals. At the close of a revival held recently in their church they presented the visiting minister with $25. So, they are doing good in a material as well as a spiritual way.

FIRST CHURCH, COLUMBUS, MISS.

The Senior Epworth League has recently installed the following officers:

President, W. E. Kennedy; first vice-president, P. G. Hogan; second vice-president, W. J. Mattox; third vice-president, Mrs. W. E. Kennedy; fourth vice-president, J. B. Love; secretary, Miss Maggie Mullins; treasurer, Miss H. E. Stokes.

All of the new officers are introducing new lines of work into their departments. The first vice-president has weekly, as well as monthly devotional meetings; the second vice-president has a special committee to visit hospitals; the third vice-president will soon begin the study of the Discipline; the fourth vice-president has organized a Mission Study Class and has hegun the study of "The Frontier."

Under the auspices of the fourth vice-president, Dr. Hamil gave his illustrated lecture on Japan which was very much enjoyed and enthused our workers on the subject of missions. This League pledged $50 for the Hiroshima Girl's School, at the Conference in July. That amount has already been sent, and, besides, the pastor has received a very good gift on his Conference collections. Under the leadership of the beloved pastor, T. W. Lewis, and the president, W. E. Kennedy, this League expects to accomplish much for the Master, this year.

The "Galloway Juniors" were organized Oct. 24, with the following officers:

Miss Helen Hampton, superintendent; Harris Cook, president; Nell Carter, first vice-president; A. W. Hampton, second vice-president; Inez Egger third vice-president; Mary Hackleman, fourth vice-president; Joe Louis Fant, secretary and treasurer.

They now have a memhership of thirty-four and are working to make themselves worthy of the name they have chosen.

MARY M. STOKES,
Reporter North Miss. Conf.

If pastors and Leaguers in the hounds of the North Mississippi Conference will send their League reports to Miss Mary M. Stokes, they will confer a favor on the Advocate and the Leagues.

Johnson's Chill and Fever Tonic is a most remarkahle medicine. Not only does it cure any type of fever but drives every trace and taint of Malaria from the blood.

Victims of Malaria put on 10 pounds in 60 days hy using three bottles of this splendid medicine.

You call yourself a Christian. Who have you led to Christ? You have not caught the spirit of the One who gave himself for the salvation of men, unless your own heart seeks for the salvation of your friend who is out of Christ.

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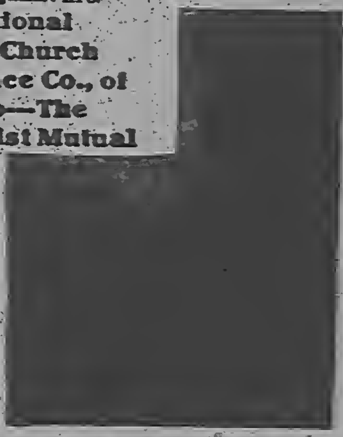

It Is a Burning Shame that so many Churches are without sufficient insurance, and not properly safeguarded against fire.

The National Mutual Church Insurance Co., of Chicago—The Methodist Mutual furnishes protection and assists in prevention. Also writes tornado insurance. Take part and you can save money.

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Send 10c for 8 High Grade Colored or Embossed Christmas and New Years Cards. We send you quality cards not quantity. 24 cards for 25 cents. Kansas Post Card Co., Dept. [illegible], Topeka, Kans.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

Christmas Suggestions

Appropriate Gifts In celebrating the birth of our Lord let's do it in the right manner. Give gifts that will be helpful spiritually and mentally. What could be more appropriate than Bibles, Testaments, Scripture-text mottoes and Religious Books.

Gifts for Young People

A beautiful India Paper Bible, size 4 3-4 x 7 x 3-4 inch thick, weight 12 ounces. With references and maps only. French Morocco binding with over-lapping edges. Our Special Net Price $1.75 postpaid. Your name in gold 25c extra.

A POCKET BIBLE, size 3 1-2 x 5 1-2 by one half inch thick, weight 8 ounces. No helps. Morocco bound, over-lapping edges. Just the Bible to take to Sunday School. Our Special Net Price 75 cents, postpaid. Your name in gold 25c extra.

RED LETTER TESTAMENTS, red morocco binding, 64 full page illustrations, size 3⅝x6 inches. Net price $1.00, postpaid. Also a Vest Pocket Red Letter Testament, morocco binding. Net Price 60c, or 12 for $5.00 postpaid. Your name in gold 25c extra.

BOXED BOOKS BEAUTIFULLY BOUND in cloth, stamped in red and gold with a colored frontispiece, by well known authors. Price 50c postpaid. 12 for $5.00. The following are some of them:

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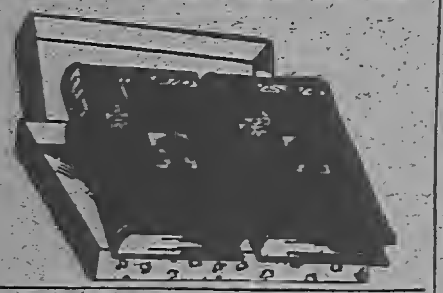
With Christ at Prayer—Murray.
Prince of the House of David—Ingram.
In His Steps—Sheldon.
Daily Food For Christians.
The Simple Life—Wagoner.
Imitation of Christ—Kempis.
Talks to Children About Jesus.
Kept for the Master's Use—Havergal.



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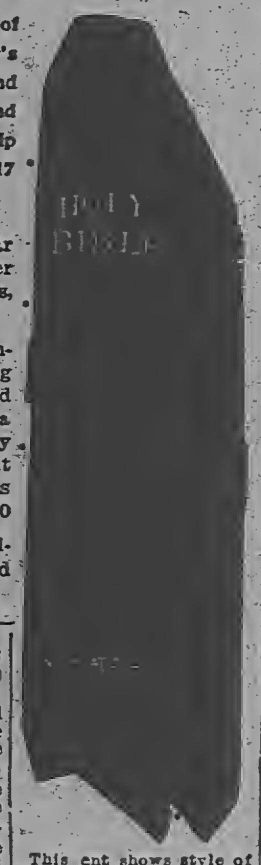

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NEW ORLEANS CHRISTIAN ADVOCATE

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"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2808.

BISHOP E. E. HOSS,
Who is Now Holding the North Mississippi Conference at Okolona, Miss., and Who Will Preside Over the Mississippi Conference at Brookhaven, Miss., Next Week.

Glances at the World.

It is [illegible] hard for Dr. Anderson, of the Western Methodist, or Dr. Winton, editor of the Christian Advocate, Nashville, who, over the columns of the Western Methodist, [illegible] of his own, for the discussion of Vanderbilt matters, to convince the public that no effort has been made to wrest the literary and scientific departments of the University from the control of the Church, or to locate the new buildings for the Peabody School for Teachers on the Vanderbilt Campus, or to secure such action by the Tennessee Legislature as would enable the trustees of Vanderbilt University to enlarge its influence by effecting a merger of some kind with another institution. Dr. Anderson sees in the whole controversy over the subject "a tempest in a teapot." Others see there is a tempest throughout the whole Church, stirred up by Dr. Kirkland, the Chancellor of Vanderbilt, when he had introduced a bill into the Legislature, which bill, to say the very least, was not in the interest of the Church, but which, had it passed, would have, in point of civil law, weakened the hold of the Church on Vanderbilt trust funds in the hands of the trustees. Chancellor Porter, of the Peabody Board of Trust, who knows as much about the proposed merger of the schools as anyone, has settled the question of the location of the new school, so far as he is concerned. He says: "It will not be located at Vanderbilt, although parties interested in that school and in adjacent property are seeking to persuade the public that if it is not located there 'the million' will be lost. The Vanderbilt is a church school, and will so continue. It was established by the Methodist Church, South. That great organization will not permit the ambition of a few men to divert it from the purpose of its organization." Chancellor Porter is an "old man," and his statements have been ruled out of the controversy by some on account of his age, but we feel sure that he would not have used the language we have quoted had he not known of the effort to divert Vanderbilt University from the purpose of its organization.

* * *

The Romanists have many shrines, and images and statues of the Virgin Mary. They are objects of great veneration to the faithful. The tales told of the wonders effected in the presence of these shrines sometimes equal the real miracles recorded in the New Testament, which were performed by our Lord and his apostles. Not all of them are for good; now and then they are for punishment. A tale of the latter character comes direct from Rome, to the effect that a certain man—a butcher by trade—"an anti-clerical" (one who is supposed to hate not only the priesthood, but the church), had insulted the Virgin by forcing his dog to lick her image. The butcher, it is said, "fell senseless, and assumed the rigidity of death." But he was not dead. "He was conveyed to a hospital, where he recovered. Since then he has been crazy, and barks like a dog." The neighbors all around are convinced that a great miracle has been performed, and, as is the wont of Roman Catholics under such circumstances, "are flocking in pilgrimage to the shrine," and solemn functions are being held by the priests "in reparation of the outrage" to a stone image. The poor butcher may have fallen down as dead in the presence of the image, but that the insult to the image was either the cause or the occasion of the so-called miracle would be difficult to prove.

* * *

The color line separating the whites and the blacks is being more closely observed year after year. The whites are determined to keep on their own side of the line, and to force the blacks to stay on their side. A pure food exhibitor refused to serve a colored woman at his counter, notwithstanding she had paid an admission fee. She brought suit for damages, but lost. The case was carried to the Supreme Court of the State, and that court decided that "a private business concern [illegible] serve a negro." And the Supreme Court of New York has ruled that "the proprietors of private schools are not compelled under the civil rights bill of that State to accept negroes as pupils." And in some states, while they give negroes access to all public schools, such are the protests of private citizens that separate schools are necessary. And so the colored man is a constant loser even in the North. And we have no doubt that where the distinction is observed and the colored man's civil rights are respected, he lives more peaceably with his Southern neighbors, and is happier than if he was constantly trying to secure social equality. Southern people, as a rule, not only have confidence in honest, industrious and well-behaved negroes, but respect them. In all the forty-four years of the negroes' freedom, we have never known an [illegible] negro to meet with abuse, [illegible] get into such troubles as stir the people to vengeance.

* * *

The great railroad man, Mr. J. J. Hill, who might also be very properly called a great economist, has in recent months put forth some statements well adapted to challenge the attention of all thoughtful people. Mr. Hill declares that the soil production of the country is not keeping pace with the population, and that unless there is an awakening among the farmers of the country, in a little while somebody will suffer for bread. We are not prepared to dispute Mr. Hill's statement—nor are we able to defend it. We know, though, that everything the people eat and wear has gone up in price, a pretty sure indication that the supply is not in excess of demand. There are more farmers to-day than ever, and the acreage is likewise larger than ever, but the crops are not as large as they should be. In other words, the farmers do not work to the best advantage. So says Mr. Hill. And population, both by immigration and natural growth, is constantly increasing. Mr. Hill says also that the people are too extravagant, living too fast. Their desires are never satisfied. In almost every department of life there is a demand for higher salaries—a very just demand, if the word salaries includes wages, the pay of ordinary laborers. But, confining salaries to the pay of government officers, bank officers, and hundreds of others that might be named, the demand for more pay is simply a demand for more to spend in pleasure, fine clothing and luxurious living. In these things the people are extravagant—living too fast. It is, indeed, time to call a halt.

* * *

The Washington Monument, more than 500 feet tall, does not satisfy all American patriots. It is a memorial, but answers no practical purpose. The idea is suggested of building a memorial that will be expressive of American sentiment in regard to the "father of his country," and at the same time a real benefit to the people. An association has been formed with a view to raising by popular subscription the sum of $2,500,000 to erect a memorial building in Washington, "the building to be used as headquarters and auditorium for every educational, patriotic, art and literary organization in the country." Many leading men, and scientific, art and medical associations have pledged their help in promoting the enterprise. "With the will and last words of George Washington as their warrant for 'promoting institutions for the general diffusion of knowledge' by the proposed building, the originators of the undertaking propose to interest the people throughout the United States in its support. They point out that Washington personally provided $25,000 at his death for the cause of higher education, and that while the fund was never available for the purpose, the people should carry out on a broad scale his dying wishes in this matter.' The association desires very much to have all the money in hand by Washington's birthday, February 22, 1910. As the amount is to be raised by popular subscription, the dimes, as well as the dollars of the people will be accepted.

THE INSTITUTIONAL CHURCH.

"The Institutional Church"? Well, what kind of a church is that, anyway?

Dr. [illegible], in writing after twenty-five years' successful experience in this line says that "A church when it finds itself in a peculiarly unresponsive and adverse environment instinctively proceeds to supplement its ordinary functions, as preaching, prayer meeting, Sunday School and pastoral visitation, with a system of philanthropic and educational institutions, through which it endeavors to touch people on the physical, social and mental sides in order to draw them within hearing of its religious message. In this way it becomes an Institutional Church."

As we rapidly become a nation of cities, the church is being put to a severe test. In spite of our marching orders to conquer the world and the unconditional promise of the abiding presence of the Captain of our Salvation, the query is often raised whether or not we are "holding our own," and the palpable fact stands before us that the church is not enjoying a degree of growth commensurate with the material and numerical progress of the urban population.

In our American cities, Protestants in particular have followed largely a policy of moving away from the congested sections and have built costly and beautiful buildings in the more quiet residence districts. Thinking more of building up the church than the people, we have sounded a retreat before the strongly entrenched forces of the enemy, and have abandoned the throngs of men, women and children in these whirlpools of iniquity leaving them with little more than the service of misguided fanatics and often unscrupulous and designing mission workers whose work contributes more against Christianity than for it.

We are raising money for the noble purpose of sending our strongest and brightest young missionaries to the lands abroad, yet as these thousands of eager and unfortunate foreigners crowd into our down-town communities, we withdraw from them, leaving them to the mercy of the saloon and its allied system of debauchery.

Annually there comes from rural sections, the army of young lives seeking employment, education or special training, affording the well-seasoned timber from which the city has in former years constructed her best citizenship yet the few churches that remain by closing their doors practically six days in the week, leave the residents of the boarding house or cheap hotel, to the constant attraction of the warm, elegantly-furnished saloon, wineroom, cheap theatre and other vicious influences which stealthily but surely decoy thousands of unsuspecting youth from soberness, purity and peace to failure and utter disaster.

There are the cheerless homes, the uncarpeted floors, bare walls, destitute children, brutal men and vicious women of the slum. The night is hideous with the cursings and brawlings of "the tenderloin" the very air of which is saturated with the foulness of sin.

Shall this seething mass of human life with all kinds of customs and notions, many of which are anti-American and anti-Christian, be surrendered by the Church?

Sheer patriotism says something must be done, while the ascended Savior expects his Church to declare that by the power of the divine spirit the city shall be saved.

The general purpose with all churches of this kind is the same. The various departments in each locality however, must be inaugurated after a careful study of the composition of the community, and final plans adopted, after selecting the best from many experiments, readily dropping the many that have failed. A thorough knowledge of the situation and a ready adaptation to the needs of the community are primary and vital conditions to success. No cut-and-dried-plan will avail for every section of every city, any more than the size of my suit or number of my shoe will suit every man I meet.

The methods of a generation ago are not saving the day and something is going to be done. Clinging to the old-time methods the Church has failed downtown. The revival agency, great as it has been and still is, will not solve the problem. Some of our best missionaries abroad have spent a lifetime in seed-sowing with but scant ingathering, yet we try to convert the heathen of our cities with the regular Sunday routine, and the usual two-week's revival. One of our weak points to-day is ever-eagerness to reap, forgetting that no harvest is gathered without prayerful sowing. The revival will gather in the grain in due season, if the good seed has been scattered.

In our own field, particular stress is laid upon preventive work among children and young people, remembering also the needs of the more mature. Since the State provides penitentiaries, jails, workhouses, asylums, etc., to take care of the wrecks of humanity, the Church by her timely ministrations builds the wall at the top of the cliff, thus hindering the wreck of countless human beings.

Our Church in Kansas City, Mo., is located in the "north end," a cosmopolitan section with something like twenty thousand people and we are the only Protestant Church. In the same district, are 150 to 175 saloons, with perhaps as many disreputable houses, a number of cheap theatres and the allied vices of these institutions.

This Institutional Church is made possible by the zealous, tactful and faithful efforts of Rev. C. W. Moore, D. D., who with his co-workers, was enabled to enter the present building four years ago next February. The day Nursery and a remnant of the old Campbell Street congregation, made houseless by fire, were transferred to this new edifice. Through the energy and business skill of Dr. Moore, the church, with its equipment, worth $75,000, was dedicated April 18, without a cent of indebtedness or a collection of any kind whatever.

The church has two main divisions—the department of worship and the institutional—all under the general superintendency of Dr. Moore. Miss Mabel K. Newell, of the Scarritt Bible and Training School, and a strong factor in the development of the work from the beginning, has supervision of the institutional features. Two years ago the undersigned, was appointed pastor of the church, having charge of all the religious work of the congregation. Last year we had 130 additions, we have a vigorous Sunday School, helpful meetings for the young people, Home Mission Society doing good work, Men's Club, prayer meeting, and the usual activities of the church. The church reaches very many unchurched people through her visitation to the sick and distressed, conducting funerals and hand-to-hand service. Misses Ethel Jackson, Lee Critenden and Mrs. W. G. Gatlin have been our resident deaconesses for the last year and without the service of these consecrated women the success of the year could not have been made possible. We also have nurses, housekeeper and about seventy-five volunteer workers.

The title to the property is vested in the Methodist Church Society, a corporate body, and a considerable part of the funds raised by the superintendent is administered by this organization. The Woman's Board of City Missions is correlated with this society, and under its supervision a large part of the work is projected and this body of women expended over $5000 in the work last year. During the entire Conference year over $20,000 was expended for various objects.

About $600 children and young people are regularly touched by the varied activities of the institution.

The institutional features are the day nursery, sewing school, cooking school, music school, club work, pure milk station, juvenile court work, night school, playground, summer outings, mother's meetings, etc. All this service is purely nonsectarian and already our capacity is taxed to the limit.

The support comes from the broad-minded, liberal men and women of various faiths and sects.

In a church of this kind the single congregation is not usually very large, but the number of little groups touched each week and hearing some word of divine truth will aggregate an audience equal to the morning congregation in most of our larger city churches.

The Institutional Church strives to be a religious and social center, sending forth ennobling and uplifting influences throughout this territory of a growing city.

JAMES C. RAWLINGS,
Pastor Institutional Church.
Kansas City, Mo.

THE FOUR YEARS LIMIT SHOULD BE REMOVED BY THE NEXT GENERAL CONFERENCE.

By Rev. Q. A. Oats.

Mr. Editor: For several years I have been convinced that the four years limit was not necessary, but an incumbus on the church, and so expressed myself in some of our church organs perhaps fifteen years ago. I have felt much interest in the many articles appearing in our different periodicals, advocating this change. It shows the growing conviction of the need and the certainty that it must come. I have seen very few articles opposing it, and they advance no valid arguments against it. So far as I have seen, they seem mainly controlled by a sentiment for the old, and speculative fears of a change.

These are the stock arguments that have been offered against every advancing enterprise of the past. There is more danger in an over conservatism than in hasty changes, when they grow out of true zeal for a good cause. These are easily changed when the mistakes are realized, but not so with an iron-bound conservatism that has shaped all things to its limits, and hardened and caloused all within its grasp. It has made moribund conditions, but the other gives opportunity for life after all. The limitation was first a custom, caused by the judgment of those having in charge the affairs of the infantile church. It was after a time incorporated into a statute. The time was two years. This was lengthened to four years among other radical changes made by the General Conference of 1866.

A limit may have been necessary when it was instituted, though I must confess that I cannot now so see it. Only conviction of the great wisdom of the fathers, who evidently knew the situation, leads me to an admission that such was possibly the case then. If it ever was necessary, that necessity is past, and the law should be relegated to the junk-heap.

Conditions change. This is the reason that the power to change pastors, vested in our General Superintendents, is wise, and gives us the most effective pastorate in the world. It corresponds with a growing and advancing world, affecting church polity like it does everything else. If the changes may be left to the judgment of our bishops, three years out of four, why not for any number of years? While there are reasons for changing the pastors they imply, with equal force, that reasons may exist requiring the pastor to remain longer, the one necessarily involves the other. If it be necessary to hold a man four years on a charge, is there any reason why it might not be necessary for one to stay five years, or even during his useful ministry?

To hold on to an old thing and old plans may be like trying to dress men in the habilaments of childhood, when they have long since outgrown them, and they no longer meet their needs, are unseemly and are in the way. In fact, to hold on to this limitation because it is old is like an attempt would be to force the work of to-day by the same rules primitive men used.

Taking off the limit will give preachers better opportunities to learn their people, the conditions of the work to be done, and to lay foundations for enterprises. There is no question that we have done too much work of a tentative character. This is plain to any one who will view the work in newer and more growing sections and compare our work in church building and other enterprises with the plans of secular institutions, and especially with other churches. Though there are some other causes, especially our reaching and planting on the ground earlier and before the real advancement could be correctly foreseen and before conditions would allow for permanent plans, yet the main trouble has been in the change of pastors before they could foresee the situation and plan for it and carry plans to perfection. There have been instances when pastors have planned and began enterprises that their successors either neglected or ignored or were incompetent to understand or to execute, and they have either totally failed or were, with loss, retarded for years.

I once heard a bishop tell the preachers in a Conference: "My brethren, drive down your stakes for four years." I thought, at the time, why not for five, ten or as if forever? There is no doubt but this should be the spirit. But the frequent removals and the dire wall of limit, presented by the four years' term will, in spite of all a man may wish, have a deterent effect.

Without the limit bishops would have a better chance to use their men where most needed. The limit is arbitrary and absolute, and acts directly on the wisdom of the bishop. It is not a limit any more on the preacher than the very power upon which we depend to carry on our work. Imagine a man carrying out a contract, employing men to do his work, and confronted with a rule by his employees that he can only use a man in one department of the work for a certain length of time. He may have only a certain class of men who can be used, the work is uncompleted, the term expires and the men must be removed. Here the arbitrary limit says, "Stop." though calamity be the result. Is there any difference between this and our law of limitation. If there is I must confess inability to find it.

In view of just such a condition the church has, from time to time, been forced to introduce exemptions, as in the case of missionaries, school men and chaplains in the army and navy. To this we may add instances of forced constructions on thinly veiled evasions of the law on the ground of emergency or necessity in making the appointments.

The exception of missionaries was no doubt only intended for those in foreign fields, where they have to learn the language, the customs and convert and thoroughly train them in all the doctrines and plans of government of the church: and a law of limitation would prove absolutely prohibitory. Yet they are construing this law to apply to our own land and to full-blooded American populations. There have been instances of evading the law, and may be now, by appointing a supply for one year, usually by a local preacher or some one not expected to have anything to do with the work, while the real pastor holds a nominal place in the minutes. How does one of our bishops appear demanding of preachers an obligation "not to mend our rules, but to keep them," after pursuing such a course?

It may be said it is sufficient to allow the bishops such privileges in exceptional and extraordinary occasions. A novice can see the folly, danger, and absurdity of this. It is virtually to say the bishop is above all law and authority, if he only claims the case exceptional and extraordinary. This is as bad as popery. The wise thing to do is to remove the restriction, and it is the safe thing.

If it is necessary to allow the missionary, in any station, to remain an indefinite period, subject to the judgment of the appointing power, it may be in any other. I am convinced, if it is necessary to call an appointment "a mission" in Portland, Ore., and keep a man there seven years, it may be in the country mission in Mississippi, and the bishop will have just as much

[illegible]

It is suggested that a repeal of the limit will bring on a settled pastorate and an abandonment [illegible]. One of the bishops is represented as saying, "If the preachers are to be moved they must be kept movable," an advocacy of the present law. As much as I admire and honor the bishop, I have very little respect for this argument. Is it possible that the preachers are not movable without a law saying they shall be removed at the end of four years? The minutes show that about three-fourths of the preachers are moved every year. Is it possible that our great bishops, with absolute power over the pastors, are impotent with the unchangeable law [illegible] and all else guaranteeing them the authority of the church to move any preacher when they see fit which is the regular pastorate? If this be the case they had better get out of the way and let some of us lesser folk do it. There are several who can. If they cannot, the rest of us three-fourths will help them.

Surely, the average of one-fourth have not grown so omnipotent—if so, "upon what meat doth these, our Caesars, feed?"

I believe in a changeable pastorate, and am one of the last who would advocate anything that would prevent it, but I believe that the statute limit is against the principle, that should rest entirely on the wisdom of our bishops as to when the move should be made. If I were a court of appeal trying a bishop for ignoring the limit I would pronounce the law unconstitutional, as it is something that tends to do away with our general superintendency. If the church can, by statute, say that a man must be moved at the end of four years, it might legislate the whole matter out of the hands of the bishop—if not by direct actions, it could by indirection, or parity of reasoning.

The church has as much right to say a man may be a bishop and not move a man at all as to say he must move them at the end of a definite time. I believe its removal would throw responsibility where it belongs and require it in full force. There are many whom both bishop and church believe should move, who contend for the fourth year and are allowed to stay because responsibility is removed from church and bishop by the law; therefore, I am certain that there are many men now remaining four years that would not if the limit was repealed. I am also satisfied that there are many who would remain four years and longer who do not now have the opportunity. If no other reason for this, it would be that many now remaining four years would get out of the way and there are other reasons I would give, if I could without extending the limits of this article, already too long.

There is no doubt our church has been placed at a great disadvantage in cities by forced removals of the pastors. There can be no other reason for the constantly decreasing place our church holds by comparison with other churches of similar character and standing in intelligence, numbers, means and evangelical zeal. That we are los- [illegible]

In conclusion, I will say [illegible]

A HEART-TO-HEART TALK.

Dear Dr. Boswell: Why should we want to get a new name for the Methodist Episcopal Church, South? [illegible] already. The new order of worship [illegible] revising of the Hymnal is enough for a lifetime. Let every preacher and every Methodist [illegible] the "new name" idea. [illegible] take the place of Methodist Episcopal Church, South? Not never in this world. [illegible] I trust that our leaders will not accept any such name as "Free-Will." The Methodist Church, with its world-wide missions, its teaching, its unselfish doctrines, its grand government and consecrated ministry, is superior to any other organization on earth. As one Baptist [illegible] was kind enough to say, "The Methodist Church takes the lead, blazing the way for other churches to follow." Its system [illegible] preachers and the limited pastorate [illegible] greatest and most beautiful of [illegible] God forbid that it should ever be changed.

[illegible] Rev. [illegible] Lewis tells us what he would [illegible] called to be a layman [illegible] allow the layman to give his advice. No layman should dictate a sermon, or make any suggestion [illegible] regard to the "preacher" [illegible] all he is to give the message. While [illegible] say, yet it is true that some of our [illegible] become indifferent and negligent in [illegible] duty and it is right that some [illegible] whether layman or minister [illegible] their rescue. [illegible] intelligently able to advise any [illegible] the ministers of God [illegible] consecrated men and women [illegible] allow me to [illegible] the mistakes and short comings, as well as [illegible]. I want to mention a few things wherein some of our preachers are indifferent and negligent. One [illegible] is the singing [illegible] a church where [illegible] the pews, this work should not be left altogether for the pastor. Yet [illegible] the preacher-in-charge, and should see that the church is supplied with books, make it the business of some one to distribute them and insist that the congregation join in the singing. And O, sometimes do let us have that sweet old soul-lifting Doxology, "Praise God, from whom all blessings flow."

One other reference—and it hurts me to mention it. I was visiting in a town this summer, and heard the pastor announce a revival meeting to begin in that church on a given date. He said that the success of the meeting depended on the members. He also told them of many faults and short comings (which was right), yet the pastor should put his whole soul and interest into it—organize prayer meetings, have a personal talk with as many as possible, get the young and old interested in the song service, let the Christians and sinners know and feel that his soul is burdened, and his heart

THESE MEN ARE ENTERTAINING THE NORTH MISSISSIPPI CONFERENCE THIS WEEK AT OKOLONA, MISS.

Pastor and Board of Stewards of the Methodist Church of Okolona, Miss.

Top Row—M. I. Brown. Second Row (from left to right—Fred McDonnell, Jr., Dr. T. J. Campbell, D. H. Shell, treasurer; Walter Smith. Middle Row—T. A. Trice, F. J. McDonnell, president; Rob't A. Clark, pastor; M. R. Waller, C. A. LaGrone, secretary. Bottom Row—L. A. French, Dr. D. F. Morgan, W. E. Bearden, W. A. Taylor.

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cry is, "Lord give me this town or I die." But no, this pastor did not show very much interest—nothing more was said or done. Of course, the meeting was cold and formal, and not largely attended.

The church and people of every charge want to find in their pastor a leader, and they look to him as such, and if he shows a lack of interest, it soon shows up among outsiders and some of the preachers. This should not be. If the preacher waits on his members to keep things moving, and the members wait on the preacher, nothing will be done.

While I think the preachers should do their whole duty, and should be prompted thereto, I do not mean to excuse the members. Oh, no! I intend "giving out their spelling lesson" next time. The members, especially the stewards, often come far short of what they should do for their pastor. They should stand by him; aid him in all the collections; see that his salary is paid without the preacher having to give it a thought; see that he has a comfortable home; go to church and see that others go; and a thousand other things. But, I did not start out to mention any of the temporal needs. I want to say in closing, with dear Brother Downer, "That Methodism's supreme need is 'perfect love.'" More of the "holy fire" which burns out every spark of selfishness, and makes our ministers, laymen and members so busy fighting the devil and holding up Christ, that they will not have any time to think of a new name for the Methodist Episcopal Church, South, or to make any other unnecessary changes. These words have come from one whose soul is burdened.

METHODIST.

REMINISCENCES AND ELSE.

Dear Dr. Boswell: In your "old standby" of the 4th instant there appear articles from different brethren that I will most briefly notice, the editor being willing. Brother Belk, of Holly Springs, always writes a letter worth reading: much enjoyed by many, no doubt. Oh! how it stirred my soul, referring to an "old log house, with a corner dedicated to father, who held family prayers." Sorry Brother Belk did not say that his splendid boys have similar privileges. You were good in giving your views on sanctification. Did I say your views? Wesley might demur. Brother Downer writes of Circumstances of Self and Wife. It must be heart-rending to be thus afflicted. What a glorious, God-given privilege to provide, and well, for such claimants upon our Conference treasury! May they feel the Omnific arm underneath them.

It is set forth that your successor is soon to mount the tripod of our dear old ADVOCATE. How history numbers its pages? Yes, I have had too much to say. I look back this holy day and my eyes grow dim, as memory carries me back; enables me, in some degree, to enjoy the brain and hearts of some of our masters in Israel. I recall the unsettled condition of a local preacher on infant relation to the Church. By request, he went with me to hear Dr. T. L. Boswell preach on that subject. He came from the church exclaiming, Oh! I am satisfied, fully, absolutely satisfied, he is the grandest man I ever knew. Is he not a most wonderful man? And so he was. In the finest points he has had no superior, if an equal, in the Southern Church. Dr. Mahon, of the Memphis Conference, is like him, only he lacks that rapid, easy, graceful supply of well chosen words. Dr. Boswell was the easy master of his native tongue. A strong, pure, clean-cut, Anglo-Saxon, poured from his classical lips as limped water gushes from the rock. To me, he was "sui-generis." I wish to say more, but I must quit. God bless you. He has, and will.

SUPERANNUATE.

W. H. M. S.

DISTRICT MEETING.

The Fourth Annual District Meeting of the Woman's Home Mission Society of the Crowley District was held at Morgan City, Nov. 3-5. Six auxiliaries were represented, and attendance of home auxiliaries, with visitors, was fine.

We found here the unique condition of all denominations working together in a Home Mission Society; and their good will towards visiting sisters was evidenced by royal entertainment in their homes; a fine reception at the parsonage, and delightful automobile and launch rides.

Reports showed a membership of 215 in nine flourishing auxiliaries in our district. 165 children are enrolled in the Brigade in four auxiliaries, and six auxiliaries observed the Week of Prayer. $225 sent to Conference Treasurer, and $1428.48 spent for local work. The records here were by no means full.

Helpful discussions on Home Mission work: The duties of officers; the working of committees; the Conference Expense Fund; the Extra Dollar, were held. The many phases of local work, parsonage building, education, etc., received attention.

Pastor and visiting preachers gave us spiritual lessons and encouragement, and we believe much good will result from the meeting.

MRS. A. E. PRICE,
District Secretary.

MISSISSIPPI CONFERENCE.

It is indeed gratifying to read the encouraging reports from the auxiliaries, especially concerning the Week of Prayer. Surely the Week of Prayer is a good thing in many ways, and it should be observed by every W. H. M. Society.

One Press Superintendent writes, "As the result of the Week of Prayer our society is in a good physical and spiritual condition." Our auxiliaries need well-informed members, if we had them, we would have enthusiastic workers.

The Mt. Olive Society has appointed a Lookout Committee to glean information from Home Mission fields, and keep the local auxiliary posted. This auxiliary has also appointed a Hustling Committee to secure new members and to visit and encourage the old ones. They have a Home Department in the auxiliary through which they hope to claim every woman in the church as a member of the society. At an early date they expect to begin the Reading Course, given by the Board of Home Missions.

Every auxiliary should have a press superintendent and she should feel it her duty to report to the local paper and the Conference press superintendent at least once a month. This report should be made as attractive as possible.

Word comes from the secretary that three new auxiliaries have been organized in the Jackson District, one at Union with twenty-one members, and one at Fletcher Chapel with eighteen members, and one at Bentonia with eight members. This gives Jackson the banner for the largest number of auxiliaries reported to the press superintendent for this year.

The secretary reports all of these societies enthused with the work, and that the third vice-president of the society at Fletcher Chapel has organized a Brigade with 31 members. We extend to these new auxiliaries a hearty welcome and hope that we will prove a blessing to them and they to us. Let us remember these in our prayers. This same district secretary says that all of the auxiliaries in the district seem to have taken on new life this year. We are so glad our women are being awakened to the needs of this branch of church work; but there are yet so many who are only "hearers."

The secretary of the Natchez District has been visiting most profitably and pleasantly among the auxiliaries in her district, giving them encouragement and renewing interest. There is nothing that arouses interest more than attention shown by some consecrated Christian who is filled with the love for the work, and good always comes to both sides.

MRS. J. L. NEILL,
Press Superintendent.

OUR COUNTRY CHURCHES.

Mississippi is on the eve of a great agricultural revolution. Verily the farmer is coming into his own. It is now his day. Modern and improved methods of farming are obtaining rapidly. It is being ascertained that it is easier to reclaim an old worn-out acre of land than it is to clear a new one. Our country is being threaded with telephones. Rural Free delivery brings literature to our doors. Daily newspapers are not uncommon in the country neighborhoods. A public school is on every hill top. Our great agricultural and mechanical college at Starkville now has three wings hovering over the three different sections of the State. One in the hill section at Holly Springs, one in the delta section at or near Greenville and one in the piny woods section at McNeil. In addition to this the legislature has provided for an agricultural high school in each county. It is true that our Supreme Court only very recently declared the bill unconstitutional because of class legislation, but it is almost certain that the legislature that passed that bill in 1908 will re-enact it with such amendments thereto as may meet the defects pointed out by the Court. It is a day of agriculturalism in Mississippi. The Boys' Corn Clubs being organized all over the State by the various county superintendents of education are adding immense interest to the move. The agricultural spirit is thus penetrating our homes and taking hold of our boys. The idea is fast obtaining that the most promising vocation for a young man is intelligent farming. The brain as well as brawn is playing a very large part in the farming of to-day. A bright future is just dawning upon us. What the Carolinas and Georgia have done we can do. We are just waking up to our possibilities. Our great daily papers are devoting an unusual amount of space and time to the agricultural move. The disposition to leave the country and rush to the towns and villages is losing its charm.

Now, what does all this bode to our country churches? It is easy to see that it means the uplifting of every one of them. The time is not far distant when a country church will be preferred to the one in the town. With good schools, daily papers, telephones, free delivery of mails, modern homes, well-cultivated fields, good roads, a fine crop of young men and women who believe in making the country home a delightful one, it must be evident that our country churches will be the beneficiaries and become a part and parcel of the spirit of progress. Let every minister, who now has the good fortune to be pastor of a country church, get right into this spirit of improved agriculturalism and have his community hasten the day which is now fast dawning for improved country lfe. The harvest is ripe. Our churches will be wise if they catch the onward move and join in it. A hint to the wise is sufficient.

W. A. BELK.

Holly Springs, Miss.

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LETTER FROM MEXICO.

The following is a letter from Mrs. O'Bierne, a missionary in Mexico, to her mother, Mrs. T. J. Porter, a member of my charge (Zwolle, La.). Thinking it might stimulate our people on foreign missions, I ask you to give it a place in the CHRISTIAN ADVOCATE. Yours fraternally,

J. C. PRICE, P. C.

San Luis Potosi, Mexico, Oct. 31, 1909.

Dearest Mother: I had the time of my life Saturday, Sunday and Monday. Felt more like a real missionary than ever. One of our Bible women visited San Pedro, a mining town, about twenty miles away, sold a few Bibles, distributed some tracts and rented a little house for us to have services in, and asked Brother Onderdonk (our pastor) to let one of his young preachers go out there occasionally. So it was planned that last Saturday, Gregoria, the Bible woman; Francisco Olazable, the best fellow in Colegio Wesleyano, and Miss Moling, were to go, but Miss Moling being ill it was decided, fortunately for me, that I should go in her stead. Gregoria said we'd better take some food and a blanket, as we might have to camp, which we did, including the few toilet articles we might need. I wore a rebosa on my head, of course. We had to leave at 5:30 a. m. to get our train, a freight that brings the ore to the smelter which is in the edge of San Luis. We borrowed the little folding organ from the Sunday school. Francisco carried this and his suit case, Gregoria a thin pad—could not call it a mattress—and her basket containing tortillas, fryolas, chile, corn boiled in the shuck, coffee and sugar. There were about 200 people waiting for the train at the crossroads where we got off the street car. They were nearly all laborers and their wives. The women with their bright dresses and black rebosas, the men in their tight trousers, gay blankets and immense sombreros, clumps of cacti, with here and there the dark-green of a pepper tree with its graceful foliage and brilliant berries, the mountains in the back ground with the sun touching earth and clouds and sky with purple and rose and gold, one of the most gorgeous sunrises I ever saw, made altogether a picture fit for an artist's brush, one worth going many miles to see.

Fortunately, we got seats in the caboose and did not have to go on the flat cars, as most of them did, but the odor and smoke of cigarettes would have been almost unbearable had I not been sitting by a window, as men, women and children are smoking. I saw a mother give her little-three-years-old child a cigarette. With the mountains always in sight, after a few miles we could tell we were going up-grade, and after a while could see the city of San Luis lying out behind us like a little village. Then we got into the mountains and the city was lost to view, but the peaks, rising on every side, made most beautiful scenery.

We arrived at the end of the road at 9 o'clock, but had about one-fourth mile to walk up the mountain side to the town. The air was so exhilirating this was a pleasure, only we would get out of breath and have to rest occasionally.

I wish you could see the town just as I saw it. Two beautiful Roman Catholic churches towering above the little houses of adobe, stone and tents galore, with hundreds of doors in the mountain sides showing that many had made their homes in the bosom of mother earth. There was no boarding house or hotel, so we just camped in our little house, rented a little brasero, got charcoal to burn on it and here made coffee in an earthen pitcher, fried meat and warmed up our food. I never ate when food tasted better. The house was made of stone with a dirt floor, the only opening being the door. We had service Saturday night and great crowds gathered around, but only three dared to come in. They've never had Protestant services and were scared of us, I suppose, and, of course, are taught to hate the "cursed Protestants." A policeman was sent to keep order and he was our good friend all the time. Francisco preached like he had a house full. He really did have a big audience in the street, several hundred, I suppose. It is against the law to preach out of doors, but not to listen there. We sang and prayed and preached and gave away many tracts, not at all discouraged with our beginning. After the meeting we spread out our pallets. Francisco in one end of the room, Gregoria and I in the other, blew out the candles and the darkness served as a curtain. He had only a blanket to lie on, and we had only a thin pad between us and the ground, but we did not get cold, for the fleas kept us exercising all night. I've never seen anything like them. My body was speckled from head to foot. We rose while it was dark and dressed.

Two drunk men and one crazy man called on us during the day. At 11 o'clock we began to sing. The policeman had not yet arrived. Crowds gathered around and many near the door were mocking and making fun, no one having entered. A man, a rough laborer, came in, strode up to Francisco and said, "I'm a friend to Protestantism and I fear these people are planning to do you harm if the policeman does not come soon." I knew that I was the only American in the place, that these people were wicked and fanatical, that humanly speaking we were at their mercy, but I never felt more thoroughly given up to God's will than then. The ninety-first Psalm came to me almost as if a voice had spoken it. Francisco asked me to play, "Peace, Be Still"—you know it, "Master, the Tempest is Raging," and the last verse,

> "Whether the waves of the storm-tossed sea,
> Or demons or men or whatever it be;
> They all shall sweetly obey thy will,
> Peace be still."

The words were a message of assurance to our hearts. I felt that his presence surrounded us as a wall of fire. In a few moments the policeman came, restored order, took his stand near the door and there was not one word more of disturbance. Several people came in and Francisco preached as I have never heard him before. His face was fairly transformed by the power of the Spirit. Again the street was crowded for nearly a block. When the call for penitents was made seven came forward, two from outside the door, and three of them were weeping. The missionary and Bible woman were weeping too for joy. How God can bring victory out of defeat. There was hardly fifteen minutes during the afternoon that there was not some one at the door asking for tracts. The people are starving for the bread of life. There was a larger attendance at the evening meeting and more interest. A shower of stones came in at the door before we started the service, but no one was hurt. We lay down at a late hour, tired, but, oh, so happy. I thought of him who left the glories of heaven to suffer for me, who had not where to lay his head, and I was glad that I could be his servant.

These people are very much on my heart. A regular work ought to be established. We have no funds for it. We need a little folding organ and money to pay the workers' expenses. We ought to have a church there—$250 to $300 would put up a very neat one. I feel that we must have it. Miss Moling and I will visit them occasionally as it is possible. I'd like to go every Sunday; really, to live there and work would suit me best, but I am glad of what I do here. I am told there are several thousand people in San Pedro. The silver and gold mines are very rich and though they have been worked for about four hundred years will last for years to come. I believe in a few years we would have a self-supporting work there. The people are as wicked as can be, drunkenness and impurity being the principal vices. I saw an old, gray-headed woman lying in the dirt in front of a saloon with her head down-hill so drunk that she appeared to be dead. There is much more, but I must stop.

My soul is mounting up! The heavens are cleft above! Praise the Lord! Lovingly,

NELLIE O'BIERNE.

HAMMOND, LA.

Due to an oversight the contribution from the Hammond Sunday school to the "Work Day" Orphanage fund was omitted from the printed list in the "Visitor." We regret this omission very much, for we appreciate all that has been done and want all to have due credit. This amount, $5.35, was among the first to come in. It will appear in the next issue of the *Visitor.*

ROBT. W. VAUGHAN.

THE YOUTH'S COMPANION CALENDAR FOR 1910.

The publishers of *The Youth's Companion* will, as always at this season, present to every subscriber whose subscription ($1.75) is paid for 1910 a beautiful calendar for the new year. The picture panel which suggests the title, "Venetian," for the calendar was painted by the famous marine artist, Thomas Moran. His Venetian scene, reproduced in the calendar by thirteen-color lithography, will be found well worth preserving, long after 1910 is gone by.

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SOUND TO THE CORE.

How do you like to take a good, big, bite out of a nice, plump, rosy apple, and find that it is all decayed inside? Not very pleasant, is it? Well, a dishonest boy or girl is like nothing in the world more than that apple. He may appear well, but below the surface he is unsound and bad. If you wish to be sound and good to the core, if you wish to be loved and trusted and valued, you must be honest.—*Selected.*

THERE WERE TWO TO SEE.

Two boys were one day walking along the street together. One of them had just come out of a store, where he had bought some things for his mother. While waiting for the clerk to get them for him, he had stood beside a large basket of fine ripe pears.

"Why did you not pocket some of those nice pears?" asked the other boy, who had stood in the door and seen the fine chance he had to help himself. "There was no one to see you?"

"Yes, there were two persons to see me, even if you had not been there. I was there to see myself, and I could never have felt happy again if I had stolen; and God was there to see me. And how could I have knelt down and said, 'Our Father, who art in heaven,' if I had taken what did not belong to me?"

Let us remember, when we are tempted to do wrong, because no one seems to be looking at us, that at least two persons will know of the act; one the actor, and the other the great Judge of all.—*The Sunbeam.*

HOUSECLEANING IN JAPAN.

Housecleaning in this interesting country is done by law. At the outset policemen orter tea tables, bedding, straw matting, all the Lares and Penates out on the sidewalk, where they finish their official inspection with a sprinkling of lime and antiseptic. "This is spring house cleaning in Japan," says the *Boston Herald.* The wife of Rev. Dr. Dearing, general missionary of the Baptist Eastern Missions, has managed cleaning for seventeen springs at her home in the Flowery Kingdom.

"April is a busy month for the Japanese housekeeper," she says. "From attic to—alas! we have no cellar—from attic to ground floor we get ready for the summer months of moisture. The policemen come and tell us that we must have the house cleaned by such and such a day. They go through the city by blocks. Everyday the housekeepers living in one block are notified, the next day the housekeepers in another, and so on, until the city is clean. Everything has to be taken out in the street, and everything is inspected. They pour in antiseptics and lime in anticipation of the coming plague. Fortunately, it very seldom comes."—*Selected.*

THE HISTORY OF A $10 CHECK.

The first I remember was hearing some one say: "This is given for Thanksgiving." I thought to myself: "Am I given?" The more I thought about it, it seemed to me that I was to give myself. "Who gives himself feeds three—himself, his hungry neighbor, and me." So I gave, and gave—until I had given all myself. This is the way I did it:

Two little boys had no rubbers to wear on stormy days, and often got their feet wet, and would be sick. A small part of me was given to buy rubbers. These same little boys could have no mince pie and crullers for Thanksgiving dinner, and boys do like pie and crullers! I gave another small part of me for a good big pie and crullers.

A woman who is ill said she would enjoy some oysters, and I found out she needed calves'-foot jelly, an outing flannel gown, nice clean sheets, pillow-cases, and a blanket. I was so glad I could give of myself for her needs.

I heard of a mother with two little children who needed butter and oil, and I helped again.

Then a woman who works hard every day, whose husband is ill, and who has three little girls, could not afford to buy a Thanksgiving dinner for them. Well, I just said: "This is my chance." If you could only have heard that woman's expressions of thanksgiving when she saw the dinner—chicken, potatoes, onions, cabbage, sugar, tea, butter, bread and crackers! You can imagine how the little girl's mouths watered at the sight of the good, fat mince pie and crullers.

Still a little of myself remained, and I decided to use the rest of me in buying milk tickets for some one who needed milk

I am nearly all gone, but I must say I have enjoyed the giving of myself to help make the twelve persons have a happy "Thanksgiving Day."—*Selected.*

A FOURPENNY TURKEY.

He was a bouncing big turkey; and they hung him by the heels, so that his nose almost touched the walk just outside the butcher's shop. A little girl was standing there watching it. You could see that she was a hungry little girl; and, worse than that, she was cold, too, for her shawl had to do for hood and almost everything else No one was looking, and so she put out a little red hand and gave the great turkey a push; and he swung back and forth, almost making the great iron hook creak, he was so heavy.

"What a splendid big turkey!"

The poor little girl turned round; and there was another little girl looking at the turkey, too. She was out walking with her dolls, and had on a cloak with real fur all around the edges; and she had a real muff, white with little black spots all over it.

"Good morning, Miss," said the butcher man. You see he knew the little girl with the muff perfectly well.

"That's a big turkey, Mr. Martin."

"Yes," said the poor little girl timidly. "He's the biggest I ever saw in my life. He must be splendid to eat."

"Pooh!" said the little girl with the muff. He isn't any bigger than the one my papa brought home for Thanksgiving to-morrow. I know."

"Could I have a leg if I came for it to-morrow?" asked the poor little girl, softly.

"What! haven't you a whole turkey?"

"Never had one in my life," said the poor little girl.

"Then you shall have this one," said the little lady with the muff. "Mr. Martin, I've got some money in my savings-bank at home, and my papa said I could do just as I wanted to with it, and I'm going to buy the turkey for this little girl."

The poor little girl's eyes grew so very large you wouldn't have known them. "I shall love you always so much, so very, very much, and I'll go home for Foxy to help. Foxy is my brother, and I know we can carry him."

I haven't room to tell you all about it, but the poor little girl got her turkey and papa his bill.

"What's this?" said he. "Another turkey, eighteen pounds, $3.60?"

"That's all right," said the little girl who had the muff. "I bought him, and gave him to a poor little girl who never ate one, and the money is in my iron bank."

The bank was opened, and there were just four big pennies in it.—*New York Tribune.*

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ARE PREACHERS WORTH WHAT THEY ARE PAID?

One man who has a very low estimate of the Christian ministry, taking no account of their spiritual functions, but judging them in the light of their worth in dollars and cents, never thinking for a moment that the ministry has anything to do in conserving the peace and honor of a community, upon which everything depends, tells us that "the preachers are paid a great deal more than they are worth." This man is of the opinion that what preachers receive over and above what they earn is just that much money wasted. Another man believes that preachers are underpaid, and sets forth the fact as the one great reason why there is a dearth in the ranks of the ministry, and as an inducement to men to enter the ministry "would have the salary of every preacher in the United States doubled without delay."

We do not believe that the Church is so secularized as to keep men called of God out of the ministry through fear of pecuniary suffering. It is hard to think of a man called of God drawing back because the compensation is not adequate. A man of that kind is in no proper frame of mind or heart to undertake the ministry even though he had an assurance of five thousand a year. "Adequate compensation," after the world's standard, does not enter into the contract between the Lord and one who proposes to preach. And as poorly as some of the Lord's faithful ones are paid, we could not conceive of a greater calamity to the Church and ministry than to "double the salary of every preacher in the United States without delay." It would be a blessing to double the salary of thousands we do not doubt, nor do we doubt that it would be a blessing if the salary of thousands of others could be cut half in two.

Of course we do not sympathize at all with the notion that all preachers are paid more than they are worth. The idea at the bottom of that statement is that preachers are worth nothing at all. Men who entertain the notion are few. Judged by any standard, many preachers are underpaid. We do not mean by this that they get less than is sufficient to meet their desires and make them comfortable, but that they receive less than they really earn. Many of our good men, some of them our best men, though uneducated, give all their time to earnest work, and succeed in building up the Church, and never receive anything above a bare living. They deserve more. But there are others, who, compared to the ones [illegible] named, and [illegible] the same way [illegible] will [illegible]

[illegible]

When it comes to pass that the preachers are estimated at their true worth [illegible] by their success in doing the work of the Church and by their personal qualifications, and the importance of churches is determined by their [illegible] mainly and finally and eternally [illegible] the cause rather than by their wealth and [illegible] position, and willingness to pay a large salary, the inequalities we now see and hear [illegible] will disappear.

But there will always be [illegible] more or less [illegible] happy in the belief that there will always be a class of faithful men, filled with [illegible] ready to give them the bread of life [illegible] serve [illegible] to reward them at the [illegible]

Thank the Lord [illegible] faithful [illegible]

VANDERBILT UNIVERSITY

For some time past there has been considerable interest about Nashville concerning a supposed scheme to merge the Peabody College with Vanderbilt University. Efforts were made to secure from the State of Tennessee, the city of Nashville and Davidson County, the amount of $250,000, $200,000 and $100,000 respectively, provided the Peabody Board of Trustees would appropriate a million dollars additional to build a great Teacher Training School in Nashville. The effort was successful. It soon became noised around that the Chancellor of Vanderbilt University was figuring in the matter with a view to merging the interests of the two schools. This looked like trying to bring the Peabody under sectarian control, inasmuch as Vanderbilt University is a Methodist institution. But the cry of "sectarianism" checkmated the movement then. Col. E. C. Lewis, in a letter to the *Nashville American*, says, "they tried to get rid of Vanderbilt's charter and the Methodist Bishops." How much truth there is in all that Col. Lewis says, we are not prepared to determine; but it is certain that the Peabody [illegible] at Nashville bought ground near Vanderbilt [illegible] for the proposed Teacher Training School. On Monday, Oct. 4, the county court of Davidson County, moved by strong opposition to the proposed association of Peabody with Vanderbilt, adopted a resolution "providing that the $100,000 voted by the people of the county be held up and not turned over to the trustees until after the January term of court." This indicates that there is ground for believing that the merging of the two schools was in prospect. During the debate in the county court it was alleged that the merger scheme included the [illegible] of both institutions [illegible] the Chancellor of Vanderbilt University. [illegible] just to say in this connection that [illegible] who is charged by Col. Lewis [illegible] in connection with Chancellor Kirkland, with trying to secure the passage of an act of the Tennessee Legislature whereby the proposed merger could be more easily effected, had nothing [illegible] with the scheme. Instead of this [illegible] he worked against it and helped to defeat it. [illegible] on the other hand it is denied that there is [illegible] any purpose on the part of the [illegible] to merge the [illegible] the light of events transpiring [illegible] the last session of the Tennessee Legislature, we are unable to see [illegible] Dr. Kirkland, Dr. Witt and others [illegible] before that body for the passage of a bill that would have allowed the trustees [illegible] to enlarge the contractual powers of the [illegible]—that is, enable them to convey portions [illegible] of their institutions of learning [illegible] regarding the same [illegible]. If Dr. Hall, who made these statements before the legislative committee [illegible] and represented the [illegible] trustees of the University [illegible] Kirkland and Dr. Witt [illegible] explain how the trustees could consistently take [illegible] which, according to their own admission [illegible] belong to the Church, and convey them [illegible] institutions. Certainly they do not [illegible] that an act of the State Legislature can [illegible] of a moral obligation.

What means this from Nashville as late as November 13: "The Peabody Board denies that [illegible] merger or affiliation was ever meant, but [illegible] nothing more is contemplated than such arrangements between two independent institutions as shall avoid duplication of plants, of [illegible] and of instructors, as shall enable each [illegible] on terms and for consideration satisfactory [illegible] to supply the other with such educational facilities as the latter could secure for itself independently only at great and unnecessary expense. As there could be no effective co-operation [illegible] unless the two institutions were located in immediate proximity to each other, part of the campus of Vanderbilt University, if that could be acquired, or, if not, then other land in the immediate vicinity of that campus, [illegible] the trustees to be the true site for the [illegible] college, and [illegible] has been fixed upon as [illegible]"

What [illegible] very like a merger,—a first [illegible] arrangement. It is equivalent to two railroads [illegible] forbidden by law to merge [illegible] agreeing to use the same tracks, the same engines, the same rolling stock, and the same depots and terminals, thus supplying each other with facilities that could be purchased independently only at great and unnecessary expense." But what troubles us even in a merger like this is to know how Vanderbilt [illegible] paid for their services from Church funds can give valuable time to outside institutions [illegible] But being [illegible] under sectarian influence and control, it is possible we do not know what a University [illegible] is capable of accomplishing.

In connection with the statement above quoted comes the news that the entire scheme for disposing of the vast Peabody trust fund may be revised, and that after all Nashville may lose the Peabody Training School. This uncertainty grows out of the hard opposition to the merging of the Peabody with the Vanderbilt—opposition on the part of Peabody's friends because they do not wish that institution brought under sectarian influence, and on the other hand, because there is fear of secularizing Vanderbilt University, to say nothing of diverting sacred trust funds into channels never intended by the founders and owners of the institution.

It seems to us that in view of the widespread uneasiness generated by Dr. Kirkland's bill before the Tennessee Legislature, and the statement attributed to him, viz, that "the finding" of the General Conference Commission appointed to investigate the relation of Vanderbilt University to the Church "is not worth the paper it was written upon," and if Vanderbilt is the property of the Church, the trustees should say so unequivocally, and declare to the Church that they accept the finding of the General Conference Commission as final. That would at once allay all suspicion and all agitation. If this is not done we do not see how even the General Conference can settle the question. As matters now stand, the trustees are masters, and as Dr. Winton has intimated, can be mastered only by appeal to Caesar.

A PERSONAL NOTE.

By Bishop O. P. Fitzgerald.

For the outgoing and the incoming editor there is a kindly greeting in my heart. That the blessing of God may rest on Dr. Boswell, is my prayer. He has been sound and sensible, faithful and diligent, about three-thirds right in his opinions, with the courage of his convictions. On Dr. Meek, his successor, his mantle will fall. The brethren of the patronizing Conferences know him, believe in him and love him. The proper way for them to express their confidence and affection is to build up the subscription list of the New Orleans Christian Advocate.

Nashville, Tenn.

PERSONAL.

We shall expect to hear of fine reports from North Mississippi, for there come to us advices of good crops and prosperous conditions in that section.

Miss Ada Parker, a missionary to Brazil who is now spending her furlough in New Orleans, brightened this office by her presence, one day last week.

Rev. C. McDonald writes: "Brother Powell is bearing his sufferings patiently and his condition is very much as for weeks past. I know his brethren pray for him and sympathize with him."

Rev. F. M. Williams, an honored superannuate of the Mississippi Conference, will spend the winter at Oak Ridge, visiting his daughter, Mrs. Mollie W. Grant. Doubtless his presence will prove a blessing to that community.

Rev. Thos. J. Martin, Sr., sends in a handsome club of eleven subscribers from Ringgold, La. We appreciate this, especially as this is the season of the year when, in the rush of preparation for Conference, many forget the Advocate.

It is with great pleasure that we learn that Prof. W. L. Weber is once more in his place at the head of Centenary College, and able to meet the duties of his position. All his friends will rejoice to know that he is much improved in health.

The Assistant Editor recently had a revival in the church of which he is pastor. He was assisted by Rev. Walter G. Harbin. He states that Brother Harbin is the most satisfactory help he has ever had in a revival, and that he commends him to those seeking a deeply spiritual preacher for revival work.

Rev. H. H. Griffin has been stationed at Danville, Ark., this year. It is a good, live town. He is building a splendid, new church there. When completed, it will rank among the best churches in the Arkansas Conference. He is delighted with his new field.

The members of the Louisiana and Mississippi Conferences are setting their faces towards the respective meeting places on Wednesday next. Bishop Hoss will hold the Mississippi Conference in Brookhaven, Miss., and Bishop Candler the Louisiana Conference in Alexandria, La.

Mr. J. F. Long, General Secretary of the Mississippi State Sunday School Association, made a pleasant call at the Advocate office one day last week. Brother Long is an experienced Sunday School man, and speaks in glowing terms of the work of the International Sunday School Association in his State.

Bishop E. E. Hoss was in Greenville, Miss., on Sunday Last, with Rev. R. A. Meek, of the Greenville District, North Mississippi Conference, and was entertained at the home of Mr. and Mrs. J. D. Barlee. The Bishop delivered two powerful sermons (morning and evening) to large congregations in the Methodist Church of that place, Rev. J. R. Countiss, pastor.

Our friend, who is a brilliant preacher, great church builder, and, above all, a successful soul-winner, Rev. J. E. Wray, D. D., has been transferred from Houston, Tex., to the South Georgia Conference. Resolutions were adopted by the preachers' meeting of Houston expressing their appreciation of the work done by Dr. Wray while in their midst, and voicing their regret at his departure.

Rev. W. C. Harris writes from Tolpa, Tex.: "Well, here I am in my new charge in the Northwest Texas Conference, and some things are encouraging, some are otherwise. On the whole, I am glad that I am here. We have been received most kindly, and have good reason to hope for a pleasant and successful year." May the favor of the Lord follow our brother in Texas, as it did in the North Mississippi Conference.

We quote from the *Gloster* (Miss.) *Record*: "Thanksgiving was appropriately observed in Gloster, business of all kinds being suspended. A union service was held at the M. E. Church, South, Dr. H. W. Featherstun, P. E. of this district, preaching the sermon. The sermon was a masterly effort, and was greatly enjoyed." During the past year, once a month Dr. Featherstun has given a strong, clear, and much-appreciated exposition of Scripture in the Epworth League prayer topic.

Mrs. Elizabeth Bancroft Ramsey, the wife of the late Rev. T. Y. Ramsey, of the North Mississippi Conference, died Sunday evening, Nov. 21, in Durant, Miss. Sister Ramsey was born in Mobile, Ala., Dec. 25, 1829; was married to the Rev. T. Y. Ramsey Feb. 4, 1847, and, had she lived until next Christmas, she would have been eighty years old. She was buried from the Durant Methodist Church, Tuesday morning, at ten o'clock, Rev. N. G. Augustus and the pastor officiating. A fitting tribute to this faithful servant of the Lord has been promised this paper at an early date.

Rev. O. G. Halliburton has been blessed with good meetings at both his churches, Bogue Chitto and Norfield. He was assisted by Brother W. M. McIntosh, of Iuka, Miss., and Rev. G. T. Tatum, of Jonesboro, Ark. Brother Halliburton says they are fine helpers. Both meetings proved to be spiritual uplifts to the churches, and resulted further in the conversion of sinners. All told, between seventy-five and one hundred persons were added to the Church. At the close of the Norfield meeting, thirty-two adults and three infants were baptized, and a Woman's Foreign Missionary Society of thirty members was organized. Brother Halliburton is in great favor with his people.

Rev. O. S. Lewis, of Broad Street Church, Hattiesburg, Miss., writes that his work has been "greatly blessed of the Lord. The membership was wonderfully revived in a fifteen days' meeting that closed two weeks ago. The spiritual condition is better now than ever before during the year. All departments of the church, the Sunday School, League, and Woman's Home and Foreign Mission societies are in flourishing condition. The young people and children are doing great work in their societies. Nearly all our young people will pray in public and testify. The W. H. M. Society and W. F. M. Society of the Hattiesburg District held a joint Conference in our church, Friday, Saturday and Sunday. The Conference was a decided success—and especially was our church greatly blessed. We feel greatly encouraged and are so thankful for God's blessings."

NEW ORLEANS PREACHERS' MEETING.

The pastors reported as follows for November:

Parker Memorial—Congregations good. Very large Sunday School; enrollment 455. Good revival. Epworth League at its best. Received two new members. Thanksgiving offering amounted to $536.33. Subscriptions, $26. There is enough in sight to put up the wood work on the church.

Epworth—Doing well. Growing all the time. Received four members. Best Sunday School in town. All at work in its interest. Epworth League fills its new room. No debt. But we need a new banquette.

First Church—Spiritual condition better. People united. Additions this year, 110. Argosy Society raised this month $336. Bought a new piano. Hopeful League.

Louisiana Avenue—Moving season effects our membership materially. Good board of stewards. All departments at work. Have a new Sunday School superintendent caused by the retirement of Brother W. B. Thomson who has for thirty-three years faithfully served in this office. Epworth League doing fine.

Second Church—"Good year Bishop." Encouraging Sunday School. Good home department. Revival successful under the leadership of Brother Niebergal. One Woman's Society, uniting Foreign, Home and Ladies' Aid Societies.

St. Mark's Hall—Present last night, 100. Children's hour is good. Largest field in the city. Enrolled in sewing school, 135. Average attendance, 75.

Rayne Memorial—Encouraging fall work. Had every seat taken at morning service yesterday. Sunday School moving on with enthusiasm. Adult department is well organized. Have two deaconesses.

Carrollton—Fine board of stewards. Everything encouraging. League and Sunday School well organized. Membership is active in all lines of work.

Felicity—Have put extensive repairs on the church caused by the storm. Building needed repairs from top to bottom. Sunday night service largely attended because of the use of stereopticon to illustrate Scripture truths.

Douglas Park Mission is doing well.

Dr. Parker, as presiding elder, reported this to be the best of the three years on the district. A spirit of hopefulness is evident everywhere and all the preachers have been hard at work.

Albert S. Lutz, Secretary.

A FEW KIND WORDS.

Dear Doctor Boswell: In returning to my Conference (North Alabama) after a year of hard and faithful service at Second Methodist Church, allow me to say that no preacher has ever had a more generous and gracious reception and treatment by both preachers and laymen, than that extended me by the North Mississippi Conference. They are a goodly company of saints. The Pastors Union of this city has honored me in making me their chairman for the year and in electing me to deliver the special sermon on Thanksgiving Day. I go from this section with the kindest remembrances for all and praying the blessings of God on them. As you are soon to make a change of work, I will profess my admiration for you as a Christian gentleman and faithful and competent editor. May blessings attend you and yours.

No pastor ever had a more faithful and efficient presiding elder than Rev. L. M. Lipscomb.

Yours in Christian bonds,

M. H. Wells.

Columbus, Miss.

(Inserted by the assistant in the absence of the editor.)

Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

Miss MAGGIE B. BLACKWOOD, daughter of Brother and Sister J. H. Blackwood, near Drew, Miss., departed this life on the 16th of October, 1909. She was born in Choctaw County, Miss., December, 1887. These dates compass the life of one of the best young women of our church. She was of a joyous and happy disposition which made everyone feel better who was in her company. She loved to sing the sweet songs of Zion and always enjoyed the Sunday School and protracted meetings. A kind friend, loving sister, and dutiful daughter. May the remembrance of her graces be a light to brighten the pathway of father, mother, brothers and friends on their way to the celestial city. Her pastor,

J. RITCHEY.

WILLIAM ALFRED SUMMER, son of Willie Summer and Cornelia Rhodes, was born in Smith County, Miss., Feb. 23, 1870, and died Oct. 10, 1909, at his home in Morton, Miss., in his fortieth year. He was married to Miss Bnla Flowers, Oct. 25, 1903, who, with three children, are left to mourn their loss. He died of typhoid fever after an illness lasting about thirty days. All that medical skill or skilful nursing could do was done, but to no avail. "Death loves a shining mark." And seemingly the one whom the community could least spare was ruthlessly cut down in the prime and strength of manhood. His death cast a shadow over the entire community. He united with the Methodist Church in early life, and lived an honored and consistent member of the same until the day of his death. He was reared in the Sunday-school and church, hence he knew not what it was to live outside the influence of either. He was a steward and Sunday School superintendent in the church when he died, and had been for a number of years. He discharged the duties of each office faithfully, and to the best of his ability. As a citizen, he had the respect and confidence of the entire community; discharging faithfully every public trust committed to his hands. His character was above reproach, he was chaste in speech, courteous, noble-hearted, and generous to all. The love of Sunday-school scholars for their superintendent was shown by the beautiful floral tributes presented by them at his funeral. He was a good husband, a kind and loving father. The heart-broken wife said to the writer a few nights before he died: "He has always been so good to me and the children; so kind and gentle; an angel in the home." His place will be hard to fill in both church and community. It is in the home, however, around the fireside, in the hearts of the wife and children, that the loss of him will be most keenly felt. He died as he had lived, in the comfort and consolation of the religion of the Lord Jesus Christ. "A prince and a great man has fallen this day in Israel." May the grace and the comforting presence of the Heavenly Father sustain the wife and the fatherless children.

W. J. DAWSON.

RESOLUTIONS.

The following resolutions were adopted by the Suday school at Lauderdale:

Whereas, The messenger of death has invaded the ranks of our Sunday school and called from earth to heaven one of our members in the person of MRS. HOLLIE HUNTER: therefore be it resolved by the Methodist Sunday School at Lauderdale,

First—That in the death of Mrs. Hunter our church and Sunday school sustains the loss of one of its best members and most faithful teachers, a consistent Christian Woman, whose example is worthy of our imitation.

Second—That we bow in humble submission to the will of our heavenly Father who has called this, his faithful child home.

Third—That we hereby as a school extend to the bereaved ones our most sincere sympathy in this, their great sorrow.

Fourth—That a copy of these resolutions be recorded upon the Sunday school book and a copy be sent to the New Orleans Christian Advocate for publishing.

Signed, T. H. Naylor, Superintendent; Mrs. Susan Case Moore, Teacher.

RESOLUTIONS.

The following resolutions of sympathy upon the death of a valuable official member of the Lauderdale Charge was adopted by the Fourth Quarterly Conference:

Whereas, The messenger of death has invaded our church fold and called to his reward our friend and brother, SAMUEL K. GULLY, who was a member of this Quarterly Conference; therefore be it resolved by the Fourth Quarterly Conference now in session at Lauderdale,

First—That in the death of Brother Gully our church at Lauderdale and the entire pastoral charge sustains the loss of a true, good man, the official board a wise counselor, a most faithful and efficient steward, and the country a noble citizen.

Second—As a church we bow in submission to this dispensation of Divine Providence, and shall ever cherish his friendship in our memories, while we feel keenly his departure from us.

Third—We desire, as the official body to which our beloved brother belonged, to express our sorrow and sympathy for the bereaved wife and child and other relatives, praying God's comforting and sustaining grace upon them.

Fourth—That a copy of these resolutions be spread upon the journal of this Quarterly Conference, a copy be sent to the New Orleans Christian Advocate for publication, and a copy sent to the wife of our departed brother.

Signed in behalf of the Quarterly Conference by F. S. Ormond, Preacher in Charge; T. H. Naylor, Steward from Lauderdale Church; W. S. Pigford, Steward from Lockhart Church; M. G. Ellis, Steward from Bethel Church; J. G. Bishop, Steward from Marion Church.

Lauderdale, Miss., Nov. 10, 1909.

TRIBUTE OF RESPECT.

The Sunday School of the M. E. Church, South, Byhalia, Miss., adopted the following memorial on the death of Harvey Fitts, which occurred Oct. 13, 1909:

HARVEY, son of W. D. and Gussie May Fitts, age 7 years, was a very bright, promising child.

God in wisdom has been pleased to transplant from this earthly flower garden of youth, the little plant that was budding into beauty and loveliness, to his celestial garden of beauty and happiness that it may bloom and shed forth its aroma beyond the skies and thereby make heaven richer with the sweet, pure, little soul of Harvey Fitts whose bright, young life endeared him so much to all who knew him. And while his going away has caused great sorrow and mourning in the hearts of his loved ones, and while our hearts are sad; yet, Be it resolved:

First—That we bow in humble submission to the will of God who doeth all things well.

Second—That while our Sunday School loses one of its brightest and sweetest members, we know that his pure, young soul has received welcome sweet from the Christ who said "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Third—That we tender to his loving, sorrowing, heart-broken parents and family our deepest expressions of love and sympathy, and through the gloom of sorrow's night which has come to them, we trust that by aid of the Divine Spirit they can look forward to the heavenly mansion where there will be a sweet re-union of souls.

Fourth—That these resolutions be spread upon our Sunday School Minutes, also published in our paper, the New Orleans Christian Advocate, and a copy sent the grief-stricken loved ones.

MRS. T. D. BURROW,
MRS. E. B. HORN,
MRS. M. NICHOLS,
Committee.

FROM CHOCTAW MISSION BY A CHOCTAW.

The following letter was written to the presiding elder, Rev. T. J. O'Neil, who requests its publication in the Advocate:

Rev. T. J. O'Neil, P. E.: I will write a few lines in regard to the Choctaw Mission. We had the best time this year that we've ever had in a long time. I wish to say this much that you might know all things are well with us. The Choctaws after so long a time have found out that Brother S. J. Tubby, is their best friend; now they say, "he is the Indians' best helper." I have said it for sometime He was the first and he is last. I beleve we, as a church ought to do more for Tubby than we ever have done. He needs more. He ought to have, more we are poor Choctaws. But we willing to pay $35 on the charge, and let him go, and do the work he never has had a chance since the mission has been known. We all see the mistake. If you will help him little more we are going to do more than we've ever done before. He is coming to the center of the work, where he won't have so much riding to do, and do more good. He has a fine school at Philips Chapel, and goes Saturdays and Sundays to preach. The work is spreading all over this country. I hope you all will pray for me. I am helping my preacher all I can. Good-bye, Brother Neil.

SIM J. TUBBY.

FROM OLIVE BRANCH, MISS.

Dear Doctor: Just a few words from Olive Branch. My fourth Quarterly Conference was held some days since. We reported everything "in full," with preacher's salary overpaid. Had a fine day. My Epworth Leagues are still on a "boom." It would do your heart good to see the young people so actively at work for God. I am proud of my Leagues, the "Banner Leagues" of our Conference. Have a fine people. My Sunday Schools are doing very fine work. Large crowds greet us at our regular services. It has been a great year at Olive Branch Circuit. Have had some seventy-five conversions, and fifty accessions this year. Organized two Sunday Schools, and one "Banner Epworth League." Repaired and painted one church. Everything reported "in full" at fourth Quarterly Meeting. We are ready for Conference at Okolona, Dec. 1st.

God has been with us.

K. P. FOUST.

The sickest man is not always in bed. The man who does not love his work as much as a hungry man enjoys his dinner, is sick.

Johnson's Chill and Fever Tonic drives out every trace and taint of Malaria from the blood.

Put on 10 pounds by taking three bottles.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

ANNUAL CONFERENCES.

Mississippi, Bishop E. E. Hoss, at Brookhaven, Miss., Dec. 8.

Louisiana, Bishop W. A. Candler, at Alexandria, La., Dec. 8.

MISCELLANEOUS.

Students' Volunteer Convention, at Rochester, N. Y., Dec. 29-Jan. 2.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders' line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

WE OFFER YOU A POSITION
We want 250 men right away. Must have them and will pay good money—$3.00 to $5.00 a day guaranteed according to class of work. You need no money. Everything done on our capital. You deliver our goods and collect. A big opportunity. Write today for free plans, sample outfits, etc. All free. G. H. GROUNDS, Manager, 1827 W. Adams Street, Dept. 5588, Chicago, Ill.

Don't break your Back
in sweeping up the dust. This dust pan has a long handle, and its edges fit the floor tightly. No danger of spilling contents because it tilts back automatically when raised. Will outlast 10 ordinary dust pans. [illegible] stamps. [illegible] of her time. Address [illegible]

Home Utility Co., 69 Houston St., New Haven, Conn.

You Look Prematurely Old
Because of those ugly, grizzly gray hairs. Use "LA CREOLE" HAIR COLOR RESTORER. Price $1.00, retail.

Sunday School

By W. B. Campbell.

LESSON FOR DEC. 5, 1909.

PAUL ON THE GRACE OF GIVING.

II Cor. viii, 1-15.

Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts xx, 35.

We are now nearing the close of the year's lessons, and also near the close of the Church's Conference year; it is a time of retrospection, and a time of summing up of the past year's duties, to determine whether our task has been fulfilled, or whether we have been neglectful of responsibility. Not by any means is the question of financial obligation a matter of little consideration. There has never been a limit put upon Christian giving, not even the tithes of Abraham, for Zacchaeus, the Chief Publican, gave half of all his goods to the poor. There is a grace of giving: not that any blessing can be bought, but that as we are the children of God, saved by his grace, our liberality comes from a spring of gratitude that began to flow when God touched our heart. There is a giving without grace: it is the giving that is prompted by other matters than love, gratitude or compassion. It is those who give from the right motive that are more blessed than those who receive. Paul did not make it known to the Corinthians that the liberality of the Macedonians was their own act, and by that act they merited the grace of God that was bestowed upon them: he did show them that their great poverty and trials and affliction, was the way in which God worked out their liberality: thus, in receiving this grace at first, they were fit instruments by which God bestowed his grace upon others.

The Corinthian Church was inclined to be more materialistic than spiritual, from the effect of environment, for, as we have learned, Corinth was a great trade center at that time, and its people were more or less affected by rules of compensation than by the deeper things that Paul refers to in an endeavor to incite the proper motive for liberality.

The poor people, the common people that heard Jesus gladly, are the most acceptable givers. The Lord taught this when he called attention to the one that had cast "all her living" into the treasury. It was not desired to create emulation between the church of Macedonia and that of Corinth; such means used to increase a contribution often becomes unwise. It was desired to show the Corinthians, and all other churches, how riches of liberality can proceed from trials, afflictions and even from deep poverty.

The Macedonians had first given themselves to God, and then earnestly sought a part of the grace of ministering to others: they wanted to be in the fellowship resulting from such work of love. Titus had been to Corinth, not only as a messenger bearing Paul's letter, but as a visiting minister on a special mission, one that had two objects to be effected. The poor Jews in and around Jerusalem were in actual want, and if their necessities could be relieved by the Gentile converts, Paul hoped thus to reconcile the two separate factions of the church—a blessing would thus be given the givers and also the receivers. The Corinthians already abounded in many gifts: they had faith and utterance and knowledge in earnest zeal, and in love: then why should they not also possess the grace of giving?

Paul was giving no command: we are never commanded to give: the amount thus procured would not be a gift. God never commands his children to give: but, through his Word, he teaches the blessing that follows the giving by a willing mind.

We have the great example of our Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor, that we, by his poverty, might be made rich. No such condescension is known among men. He left his throne in heaven to come to earth, where he had no place to lay his head. All the angels of God worshiped him, yet he took upon himself the form of a servant. None ever appealed to him and went away empty-handed. Now, then: we can fulfill our purposes (or promises) by our deeds. The acceptability of the gift is not determined by the amount, but by the ability and the willingness of the giver. No gift is solicited, when the recipient is relieved, at the distress of the giver: some must not be eased and others burdened. Equality must abound in that the abundance of some supply the want in others. Christian liberality consists in the bestowal of that which is considered of value.

Paul worked with his own hands that he might not be burdensome to others, and also that he might have to give him that needeth. Earnings represent expended energy, and when we part with the money earned, then we have an interest in the object for which money is expended. This interest is the gateway of the grace of giving, and when we enter thereby we are partakers of fellowship with those who have likewise received the grace of liberality. So, then, when the Church calls for aid in her several departments, let us consider our response a privilege. God accepts a willing mind according to that which a man hath, and he will supply a seeming lack, just as he kept the meal barrel and the cruse of oil from failing by the faith and prayer of Elijah. God has never allowed any of us to want, even when we have only half-done our duty: what, then, will he do for us if we "bring all the tithes into the storehouse?" He tells us what he will do: that he will open the windows of heaven and pour us out such a blessing that there shall not be room enough to receive it.

If the well-to-do Christian withholds where there is urgent need, he will find, at the final "trial balance" that he has "nothing over:" and if the poor brother shares even his penury, there will be to him "no lack."

This is the lesson that comes to us from the wilderness between Elim and Sinai; where God rained the manna from heaven alike upon all: this same grace of giving is for every one, from him who was the Living Bread, and it was from him that we learn "that it is more blessed to give than to receive."

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In his recent book, "My African Journey," Winston Churchill says that Uganda is the only country he has ever visited in which every person of suitable age goes to church every Sunday. He estimates the native Christians at 100,000, while Bishop Tucker gives 62,867 as the number of church-members, and 52,471 as the average attendance. The churches have sittings for upward of 125,000. The native teachers and evangelists number nearly 3,000. Mr. Churchill affirms that in all his travels in Africa he never saw better order or happier homes than in this portion of the Dark Continent, where only a few years ago missionaries were brutally slaughtered by the natives.—Ex.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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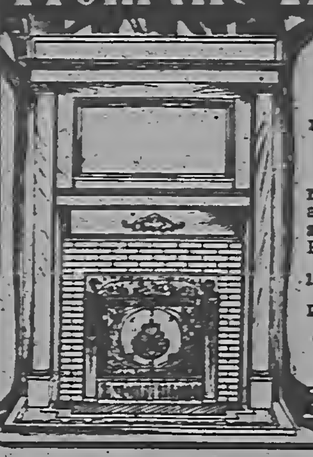

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MISSISSIPPI CONFERENCE.

NOTICE.

The Class of the First Year will meet the Committee at the Methodist Church in Brookhaven at 9 a.m., Tuesday, Dec. 7, prepared for a written examination. W. H. SAUNDERS.

NOTICE.

Those who are coming up to the Mississippi Conference for admission on trial at the approaching session are requested to meet the Committee in the Methodist church at Brookhaven on Tuesday morning, Dec. 7.

D. SCARBOROUGH,
Chairman of Committee.

The class of the fourth year will please meet the committee for examination at the M. E. Church South, Brookhaven, Miss., on Tuesday, Dec. 7, at 9:30 a. m. The examination will be in writing, and it is important that every member of the class be present and on time.

I shall be glad to hear from those who have not written me as to whether or not they will be ready for the examination.

ROBT. SELBY,
For the Committee.

HISTORICAL SOCIETY.

According to established custom, the Mississippi Methodist Historical Society will hold its regular Annual Session at Brookhaven, Miss., on Tuesday evening, Dec. 7, 1909. The subject to be discussed will be "Rise, Growth and Benefits of the Camp-meeting."

T. B. HOLLOMAN,
Vice President for Miss. Conf.

RAILROAD RATES.

To the Delegates and Visitors to the Mississippi Annual Conference:

The Southeastern Passenger Association has granted the usual reduced rate to Brookhaven and return on the following conditions:

Pay full fare going. On purchase of ticket, request a "certificate receipt" from the agent. If more than one ticket is purchased, at every junction point secure a "certificate receipt." These "certificate receipts" must be presented to the undersigned, or to the assistant railroad secretary, during the Conference session, to be properly stamped and signed. These "certificate receipts" are then to be presented to the local agent, who will sell return tickets for one-third the fare originally paid, plus 25 cents. No reduction of fare is made unless these "certificate receipts" are purchased.

No certificate receipt issued with children's half-fare ticket, mileage, clergy, or any other form of transportation at less than the regular first-class fare, will be honored for reduced fare returning. No certificate of less than 75 cents will be honored for reduced fare returning.

When the usual announcements are made daily just before adjournment for dinner, the time and place will be announced where the railroad secretary will sign these certificate receipts. Parties holding them will please present them at that time, and not expect them to be signed during the session of the Conference or on the street.

This information, it is hoped, will prevent some of the misunderstandings heretofore.

C. F. EMERY,
Railroad Secretary.

NOTICE.

The class of the third year, Mississippi Conference, will meet in the Methodist Church, Brookhaven, Miss., Tuesday, Dec. 7, at 2 o'clock p. m.

G. S. HARMON,
For the Committee.

NOTICE.

The Joint Board of Finance will meet in the Methodist Church in Brookhaven, Miss., at 2 p. m., Dec. 7, 1909. T. J. O'NEIL, Chairman.

GALLOWAY MEMORIAL.

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Oxford Sunday School, $9.40.
Rev. R. I. Allen, $5.

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New Orleans District; Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 253 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Pera St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Valence Street; Phone Uptown 879.

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LOUISIANA CONFERENCE.

CLASS OF THE FIRST YEAR.

Please let all the members of the class of the First Year, who have not finished in the Correspondence School, meet the Committee of the First Year at the First Methodist Church, at Alexandria, on Dec. 7, at 9 a. m.

C. C. MILLER, for Committee.

NOTICE.

The Board of Education of the Louisiana Conference is requested to meet on Tuesday, 7:30 p. m., at the First Methodist Church, in Alexandria.

R. H. WYNN, Chairman.

NOTICE.

Applicants for admission on trial into the Louisiana Conference, M. E. Church, South, will meet the committee at 216, 13th St., Alexandria, La., 9:30 a. m., Dec. 7, 1909.

Let all applicants be prepared for a thorough written examination on suhjects laid down in Discipline. Certificates from Correspondence School will be taken in lieu of an examination upon those subjects taken in that school. By order of committee diplomas from reputable colleges certificates of graduation in high schools of Louisiana will he accepted in lieu of an examination on the ordinary branches of an English education.

PAUL M. BROWN,
Chairman of Committee.

NOTICE.

The class of the second year, Louisiana Conference, are requested to meet at the Methodist Church, in Alexandria during the forenoon of Tuesday, Dec. 7. The chairman will give a lecture on Bible Study in the afternoon at some convenient hour. All undergraduates are invited to attend, and others welcome.

S. J. DAVIES.

NOTICE.

Those members of the class of the fourth year in the Louisiana Conference who desire to be examined are requested to meet the examination committee on Tuesday, Dec. 7, 9:30 a. m., at the First Methodist Church in Alexandria.

The entire class, including those who have taken the Correspondence Course, and those who have not prepared for examination, are requested to meet the committee at 3 p. m., in the same place.

R. H. WYNN,
Chairman.

NOTICE.

The Southwestern, and the Southeastern Passenger Associations have each made a reduced rate of one and a third fare on the certificate plan. We are trying to get a straight rate without the trouble of certificates, hut have not succeeded yet. In case we don't, let everybody get a certificate when you come, so we will he sure to have the required number.

The hotels and boarding houses have made special rates for the occasion as follows:

Hotel Bentley, European plan. Rooms from one dollar up. When occupied by two persons, 75 cents per day up. I will be glad to make arrangements in advance for any who may wish me to do so, but would prefer that you write to the hotels direct. It is not really necessary to write in advance.

Rapides Hotel, American plan. Special price of two dollars a day. Boarding houses can accommodate a limited number at one dollar a day.

Of course, we will entertain all preachers and lay delegates. I do not know how many preacher's wives we can entertain. About thirty have said they want to come. I wish I could throw open Alexandria's doors to all. I fear that the best I can do will be to get them special rates at the hotels and boarding houses. Write me about it if she wants to come. Certainly they are as much entitled to the pleasure of the trip as anybody.

I would like to know who are coming up for admission on trial and others whose names are not in the last copy of the Minutes. I would also like to know of any whose names are there who will not come. Before the delegates and preachers leave home I want to mail them a card telling them where to go direct from the train.

Urge your lay memhers to come as visitors. Bishop Candler is to open each session with a short address and there are many other features that will he interesting to all Methodists. I will appreciate an announcement from your pulpit of the rates, etc., given above.

H. R. SINGLETON.

NOTICE, LOUISIANA PREACHERS.

I have just received a communication from Mr. W. C. Everette, of the Dallas Publishing House, that he will have on hand on Monday and Tuesday before the Conference session convenes on Wednesday, an ample supply of report blanks. It is expected that each preacher will have his report on file by the close of the first session of the Conference on Wednesday. It will be of great help to the Statistical Secretaries if these reports can be filed on Tuesday hefore the Conference begins.

I call special attention to the small amount assessed to each charge for Minutes. We trust that the full amount of the assessment will be raised. We were forced last year to send the Minutes collect because we did not have the funds to prepay the charges. We will dislike to repeat this another year. The amount is small, and all can get it.

R. W. VAUGHAN.

A REAL MARVEL AMONG MISSIONS.

The wonderful progress of Christianity in Korea is one of the most remarkable events in the modern mission field. Actual mission work only began there about twenty-five years ago; but it is noteworthy that it was preceded by the advent into the country of the New Testament, translated into Korean by Missionary Ross, of Mukden. When the missionaries arrived they found, with astonishment, small circles of Koreans who had begun to believe, and were waiting for further instruction. The Korean Christians have three characteristic traits: they are earnest Bihle readers, earnest in prayer, and earnest in mission work. It may almost be said that every Korean Christian seems to be born a missionary or an evangelist. Four hundred and fifty Christians met lately in Seoul to take counsel how they could hest spread the glad tidings among their countrymen. They had already given all the money they could: they decided, therefore, to give their time and strength as a voluntary offering to the Lord's work; each one promised a certain numher of days, so that before the close of the meeting two years of work were provided for. Other voluntary workers joined them, and the result was that after some months of service 2,000 souls were led to faith in Christ.—Missionary Review of the World.

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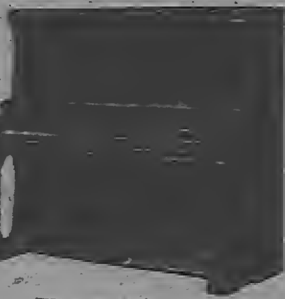

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FROM LAUDERDALE, MISS.

Dear Dr. Boswell: As I have not reported anything from this charge during the year, I will send you a few items which may be of interest to some.

The work of the church on the Lauderdale charge is moving along fairly well in some respects, but not as encouragingly as it might do in a general way. The four Quarterly Conferences for this year have all been held and are a part of the history of the church in these parts.

The church is closing its third year under the present pastorate, and we believe is now in better condition to do more effectual work in the future than it has been for some time.

During the three years the most immediate results have been along material lines in the way of improving church property. One church building has been completely overhauled and remodeled so that it is practically a new church and one of the neatest country churches in this section of our Conference. The church at Lauderdale has been recovered this year, and plans are on foot for some work on the interior to be done next year. Considerable improvement has also been put npon the parsonage, and we have succeeded in increasing our insurance protection npon church property.

Our church has lost a number of good members during our three years at Lauderdale by removal to other charges, and several by death.

There will be some deficit in finances, due to several things, some of which are unavoidable, but most of them could have been avoided.

Several young persons have united with the church during the present year. Our protracted meetings this year were some better than the two preceding years. Two of our meetings were condncted by the pastor. In the other two the pastor had the assistance of Dr. James M. Weems, of Shubuta, and Rev. W. H. Lewis, our faithful and appreciated presiding elder. Both of these brethren rendered us faithful work and the fruits will continue to be seen in the future.

Our presiding elder has given general satisfaction during the year, and we confidently expect his return for another year and hope that he will be.

F. B. ORMOND.

CATARRH CANNOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

F. J. CHENEY & CO., Props. Toledo, O.
Sold by druggists, price 75c.
Take Hall's Family Pills for constipation.

FROM HAYNESVILLE, LA.

Dear Brother Boswell: I am now abont to close my first year's work in the ministry. I will write a short acount of it to the Advocate.

I am junior pastor on the Haynesville Charge, under Rev. W. T. Woodward, pastor, my work being missionary.

I have six appointments, viz.: Dykesville, Relief, Shongaloo, Millerton, Woodward's Chapel (newly built church in Ware settlement) and Mineral Springs. Only two of these being organized churches, viz.: Dykesville and Woodward's Chapel.

We held meetings at three of these points; the pastor helping, resulting in almost a hnndred conversions, twenty-four additions to our church and a revival of the churches. Owing to the lack of time, we did not get to hold meetings at every point. The success of the meetings was due to the wonderful power of God and the consecrated effort of a man of God.

Just here I wish to express my appreciation of the pastor. During all my relationship to him he has proved himself a consecrated, broad-minded, manly man. Brimful of energy and letting it out in the most practical ways. Some of the fruits of which being a splendid new church at one point on my work and plans on foot for another, if Conference sends him back. Our association has been one of pleasantness and harmony. Results show that he has done more for the cause here than any other one man.

The outlook for this new work is encouraging. Three of these places in the near future, with the gospel administered, will prove strong churches, and a fourth can easily be established in a territory not yet occupied, and near enough to be easily filled by the same pastor of the three, making four appointments that will support a pastor. Respectfully,

JAS. M. S. CARPENTER.

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A WORD FROM ENGLAND.

The following is part of a letter written from Doncaster, England, under date of Nov. 8, 1909, by Mrs. F. L. Faulk, a daughter of the late Dr. Reynolds S. Trippett:

"Dear Dr. Sawyer: I have been intending writing you for the last few weeks, but have not been very well. You will be sorry to hear that since I wrote you last, my dear Sister Sallie has also passed peacefully away, after an illness of four months. She never went out after the death of my dear father. She had been suffering from a nervous complaint for several years and his death caused such a shock to her system, that she entirely collapsed and seemed to gradually fade away. It has been a great grief and trial to me. I felt I could not write you at the time, but longed very much for you to know. Her end was peaceful and she knew us all and seemed fully resigned. I have decided to remain in England for the winter, later than that I have not formed any plans. My thoughts are often with you all and I would have very much liked to attend the Louisiana Conference, but am not able to do so. I have suffered a great deal with my heart, and have to lead a very quiet life. I can only pray for you all and beg you to also remember me in your prayers. Will you please give my kind love to your wife and all my old friends and thank the brethren of the Conference for all their kindnesses to my late father? Hoping you will all have a very pleasant session, and with very kind regards, believe me,

Yours very sincerely,

F. L. FAULK."

Marriages.

Nov. 10, 1909, at the residence of the bride's mother, by Rev. R. T. Nolen, Mr. W. N. SEBREN, of Georgetown, Miss., to Miss NINA HALCOMB, of Harrisville, Miss.

Nov. 16, 1909, at the residence of the bride's parents, by Rev. R. T. Nolen, Mr. CHARLIE MOORE to Miss EUNA HINSON, both of Harrisville, Miss.

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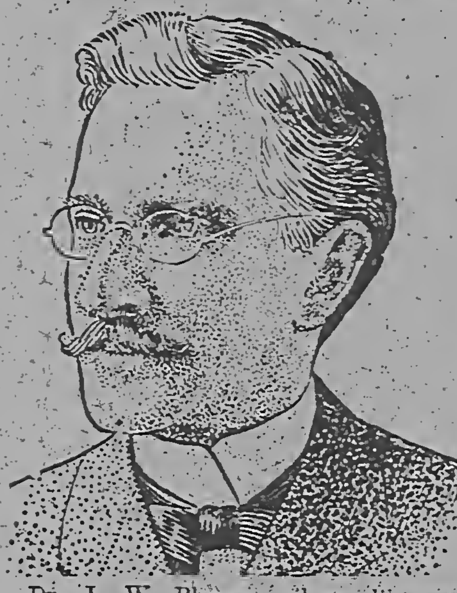

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Any sufferer may have a demonstration of what this remedy will do by sending name and address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., who will send a five days' treatment and an illustrated booklet, absolutely free. Those who have availed themselves of this free offer have been surprised at the pleasing and wonderful effect of the remedy. The full treatment is not expensive.

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Thousands of ladies have written to tell about their suffering, and how it was relieved by the use of Cardui.

Among this long list of letters written, stands forth Mattie Camphell, of Ratcliff, Texas, who says: "Two years ago my health was bad. I suffered untold misery. I ached all over. Life was a burden to me. At times I wished for death, to end my suffering.

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Epworth League

TOPIC FOR DECEMBER 5, 1909.

ABSTINENCE AND STRENGTH.

Dan. i:8-16; I Cor. ix:25-27.

(Temperance Sunday.)

1. It is very hard for young men and women not to drift with the tide of worldliness that abounds in society. On every side there is a tendency to do as the rest of the world is doing. How strong then must have been the pressure on the young men, selected from among the Hebrew captives, to do as others were doing. They had been placed in positions of honor and power. There apparently lay before them lives of usefulness if they would only conform to the ways of the world in which they were placed. Yet, with tact and judgment they protest against breaking the Jewish law. They seem to have even exceeded the requirements of that law in the standards which they set for themselves.

2. The result of their abtemious lives, was shown both in their physical health and in their scholarship. The lesson of their lives has slowly been learned by men, and to-day the athlete goes into careful training, and men who seek to make the most of their bodies or their brains, study the physical conditions that lead to success. In all our schools we teach the evil effects of liquors, and of glutinous living. Whether from one cause or another, the average life of men is lengthening in all Christian countries.

3. The motives that lead to a temperate life, should appeal more forcibly to the Christian than any other. If the athlete goes into training and keeps training his body under in seeking an earthly crown, how much more should we who seek a heavenly crown. It is not enough that you do well, you should do your best. You have not attained to your best, until by temperate life, you have placed your body where it is fitted for the best service. This body is to be a temple of the Holy Ghost, and we should care for the tenement in which we dwell, in such manner as to honor our heavenly guest. If the Master sends us forth in his service, we cannot do the things for him which we should, unless we have taken proper care of the body which must run his errands. To that one who conserves both the physical and spiritual forces, the running shall not be in vain; but sometime he shall look into the smiling face of his Lord, and hear the plaudit of his Master, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

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CHARLES FORSTER SMITH'S REMINISCENCES AND SKETCHES.

The most notable book brought out by our Publishing House in a long time is "Reminiscences and Sketches" by Prof. Charles Forster Smith. The reminiscences are personal and intimate recollections of great characters with whom Prof. Smith was associated in his own useful life. The sketches are delightful etchings of men and scenes. Only once or twice does the writer go outside his own wide field of personal observation.

The initial paper is a reminiscence of Landon C. Garland, the first chancellor of Vanderbilt University. Perhaps, as he himself, on the pages of the paper, fears, the author idealizes Chancellor Garland. Chancellor Garland was one of those men, of whom Washington and Bishop Galloway were types—men who, excelled in almost anything by some, yet in everything excelled all. It is hard to sketch such a character, but Prof. Smith has succeeded in the case of Chancellor Garland, and of Washington as well, in presenting a living portrait.

Readers of this Advocate will be interested in the strong but all too brief portrait of Bishop McTyeire. Holland McTyeire and Jno. C. Keener had a large share in planting Methodism in New Orleans. The Conference that elected Dr. McTyeire Bishop, met in New Orleans in 1866. This was the radical General Conference of the times. It removed the ancient penalties from non-attendance on class meetings. It abolished the six month's probation. The time-limit it changed from two to four years, and came near abolishing it altogether. It originated District Conferences, and four years later they had come into use throughout the Church. It introduced lay-representation. It set off the Colored M. E. Church. It removed clerical trials from the open Conference to a special committee.

Holland N. McTyeire stands forth on Prof. Smith's strong page in all his rugged strength and gracious gentleness.

The strongest sketch in the book is "The South's Ideal Hero," who is of course, none other than Robert Edward Lee. That one article is worth the reading of the whole book and more than justifies its publication.

Quite an interesting sketch is "The Pastor For Me." A symposium, with this subject made up of contributions from our leading men in various walks of life, would be of great interest to pastors, and, to a degree, helpful, if they did not take it all too seriously. For it is not always the pastor one wants who is the pastor one needs.

The book contains nearly five hundred pages, and the composition and printing are very creditable. It is a book every one ought to read. It is a book which, once begun, any one will want to read.

WALTER G. HARBIN.

HOW TO CURE SORES, BOILS, ETC.

Every parent who reads this paper has frequently felt the need of a reliable home remedy for old sores, boils, chronic ulcers, bone felons, carbuncles, severe burns, poison oak, cuts, bruises and the many forms of inflammation which are so common in children and older people alike, also in the domestic animals. Such a remedy ought to be kept on the medicine shelf of every home, ready for use at any time. For more than half a century "Gray's Ointment" has filled the need in thousands of homes in America and in many foreign countries. It is without doubt the most perfect prescription ever written by any physician. You can get a 25c. box at your druggist's. If you have never used Gray's Ointment send for a trial box which we will gladly send free, postpaid. Address Dr. W. F. Gray & Co., 809 Gray Bldg., Nashville, Tenn.

Dr. Chas. R. Phelps, of Roberts, Mass., writes: "Gray's Ointment is my main dependence in cases of carbuncles and unhealthy granulations, ulcers and blood poisoning."

MISSISSIPPI TRAINING SCHOOL, MONTROSE, MISS.

It was my happy privilege to mingle with this school and people at Montrose in a nine-day's meeting. I was delighted with President Betts, the faculty and students. It is a fine school, and doing a grand work for God and the Church. There are several promising young preachers in training under Dr. Betts for the itinerant work. We ought to stand by this needed school.

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Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever but drives every trace and taint of Malaria from the blood.

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THE METHODIST TRAINING SCHOOL.

By Rev. A. M. Trawick, Jr.

To begin the work of the fourth session of this institution for Christian workers there is a faculty of nine teachers and instructors, two of whom were added to the teaching force during the summer vacation. This gives the Training School an adequate corps of instructors so that better and more thorough work may be done in all departments this year than during any previous year of the school's history.

It is the purpose of the school to furnish adequate training in every subject necessary to best preparation for active life but not to offer anything as a mere accomplishment. More and more is it becoming possible every year for our teachers to specialize in their appointed fields and to develop their full strength in what they teach.

We have a student-body this year of which we may justly be proud. We shall have a graduating class of fourteen or more most excellent young women and two or three men, all of whom have had the equivalent of a high school graduation, and some of them additional training for two or three years in college.

The junior class numbers about thirty, and these with some ten or twelve special students have among them most excellent spirits to be trained for service and leadership. It is a joy to help such devoted young lives in their work of preparing for the best life in the church.

A few others are expected to enter in the course of a week or two, so that our enrollment will be about sixty pupils for the first term, which is the limit of our facilities for board and room until some improvements are made.

The government of the students is altogether in their own hands, and is in all particulars the application of the Honor System to their moral and social life while in the Training School. The school has, of necessity, an ideal of work and character, but beyond holding out this ideal constantly in all the activities of the school, nothing is done to compel obedience to a set of rules or regulations. Laws for individual life and conduct emanate altogether from the students as a body, and it is gratifying to the last degree to observe how jealous the students are for their own reputation, and how true they are to the ideal of the Training School. The members of the faculty are in heartiest sympathy with this feature of student life, and they are ready to believe that this system of student governing will yield better results in character and efficiency than any other method of supervision.

A further feature of student life is its spirit of mutual helpfulness and co-operation for the common good of all. We are far from teaching or practicing any form of communism, or erecting in the school any artificial standard of social conduct. But as a Christian family we seek to make our daily life minister to the comfort and pleasure of all who are associated with us. To do this, every student is responsible for some little task in keeping the building in the best order, and in preserving a homelike atmosphere in the entire institution. The young ladies and gentlemen enter very heartily into this assignment of duty, and the result is not only to settle the vexing problems of many servants about the building, but also to preserve a genuine spirit of sympathy and assistance like that which exists in large homes.

A character of our school life which distinguishes it from most others is the social half-hour just after supper every evening. This is a time to forget lessons and tasks and personal complaints—it is a season of fun and enjoyment for a few minutes and is maintained throughout the year as a purely voluntary expression of student life. At the opening of the session it is peculiarly fitting to speak of this feature, in as much as by it many students avoid homesickness and a spirit of loneliness. And, too, a good hearty laugh is no bad preparation for a few hours of hard study to follow, so from the early morning devotions we spend the day together praying, working, studying and in social fellowship, a group of fellow laborers in a common cause.

At the beginning of the year we are about ready to install a new laundry and heating plant, and we are proud to say our furnace will be provided with a smoke consumer, which, if successful, will be a needed object lesson to this smoke-laden city in order that we may, if possible, assist in making things what they ought to be.

The Training school is in the midst of a district where all kinds and conditions of humanity congregate. We have within our reach boarding houses, tenements, apartments, houses of known immorality, dwellers in attics, in basements and in back alleys—white people, black people, Jews, Syrians, Protestants, Catholics, people of no faith and of every faith, and with immorality, disease, vice infidelity combined with the utmost respectibility on every side. It is our modest ambition to do for this community what no church or institution is doing. The Catholic Cathedral is on one side, a colored church in the center, a poor little rescue mission further on, and the Training School Community Hall are the active religious forces in this population, estimated variously at six to ten thousand people. We desire to reach their souls, their minds and bodies and to that end we have a clinic with a trained nurse in attendance, a room for social entertainments and a hall for religious meetings.

In the center of the North Nashville Cotton Mill district we have, under our own control, a social settlement which is the center of all our religious activity in that part of the city. One of our deaconess graduates of last June is head resident at the settlement, and here are held the children's clubs, the children's story hour, and their cooking classes, and here, also, are conducted the weekly club meetings for girls, for boys and for the mothers.

The clubs are under the leadership of our students and they are required also to do a certain amount of friendly visiting in the neighborhood adjacent to the settlement. This kind of work is exceedingly attractive and profitable to the students, and we believe also to the people among whom they labor. Certain it is that we give no better preparation to Christian workers than this actual, living contact with souls.

The Training School is the creature of prayer and consecration, its one motive is love to God and humanity, its one aim is to catch the vision of need and of service, and its one desire is to be faithful to its generation upon the earth.

HERNANDO, MISS.

We have just closed our last meeting this year. After a week's meeting in the beautiful new church at Horn Lake, we received into the church sixteen members. This makes thirty-four additions to that church this year. We began a year ago with only five members and an old dilapidated church building. This burned down in the spring, without a dollar of insurance. The new church cost, complete, painted inside and out, nicely carpeted, $1,100.

We have had sixty-two additions on the entire charge, and expect to report everything paid in full at Conference. W. D. WENDEL, Pastor

MOSS POINT, MISS.

We have just closed a meeting at this place, in which we were assisted by Rev. C. N. Guice. The results of the meeting can scarcely be stated. It was a time of refreshing from the presence of God to many of our people. I do not know the number converted. Forty-four applied for membership in our church. Some of these are children of tender years, who will be kept on probation for a while for further instruction and training. We will probably receive into full fellowship as many as twenty-five or thirty before Conference. I cannot give the exact number until I have had a personal interview with each applicant. As my time is out here, the names of those not received will be left for my successor to take care of, and to receive at his discretion. During the meeting quite a number of family altars were pledged. The ladies of my church were greatly revived; not so many of the brethren, though quite a number of them also were blessed. The greatest work was done among the children and young people of the church and Sunday school.

Brother Guice needs no words of commendation from me, but I am glad to say that we were more than pleased with his work. He won the hearts of my people, and impressed them with his deep consecration, his fine singing, his splendid preaching, and his freedom from eccentricities. There are no objections to his methods. He is manly, dignified, and tender. He preaches the truth with plainness, directness and force. He has a great future before him, if he continues studious, humble and faithful. The prayers of our people follow him wherever he may go. W. B. LEWIS

INDIA TO BE REDEEMED BY INDIANS.

A hundred years ago Carey uttered these words, whose significance has not yet been fully grasped by the missionary enterprise of to-day:

"I conceive that the work of duly preparing as large a body as possible of Christian pastors and itinerants is of immense importance. English missionaries will never be able to instruct the whole of India. The pecuniary resources and the number of missionaries required for the Christian instruction of Hindustan can never be supplied from England, and India will never be turned from the grossness of her idolatry to serve the true and living God unless the grace of God rest abundantly on converted natives and qualify them for mission work, and unless by the instrumentality of those who care for India they be sent forth to the field. In my judgment, it is on native evangelists that the weight of the great work must ultimately rest."—Missionary Review of the World.

We believe that by every surge and swell of life, social, political, industrial, God's purpose moves to fulfillment, and that by every swinging cycle of evolution or revolution mankind makes progress onward and upward forever.—Charles W. Casson.

NEW ORLEANS

CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, DEC. 9, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 49.

WHOLE No. 2809.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

BISHOP W. A. CANDLER,
WHO IS PRESIDING OVER THE LOUISIANA CONFERENCE,
NOW IN SESSION AT ALEXANDRIA, LA.

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

Glances at the World.

For a long time city engineers and authorities have been looking for lasting paving material. New Orleans found it about fifty years ago—round, smooth boulders, averaging in size almost half as high as a man's head. Where they came from we do not know—but they were evidently put in shape by the action of swift-flowing water, or ground into shape by glaciers. They lasted—are still used on some streets, and are as good to-day as ever, but they are death to teams and wagons. A French engineer has at last hit upon a plan whereby the desired pavement may be secured. The *Chicago Journal* says: "It consists of the iron shavings from lathes and similar machines, which are mixed with cement, making a combination which is almost indestructible. In making paving-blocks according to this process a mould is filled with these iron shavings and the interstices filled with cement grout, sufficiently fluid to penetrate the entire mass. The blocks thus formed are said to possess great strength and resistance to abrasion and also (what seems less credible) elasticity under blows or jarring. Tests made of such blocks are said to have shown a resistance to compression of about 150,000 pounds a square inch and at a tensile strength four times that of neat cement." The material is doubtless as good as it is represented, but the "iron shavings" are not to be found in sufficient quantity to supply the need of the many cities which are demanding the best pavements.

* * *

The world now has wireless telegraphs, wireless telephones, wireless electric lights, balloons that can be directed through the air like ships on the water, and flying machines. But the list of wonderful things is not complete. We read of steam cars running on a "single rail." The inventor claims that he has demonstrated its practicability. The first thought in connection with such cars is that they would naturally fall to one side through the force of gravity. But the force of gravity is overcome by the force of huge gyroscopes, or "spinning tops," such as children use as toys. Everybody knows how these tops, in spinning, keep an upright position. To the single-rail car is applied the gyroscopic principle. The inventor first applied the principle to ships, which worked so perfectly that he concluded it would likewise work on cars, and began to experiment. "He first made a small car, seventeen feet long. This car ran on a single wire stretched in the air, holding its balance more perfectly than any tight-rope dancer; for even when the wire was gently swung the car held its upright position, carrying the inventor's daughter across the span." Encouraged by his success, the inventor sought assistance through which he "was able to build a full-size railway car, fifty feet long, ten feet high, and ten feet wide, weighing twenty-two tons. In this car are two steel tops, made in the shape of a horizontal wheel on an upright shaft. Each of these tops, or gyroscopes, weighs 1500 pounds, and they revolve 3,000 times per minute. The car is propelled by a gasoline motor." This car was tried first on Nov. 10 on a track one-eighth of a circular mile long. Its action on a single rail was wonderful. It carried forty passengers, went backward and forward, and stopped, always holding itself perfectly erect, a strange thing, explained by the fact that the gyroscopes (or big tops) keep turning for two hours after the machinery stops. The passengers, in order to further test the car, all went to one side. But instead of tilting it with their weight the car was raised slightly on the side to which they went by the effort of the gyroscope to find equilibrium. The inventor, one Mr. Brennan, an Englishman, believes that his engine will run from 100 to 150 miles an hour, that there will be a large reduction in railway expense, and a complete revolution in construction.

* * *

Two or three weeks since we called attention to the heartless conduct of two automobile drivers who failed to stop and look after a man whom they had run over with their heavy machines. We thought then that the climax of criminal heartlessness had been reached. But not so, the climax was reached in New York on the night of Nov. 23, when a man driving a sixty-horse power touring car struck a young woman. Finding that "the body clogged the wheels, he stopped, jolted the machine free, and then made off at high speed," utterly regardless of the fact that he had destroyed a human life. It does look as if any man, with human instincts, even though he saw the gallows staring him in the face, would have stopped to relieve a dying woman. But not this inhuman wretch. In view of this awful tragedy the Police Commissioner has "called a mass meeting to urge Legislative action." The Commissioner in speaking of the matter said: "Any engineer who runs a harmless donkey engine in this city gets his license from the police department. If an accident occurs and he is responsible, his license is revoked. Why, even with the asphalt rollers—the law requires that a man go ahead of one of them and wave a danger signal; but sixty-horse power automobiles run wild through the streets and what can we do? Arrest them. Bah, bah. We arrest a chauffeur and he is fined $10, which he pays and goes out and does it all over again." Nothing short of life imprisonment will stop these heartless criminals doing their evil work.

* * *

At a late election in the town of Plainville, Neb., on the liquor question, the prohibition ticket won. Forthwith the whisky element began, in their practical way, to answer the prohibitionists. They attempted to burn the town. "Incendiaries scattered kerosene over a number of buildings, cut the firebell cord, and set fire to the saturated buildings. Fire was discovered in the Methodist Church. A few minutes later flames broke out in the parsonage, and then in the other residences of prohibition leaders. Within the hour forty different fires were started." Such is the saloon argument against prohibition. But it avails nothing. The saloons are going; and drinking men on all sides are losing. Not only the Church and good society are against the evil, but business itself, which the saloon men arrogantly claim is dependent on the trade, is going against it. The United States Commissioner of Labor recently addressed a note of inquiry to 7000 business firms asking their attitude toward the drink question. He received 5308 replies. "Every one acknowledged that the drink question was taken into consideration in the choice and treatment of men." As thoroughly saturated with liquor as is Chicago, and as firmly as the people at large uphold the traffic, a policeman who enters a saloon while on duty does so at his risk. It means discharge. It means the same thing to a man in the employ of any big respectable firm. Many railroad corporations will not employ any man who does not sign the pledge, or act as if he had. This is one of the strong aspects of the temperance question to-day. "The business man has become a temperance evangelist." Business is helping to seal the doom of the legalized liquor traffic.

* * *

Writing of the wealth of the Great West, the *St. Louis Republic* says: "There is yet much more of truth than of pleasantry in the remark by Senator Aldrich at Omaha to the effect that the West has become the capitalistic section of the country, and that before long Eastern farmers who want to borrow money to put crops on their farms will have to come West to get it. * * * The productiveness of Western and Southwestern lands has not its equal in the world, and this productiveness is being converted into wealth at a rate which is one of the surprises of the first decade of the Twentieth Century. It is not only putting money, bank stock, county bonds and other securities into the coffers of farmers and land owners, but it has already become the foundation of many flourishing industries that can be conducted nowhere so cheaply as in proximity to productive farms. Cheap food, abundant coal and better climate make odds in favor of Western manufacturing against which the East cannot hold its own in the more important industries. The extraordinary gains in manufactures shown by the Census for St. Louis and other Western cities and towns during the first half of the decade indicate plainly enough the direction in which the industrial revolution is moving. Verily the West is the seat of the country's real wealth, as it is of political power. The significant fact is that the West is beginning to assert itself economically and politically in ways which make a profound impression upon the country." When the great Panama Canal is completed, about which time there will be deep water transportation from Chicago to the Gulf, the Southwest will share in the great prosperity of the country and New Orleans will be the [illegible].

* * *

Two or three weeks since, Mr. Bryan, the leader of the Democratic Party and three times its candidate for the presidency, came out unequivocally against whisky. He came dangerously near to committing himself to prohibition—so near, indeed, that some understood him as favoring that policy with reference to the liquor traffic. And a few party leaders have inferred that it is Mr. Bryan's purpose to make prohibition a "party question" in the next national campaign. Considerable fear is manifest in certain quarters lest Mr. Bryan shall undertake to write prohibition into the national platform. And protests against such a step are not wanting. The idea seems to be that Mr. Bryan desires to run for the presidency again on the prohibition issue. A Southern Congressman says: "He is a very noble man, but as a statesman he has not made good. Surely three chances ought to be enough. That part of the American people known as the Democratic Party will not, in my opinion, let him dictate any such paramount issue for it as prohibition. Local option in the several States is all right and is in line with Democratic principles, but to let Bryan make a national issue of it would be equivalent to the party's going into a receivership with him as the receiver, with no responsibility to court or public." Our own impression is that politicians everywhere are discovering that the prohibition issue is becoming "paramount." They can but know that a question which agitates communities, and counties and whole States, is bound sooner or later to agitate the nation as a whole. The difference between Mr. Bryan and some other leaders is in the fact that what he sees he frankly acknowledges, and they do not. None of them undertake to tell us why prohibition is good for communities and counties and not good for States and the whole nation. They cannot do it.

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"WHY DO THEY GO."

By Rev. Theo. Copeland, D.D.

A recent number of the *Nashville Christian Advocate* (Oct. 8th), contains an article under the above caption. In the course of his remarks the writer says, "Let us have honest, fearless discussion." One would naturally suppose that a person bent on doing things fearlessly, would not withhold his name, and hide under the euphonious epithet of "Layman." Dr. Geo. W. Young, the temperance orator of Kentucky, on reaching home from one of his extended tours, found his wife in great distress. During his absence she had received several anonymous letters, notifying her that if her husband persisted in his assaults upon the legalized liquor traffic, she might expect him soon to come home in a box. The Doctor allayed her fears by assuring her that no one except a coward would write an anonymous letter, and nobody but a simpleton would believe its contents.

Who is "Layman," the gentleman that has spread on the war paint, and "fearlessly" entered the arena to fight the unbearable abuses perpetrated by the high dignitaries of the Church? Did his courage fail as he surveyed the situation and saw what havoc is being wrought in Israel, so that while prudently concealing his identity, he cries out:

> "The time is out of joint: O cursed spite,
> That I was ever born to set it right?"

Is there "a widespread feeling of dissatisfaction existing in the minds of both the ministry and the laity of our Church concerning the matter of autocratic power exercised by our Bishops and our centralized form of Church government?" To this query there is only one answer, and that is a flat denial. Some isolated cases there may be; but that the feeling is "widespread". I do not believe. There has never been any organization, civil, social or religious which has worked entirely without friction, and received the approval of all men; and we may not reasonably expect such a thing this side the millennium. If a perfect system were projected along any line, imperfect men (of whom the world is full) would fail to appreciate and endorse it.

An appeal to history will convince any unprejudiced mind as to the excellence of our itinerant system with its Episcopal supervision. It is confessedly the best method that has ever been adopted, and other denominations recognize its peculiar merit.

But "why do they go?" Why are so many "potato slips" taken from the Methodist patch and transplanted to other soil? It might be well to pause long enough to note that considering the size of our "bed," we have not lost so many "slips" after all the fuss made about the matter. Very few ministers have left our fold after they became famous; and all who have gone might have been as eminently useful—perhaps not so famous—if they had remained. So far as my knowledge extends, not many of them departed because of the "autocratic power" exercised by our bishops.

Some ministers are allured by the prospect of larger stipends; they are enticed by the greed of gain; so that the larger the prospective salary, the more inviting and more promising the field of usefulness.

Other ministers hear the trumpet blast of Fame, "That last infirmity of noble minds," and the clarion call appeals to their noble souls and away they go.

Methodism set out in the beginning to evangelize the world, not with excellency of speech or of wisdom, but by preaching the gospel, in demonstration of the Spirit and of power. This preaching, after the model of apostolic times, is too tame, entirely, for some lofty souls, and they have sought other environments.

Others there are who can tolerate no credal restraint. They are broad and liberal to the last limit. "No pent-up Utica" of Methodist standards or shorter catechisms can contract their powers. Brilliant meteors of this class are constantly shooting off from their denominational orbits, most of whom are destined to sudden darkness, or innocuous desuetude. According to some scientists, the planets and satellites of the solar system belonged originally to the great body of the sun. By some process they were thrown off into space and are cooling with the lapse of time, while the king of day shines on with undiminished splendor. Methodism does not need men who are not in sympathy with her institutions, and there are plenty of patches around us whose owners would like to have the "slips."

I have mentioned the main reasons why men leave our church. If a disgruntled divine deserts our fold, he must have some excuse for his action. Is "the autocratic power of our bishops so dreaded that our ministers dare not raise an objection or propose a reform till they have escaped from their power by quitting the church?" Truly, brother, this is "a serious charge" and "a humiliating confession." But it is one thing to denounce men and measures under an assumed title; it is quite another thing to state the plain, unvarnished truth. As to our chief pastors, their record is before the world. Not one of them has ever dishonored his high calling. None of them have laid claims to papal infallibility. They are subject to like passions as other men and they doubtless realize this fact as keenly as do their critics. Some of them have achieved international distinction. They stand at the front of the stupendous movements which are being inaugurated to evangelize the whole world.

If we no longer seek their merits to disclose, let us at least not drag their frailties into public print till we are "honest and fearless" enough to let the world know who we are, inasmuch as the arraignment of the bishops by some individuals would not create widespread apprehension.

St. Louis, Mo.

GENERAL ENDOWMENT FUND FOR SUPERANNUATES.

There is no doubt but that our General Conference did a wise thing in providing for a general endowment fund for superannuated preachers and orphans and widows. This ought to have been done fifty years ago. But there is one provision in the plan which I hope our next General Conference will change. This provision requires that our present superannuated preachers shall have only three-fourths of the interest on this fund and that one-fourth must be added to the main fund until five million is received. Some of the members claimed that this was carried. It may be business according to the world, but it is not justice according to the ethics of the New Testament. There is no reason why that one-fourth of this small sum should be denied the old preachers of this generation, who have cut their way through the cane brakes; swam the rivers and pressed their way into the far West; traveled large circuits on small salaries that it way be given to preachers of the next generation, who will serve a richer church on smaller charges and receive much larger salaries. This is a great injustice to those who have borne the burden and heat of the day, and will keep many from contributing to this fund who would otherwise do so. For their sympathies are with those who have had the hard work to do on the least pay. With this exception, I am for this fund with all my heart. But I am not in favor of raising it by an assessment. It is without a precedent, as far as I know, to raise endowment funds by assessments. They are made for present necessities. It was not the purpose of the Conference to raise this fund by making an assessment to come in competition with our pressing necessities. It was a wise provision to have a fund which would continue to grow by contributions from the wealthy and by wills and bequest without interfering in the least with our pressing necessities. I suppose that no one thought of assessing the present poor church to help take care of the preachers of the future richer church. There would be more reason for issuing bonds to run for forty years to help take care of the old preachers who have had the harder work to do on the smaller salaries.

Of course, I would not favor such a move, but of the two, it would be the more reasonable. I use whole numbers. If our Conference would bear an additional assessment of over one thousand dollars for the General Endowment Fund, it would bear it for our present superannuated preachers, and a thousand dollars to this fund would be a great help to our needy old men.

But if we pay it into the General Endowment Fund, our Conference would receive forty-five dollars of the one thousand, if other Conferences should all do their part; but our Conference has furnished over six thousand to this fund, of which we only receive ninety-five dollars. According to these figures, our Conference would receive only fifteen dollars. The amount we have paid into that fund at six per cent. would bring $360. On this we get ninety-five dollars. These figures show that the North Mississippi Conference has contributed about three times her prorata of what has been paid in. And yet they ask us to assess our people over a thousand dollars more to help take care of the old preachers of other Conferences who are building up Annual Conference funds, and not doing their part in supporting this General Endowment Fund. We are not a rich Conference and have done far more than our part. And if this fund must be raised by assessment, the General Conference should take such action that would force each Conference to bear its part of this assessment.

Until something of this kind is done I shall vote first, last and all the time, against assessing our Conference to raise this fund. It should be raised by agents appointed for that purpose, and by wills and bequests, from those who are able to give and not by placing an additional burden upon the pastor who has more to do now than he can do as it should be done. Some of our circuits have now more assessments than they have Sundays in which to take them up. Our connectional men do not realize what a burden some of these preachers have to bear.

As a Conference, we resolved to take this collection and we ought to do what we have resolved we would do. J. W. Honnoll.

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"A NEEDED LEGISLATION."

The legislation suggested by Brother H. P. Lewis, Jr., in the ADVOCATE of Nov. 4, the non-use of tobacco by the ministry, to be brought up for consideration at the next General Conference is calculated to bring forth much discussion, and ought, until the question is rightly settled.

As a layman, I agree with Brother Lewis and endorse his suggestion. It might be expected that there would be a division of opinion among the laymen in regard to the question, but it is much to be regretted that there should be among the ministry, for they ought to be a unit in opposition to its use.

Brother J. W. Campbell does not say whether he is a user of the obnoxious weed, but his article of Nov. 18, in opposition to Brother Lewis' suggested legislation would be a good weapon in the hands of saloon keepers and non-reformers. In fact, the "limiting conscience" and abridgement of personal liberty is their stock in trade argument.

Brother Campbell says, "When the Church has thus far aped Rome in its arrogant assumption of power, we may expect the Church to dictate as to our diet and our apparel."

Brother Campbell seems to forget that he is a minister of a Church that has prescribed rules of living for its ministry and members, and does prohibit some of the very things that he is so much alarmed about for fear that it may. Is there not a rule that prohibits the "putting on of gold and costly apparel, and drinking spiritous liquors?" Is not that a "dictation" as to apparel and diet? And it would be wisdom to prohibit the use of tobacco. For if those who have voluntarily become the shepherds and spiritual advisers of the people cannot, like the great Apostle Paul, surrender their own wills for the good of the flock, then the Church should demand it of them, as it does in many other things.

Are not the legislatures of many States, if not of all, enacting laws against the use of tobacco in some of its forms, without any thought of its moral or religious phase, but for the purpose of life-saving and health preservation, and why should a great Church balk at enacting legislation against this evil. Brother Campbell says, "If it is in the power of the Church to legislate more common sense into our heads and more Christian charity into our hearts," which is another argument of the non-reformer, "You can't legislate temperance or morality into a man," they argue, and I do not doubt but that Brother Campbell helped to vote liquor out of Mississippi in order to reform the drunkard and rear temperate men in the future. Every man that enters the Methodist ministry places himself under the direction of the Church and to some extent abridges his personal liberty.

I heard it stated that a pastor made the statement, that he believed tobacco was being used just as God intended it to be used. Then to be consistent, when he supplies himself with tobacco and cigars and seats himself around the fireside to enjoy his luxury, he should supply his wife with a mop and a snuff-box and place the spittoon between them and as he chews and smokes and spits, let her dip and mop and spit, and enjoy the luxury with him, for she too, would be using the tobacco as God intended, for is not snuff a form of tobacco made for the use of women. D. S. HARMON.

Meridian, Miss., Nov. 23, 1909.

"A NEEDED LEGISLATION."

I have read and re-read Brother J. W. Campbell's reply to Brother H. P. Lewis' article of Nov. 4, on "A Needed Legislation."

I note that Brother Campbell doesn't oppose "the needed legislation" because it prohibits the use of tobacco among the Methodist clergy, but for fear if such legislation were enacted, it would only be a matter of time until we, if we remained true to the Church, could have no choice in our diet or apparel and our consciences would be in the custody of Church laws.

If that be a logical process of reasoning, and we are permitted to draw such a conclusion from the passage of "The Needed Legislation," must we not by the same process conclude that the law making body which enacted our General rules, did thereby become the custodian of the "personal conscience?"

This is the inevitable conclusion, since we find in those general rules the following: "* * * It is expected therefore of all who continue therein (the Church) that they should evidence their desire of salvation: first by doing no harm, by avoiding evil of every kind, especially that which is more generally practiced, such as: * * * the using many words in buying or selling; the putting on of gold and costly apparel; softness or needless self-indulgence."

Since these general rules have been existing for some time and the Church has never become "a lot of long-faced Nazarites, and etc.," we can hardly see why the passage of "the needed legislation" would even tend toward subjecting us to loss of "personal ministerial conscience."

If a preacher were to say: I can conscientiously take my "toddy" three times a day in both sickness and health, I wonder if Brother Campbell would say a remonstrance would be an infringment upon his "personal ministerial conscience?"

"Does Brother Lewis, or any one else, say I am not discussing the question at issue." To be sure the question is being discussed, but in what way? For us to justly affirm that the passage of "the needed legislation" would cause the Church to assume control of the personal conscience we would have to first affirm that no similar enactment with equal weight had ever been passed without producing such assumption.

Surely there are similar laws with equal weight and the Church has never become so presumptuous in its discipline. Therefore, we believe Brother Campbell's reasoning to be anomalistic.

May the Lord bless Brother Campbell and the Church at large. LOYD DECELL.

Meridian, Miss., Nov. 22, 1909.

HIGHER CRITICISM.

Mr. Editor: Since the time is short until our General Conference convenes, ought not the subject of higher criticism have a little more attention through our Conference organ? I understand that we are in the twentieth century. That we have advanced thinkers who ought to be appreciated; but ought there not be some check to certain teachings from our pulpits? Can we afford to keep quiet with our ordination vows upon us, while we hear taught from our pulpits that there was no such place as the Garden of Eden? That God never called Abraham to offer Isaac? That Abraham lived among heathen who offered their children in sacrifice to their gods, and he deciding to show his zeal equal to theirs, attempted to offer his son, and God called him and stopped him in the attempt? That there was no such being as Jonah? That the Book of Jonah was an allegory? That Darwin was correct in his teaching as to the origin of man, that he came from the lower animals? With love for our cause, I am yours in Christ.

W. J. PORTER.

TIME TO ACT.

By Conference resolutions, general acknowledgements and personal confessions, our Conference (Mississippi) has to some extent placed a ban on the use of tobacco by preachers. Even those who use it, and object to the Church prohibiting its use by our ministers, hasten to say that they do not want to be known as defending its use, but appeal, as the basis of their objections, to one's personal liberty and conscience.

Many, in the light of their conscience, let me say, feel convinced in their hearts that it is a real sin to use tobacco. I have yet to find a preacher who advocates its use to be helpful or commendable to our calling, but almost to a man all, deplore its use, and recognize it in the least sense as a needless self-indulgence.

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There are thousands of our people, and some preachers, who have become slaves to the habit, and are seeking, or wishing for some remedy to get release. Is the Church raising her voice as she should in trying to save our boys from forming this habit that makes so many of them slaves?

Is it consistent in a preacher, who uses tobacco, to preach against its use by others? Doesn't his teaching on that point become null and void because, forsooth, he uses it himself? Sound preaching is not in saying to the people, "Do as I say, and not as I do," but rather that the preacher should practice what he preaches, and say, "Follow me as I follow Christ." When ordained ministers are asked the following: "Will you be diligent to frame and fashion yourselves, and your families, according to the doctrines of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?" Par. 495, page 283.

If our Church hopes to be the force she ought in saving the boys of our land from forming the tobacco habit, she must have a ministry free from its use.

It is my belief that the General Conference has as much right to act in this matter as it had to say to the membership that they should not dance, play cards, attend theatres and circuses. If the ban has been placed on these forms of wordly amusements for the benefit of the membership, why shouldn't the General Conference place a ban on the use of tobacco by preachers?

So, I am strongly in favor of having our next General Conference take some action towards discouraging the use of tobacco by ministers in such a way that we will have a ministry, within a few years, entirely free from the tobacco habit.

H. P. LEWIS, JR.

A GENERAL CONFERENCE MEMORIAL.

At the fourth Quarterly Conference of East End Church, Meridian, Miss., held Dec. 1, the following resolution was adopted:

"Resolved, That we hereby memorilize the General Conference to be held in Asheville, N. C., in May, 1910, to grant to the women of the Church the full rights of the laity."

W. C. BLACK.

Times of temptation are times of earnest prayer. At such time we may not only plead but even demand his help. He made himself a Savior and Captain of salvation. It is his business to ask freely and assuredly for his power. —*Exchange.*

WHAT OUR PUBLIC SCHOOL IS, AND WHAT IT IS NOT.

It is the most potent factor for the development of both mind and spirit of the future true American citizen. It is ballast for this tempest tossed commercial time. It is the greatest social equalizer the world has ever known, in teaching the brotherhood of man, in breaking preferment, castes, and in inspiring youth with equal possibility of success. It has one of the attributes of divinity, it is no respector or choice of person.

It bestows its blessing upon the son of the humble as soon as the heir of the great. It delights to honor toil and persistent effort. It crowns its conquerers with imperishable laurel of immortal thirst, that is never slaked save when the life is given to better humanity as a deed of gratitude.

To know that the public school is the greatest quarantine station in the land, is joy. For it woos away from sin and wrong, thousands that would for its lack cost the country many times its price in civil protection and moral redemption. Before its shrine, comes worshipers from every land.

Its greatness is best seen by comparison with those countries that have no such system, or even to our own men when it knew no way to educate all without endless friction and poor results. Holy Writ tells us of a stone cut from the mountain that in its motion filled the earth; may we not say in like manner, has the public school come to be regarded by the American people? The present prosperity in power of producing is only a dividend declared on the investment of the public school. How many of the eminent men can settle their dues of obligation and gratitude with the public school? We glory in our colleges and universities, but these are almost wholly dependent upon the public school. Our "free" school is but the manual to guide us into "free" government. The one who objects to the public school, as a system, is an enemy to our free institutions, and government by the people. The public school is the balance of power on election day.

No reasonable praise is too good for the public school, that has contributed more for the material, social, economical betterment of the country than many other forces combined.

But the public school is not the home, and a mistake is made to assume it to be. Many children are sent to school to get what training it is their fortune to have. It may be proper to teach the child in school the principles of Christianity but never expedient to teach church preferment.

CHAS. M. CHAPMAN.

Meridian, Miss.

A GLANCE BACKWARD.

While not given by nature the trend of camping with the retrospective, but rather to introspection and the prospective, yet the date, Nov 7, 1909, marks an epoch in my Christian Church and homelife. Upon the threshold of young manhood, (my twentieth birthday) away from childhood's home and among strangers, I communed as a member of Central Methodist Church, Meridian, Miss., for the first time. Three anniversaries fell successively upon communion day, and now after the lapse of forty years (my 60th birthday), wife and I, with ten children, all knelt at the same altar and took the sacred emblem at the hands of our pastor.

Each child has been converted at home. A grown son, steward with me in the same church. God has proven, indeed, to me a good paymaster. He always makes the sequel right. While the years in their flight seem not few, and I am still in the vigor of a strong and active physical manhood, yet when the retrospective is called in, many indeed have been the changes. History has been rapidly made. From memory I recall the names and faces of seven pastors and the same number of presiding elders who have been summoned to their reward. The names of but two, now effective preachers, who were in the Annual Conference then, and four or perhaps six, when as a lay delegate, I attended my first Conference. One of its cherished impressions was an altar call and service during a business session. The membership of Central Church now numbers between six and seven hundred, and not more than a dozen of these names were on the church roll when I joined. Not a single steward, trustee, class leader, or local preacher, then a member of the Quarterly Conference, is now here. Repeatedly honored throughout the years with an official connection in every place to which a layman was eligible, I have ever striven to give proof of belonging to God and evidence of an appreciated membership in the Church of my choice. While many indications show the imperative need of a great travail upon the part of the entire Church, and in spite of her seeming shortcomings, or failures to measure up to the every predominant demand, of this wonderful age, and while this may be called "the perilous times" of prophecy, yet the heart's consolation is that our God is not dead, but is in his Church and will prove bigger than the devil.

Believing we are on the very threshold of the breaking out of revival fires which shall sweep every land, my heart's desire as a layman is, that we may, in pulpit and in the pew, strive day by day to keep the price paid for answered prayer.

In faith and prayer,

L. P. BROWN.

Meridian, Miss.

EAST McCOMB METHODIST CHURCH.

The above is a picture of the East McComb Methodist Church, which was built this year. The first Sunday in January found a small congregation in the open air (on the lot where the church now stands) worshiping God, beginning the work which has resulted in the erection of a nice church at a cost of $2,200, and now has a membership of 112.

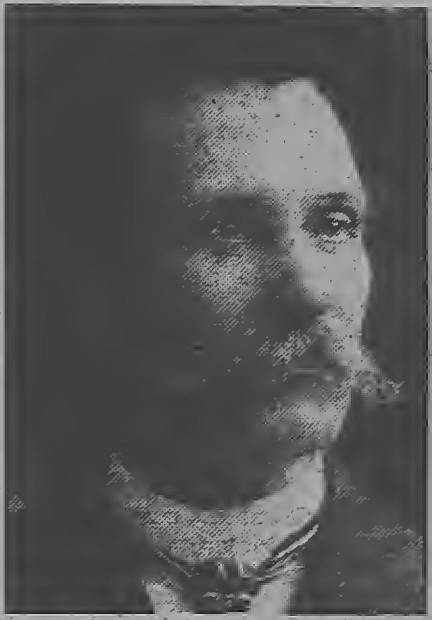
While the membership is made up largely of people who depend upon their daily labor in the McComb Machine Shops for a living, I feel safe in saying that all claims will be paid in full by them by the time our Conference opens on Dec. 8.

In our work on the Summit and East McComb Charge, we have seen some advancement at each appointment, and, while our collections are not yet paid in full, we hope the next ten days will work wonders on this charge.

Hoping that our coming conference may be a great blessing to all in attendance, and each pastor may receive the proper appointment, I am faithfully,

J. T. ABNEY.

SUNDAY-SCHOOL SUPERINTENDENT THIRTY-THREE YEARS.



MR. W. B. THOMSON.

We give above a picture of Mr. W. B. Thomson, who has been superintendent of the Louisiana Avenue Methodist Sunday School, New Orleans, for thirty-three years. He now turns over the burden of the superintendency to Brother S. E. Schmink, but will himself continue to work in the Sunday School. As Brother Thomson is the Treasurer of the Mission Board of the Louisiana Conference, and has filled many other offices, covering a long period of years, he does not need an introduction to our Louisiana readers.

PERSONAL.

Mr. W. H. Summer, of Nettleton, Miss., called at the ADVOCATE office one day last week. He is at present taking a course in pharmacy in New Orleans.

Mr. and Mrs. J. W. Bridges, from Phillips, La., called at the office last week. Into this home the ADVOCATE has gone as a familiar friend for many years. We appreciate the visits of those who belong to our large circle of readers.

We learn that there has been at 29th Street, Gulfport, Miss., a meeting of deep interest and good results. A goodly number, mostly in the church, were converted. The meeting still abides in cottage prayer meetings every night. These cottage prayer services have been deeply spiritual meetings where people were deeply convicted, repented and were saved.

Mr. and Mrs. A. S. Preston, of Logtown, Miss., announces the approaching marriage of their daughter, Pearl Adell, to Rev. J. C. Rousseaux, pastor of the Methodist Church at Bon Ami, La. The wedding will take place on the 29th day of December. May a long, happy and prosperous life be theirs, and the Master's approval crown them when they stand before him at the last.

Rev. W. A. Hart, who has been returned by Bishop Key, to Johnson City, Tex., for his fourth year, rejoices in the fact that over one hundred persons have been added to the church in the first three years of his pastorate. He finds West Texas a delightful country. His wife has greatly improved in health. He has one complaint, in which we join; that the preachers do not report enough concerning their charges, for the *Advocate*. This is Brother Hart's principal source of news from home.

The Trustees of the Seashore Campgrounds met in Epworth Lodge on the campgrounds Thursday of last week. The new charter has been completed for transfer to the school board and has been sent to the Secretary of State of Mississippi for ratification. There will be a called meeting in January to complete the transfer to the school board. At the meeting on Thursday last, the following were among those that were present: Dr. E. L. McGehee, L. N. Dantzler, W. T. Griffin, R. P. Roach, A. S. Daniels, S. H. Meyers, A. S. Tomlinson and Rev. N. E. Joyner.

W. H. M. S.

WEEK OF PRAYER.

Our Home Mission work as an auxiliary of the great parent organization is so uplifting in its broadness that we are almost breathless when we try to take in the vast machinery, as it were, of all the small auxiliaries and their seemingly small work summed up in the larger work as a whole.

It is this greatness of the whole that enables each one to do their best and the greatness of these small auxiliaries is the way in which they bring the big things out.

There is a great work to do; the W. H. M. Society is called to do it. We are not to be classed as uncharitable because we are Home Mission workers, nor are we ourselves to be so narrow-minded as to think that all we do should be for home work. Home Mission work in its broadest sense is as important as Foreign Missions. Home Missions does not mean, "Me and my wife, my son John, and his wife, us four and no more."

The local work is a prominent feature, but the connectional idea, which takes in all the work that is being carried on by our grand society in the fine schools, rescue homes, settlement work and other enterprises, is the important thing that calls for individual earnestness and endues us with enthusiasm and inspiration. This is the spirit that will filter through each act and give us the inner-life that permeates through our work and makes the sweet and mighty soul that is so abiding to us all. God alone can sum up the good that may come from the observance of this Week of Prayer by all the auxiliaries. Aside from the financial view of it all, there will be a warming up of Laodicean inactivity which is neither cold or hot, and the consecration of our best work for the blessed Master who is calling, calling for each one of us to come and work in his vineyard.

The topic for each day is inspiring.

MRS. L. CRARY SADLER,
Press Superintendent.

LOUISVILLE, MISS.

The market conducted by the Woman's Home Mission Society of the M. E. Church, South, was a success—a neat little sum being realized. These funds will be used in paying for the beautiful Mason-Hamlin Lizet organ that was purchased by the Woman's Home Mission Society after the board of stewards of this church had turned this noble instrument down. They are a band of earnest, zealous workers, and deserve the full credit for this handsome instrument now in the Methodist Church, they having succeeded in making three payments on the organ and raised every cent of money paid out except eighty-seven dollars and eighty-three cents. Let all honor be given to them and we men will step aside and let the laurels be worn by those who have won them.

OBSERVER.

HAVE FAITH IN GOD.

BY REV. ROBT. DOWNER.

The sermon that forms part of this communication was delivered by an aged, fully consecrated Baptist minister during "Reconstruction days" after the "Civil War," in East Baton Rouge Parish, La.

The reporter was the wife of a minister, who at one time was superintendent of education for said State. She was a cultured, well educated school teacher, also a member of the M. E. Church, South, at the State Capitol, personally known to the writer, and by him this sermon was copied from the original manuscript, that the reporter had presented to her pastor about the year 1874.

That year, my ministry was in said Parish. Some few glints of sunshine were seen in the political sky, harbingers of a period when white supremacy would again reign, but even in 1874 the negro was the dominant political factor. The listeners of that sermon were composed of widows, orphans, and veterans of many bloody battlefields, who were striving to maintain an existence, under most distressing, heart-breaking, helpless conditions. While voiced in a style not current in the twentieth century, it yet presents "Faith in God," as essential to Christian triumph, that gave good cheer to those who heard, possibly not excelled, by some college graduates of a later ministry.

Evidently he had studied Elijah, and owned an unexpurgated copy of the Bible. God bless the dear old stranger, if yet alive. His sermon has blessed my soul in the many sore trials that befall the itinerant minister, and I send it forth upon its mission to establish and strengthen faith in God; praying that untold good may follow its publicity, and that "he being dead, may yet speak."

THE SERMON.

Joshua 6th Chapter; Verses 4 and 5.

"My dearly beloved brethren: I have chose this chapter, as the foundation of my discourse for two reasons. First, it's a test of your faith, second, it suits the present times. We all talk a heap about faith nowadays, but genuine faith is a mighty sceerce article. Lets compare ourn with the children of Israel. They was ordered to take Jericho. It was a strong city, full of armed men, and surrounded by a high wall. They was few in numbers—faint-hearted, and bodied too, I guess, (for they had bin a livin on biled corn three days). They was in a strange country; rations dun giv out; manna stopped; a new leader, and he, a marching e'm up agin a walled city, a sight harder to take, than any, Sherman, or Grant, or Butler, ever took. They saw no prospect of doin anything;—what was they to do? Why nutten—but obey orders, and "blow on their rams horns." They nowed enugh;—they nowed that the God that they profest to trust in, had apinted Joshua their leader, and they took it fur granted, that whatsumever he told e'm to do was right, whether they seed through it, or not. Now if "faith is the substance of things not seen, whar's the sence of holdin back, 'till you can see what's a cummin? As a beleving Christian, you can't do no sich thing; but like these childurn of Israul, you got, "to pass on, and blow with your ramhorns," at the stated time and place.

They all got ready; the priests took the ark, and before it seven trumpits of ramshorns. The furst day they marched round, and when they cum to the appinted spot, "they blowed with their ramshorns. Didn't see nuthin of the good of it, but as Joshua commanded they "passed on." Second day round agin; when they arriv at the same spot they "blowed with their ramshorns and passed on." Third day, fourth day, fifth day, and sixth day these old Christians marched round the strong city and blowed with their ramshorns. Now they begin to wonder whar's the good of all this marching and blowin? Our number is lessenin, one drappin here, another thar, soon, we'll all be worn out. Now does Joshua tell them whats guine to happen? No! Does he tell em when? No! he jist tells em "blow on your ramshorns, and pass on." If they had nowed zactly whar, when, and how, it was all to be did, would that been a trien of their faith? No! my brethren, and theres times now when we've got to go it blind, "blow on the ramshorns and pass on." Many a time as we open our eyes with the morning light, we say, "What'll become of us?" "we hav'nt got enough for this day's suply;" the ile's a most out, and the meal is but a hand full." Well, whar's your "ramshorns;" may be your sick, got no medicine; no doctor, no nourishment; no, nuthin!" "What shall we do? Blow on your ramshorns, you've got them. "The last pertater is in the pot;" never mind that—whar's your ramshorns? Once in several days the Sabbath rolls round; you're in the grass; every hour counts—never mind your crop; you keep the Sabbath holy and you'll be a blowing on your ramshorns. When you go to church, and they take up a cullection, you feel of your one lone dollar in your pocket; look at your old shoes; think of your family, and wonder, which needs this dollar most, them or the church? Now, I say, "trust God; drop it in the hat, it'll tuch bottom, and you'll be a blowing on your ramshorns." Sum of you says, "O these is uncommon trien times; taxes is a eaten us up; tradekills is ruining the country," "niggers is stealing us out," and poverty is a pressing us on all sides;" Well, may be it is the sixth day with you, all you can do, is take your "ramshorns, blow and pass on." Remember, the childurn of Israul when they had marched round six times; they looked at them high walls; they was'nt cracked; they never seed em even shake; had they any reason fur thinken that they was guine to fail? "No!" Does good old Joshua cheer em up by saying; jes one time more you've got to go? No! He increases the task; tells em, "turmorrow is the seventh day, and you must march around seven times." Now don't you feel fur em? Can't you picter ther hopeless distress? That was'nt all they wasn't to say one word; not to speak, 'till Joshua told em to speak. Nowadays, if any of us has troubles, we murmur agin Providence, complain of our neighbors, and seem ter furget all a bout havin any ramshorns to blow on. Brethren, cheer up; some of us is on the seventh trip; of the seventh day round Jerico, and the time aint fur off when the Priest will blow on the ramshorns fur the last time, and the people will all be commanded to shout, for the Lord hath given you the city. Then, farewell to trials; farewell to hard times; farewell to sickness and death; but, let me still keep my "ramshorns." They'll bring to mind the faith that triumphs over all. Many of you, all that's used to organs and sich like, may think ramshorns was mighty poor music; but they fetched the walls of Jerico down, and sounded sweet in the ears of the childurn of Israul.

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Demanding what others have died to win with the reckless dash of a boy?

You have written my lesson of duty out; man-like you have questioned me:
Now stand at the bar of my woman's soul until I shall question thee.
You require that your mutton shall always be hot; your socks and your shirts be whole;
I require that your heart be as true as God's stars, and as pure as his heaven, your soul.

You require a cook for your mutton and beef: I ask a far greater thing;
A seamstress you're wanting for socks and for shirts: I look for a man and a king!
A king for the beautiful realm called "Home," and a man that the Maker, God,
Shall look upon as he did the first, and say, "It is very good."

I am fair and young, but the rose will fade from my soft, young cheek one day:
Will you love me then, 'mid the falling leaves, as you did 'mid the blooms of May?
Is your heart an ocean so strong and deep I may launch my all in its tide?
A loving woman finds heaven or hell on the day she becomes a bride.

I require all things that are grand and true, all things that a man should be;
If you give all this I will stake my life to be all you demand of me;
If you cannot be this, a seamstress and cook you can hire, and little to pay.
But a woman's heart and a woman's life are not to be won in this way.

—*Anonymous.*

HISTORY AT THE DISTRICT SCHOOL.

The new teacher glanced smilingly over the school, and was delighted to see so many bright young faces among her new charges.

"Now, children," she said, opening her history book, "we will run over our history, so that I may find out what you know. Willie Perkins, you may tell me why Washington crossed over the Delaware."

"Ahum—er—why, now, er—ahum," began Willie; "why, becuz"—

"Because what, dear?" asked the teacher.

"Becuz he couldn't go under it," said Willie.

"Dear me, Willie, what an answer!" ejaculated the teacher. "Polly Hicks, you look like a bright little girl. Why did the Father of his Country cross the Delaware?"

"Pleathe, mim," replied Polly, "I gueth it wath becuth the Hudthen wath too far away for him to croth that."

"Mercy!" cried the teacher. "Really, you will all have to stay in this afternoon, and study your history. I will now test you on arithmetic. Maggie Wilkins, if I were to divide three bananas among seventeen boys, what would be the result?"

"A riot," said Maggie, speaking up like a little drum-major.

"Possibly," said the teacher; "but that is not what I mean. Tommy, you may take the question. Three bananas among three boys—that would be one banana apiece for each boy; now three bananas among seventeen boys would be what?"

"Three bananas, mim," answered Tommy.

"I know, but three into seventeen is"—said the teacher.

"Three bananas would go into seventeen boys once and none over," said Tommy confidently.

It was then that the new teacher resigned.

—*Harper's Weekly.*

THE BOY WHO WOULD NOT GIVE UP.

The energy that wins success begins to develop very early in life. The characteristics of the boy will commonly prove those of the men, and the best characteristics of young life should be encouraged and educated in the wisest possible manner. The following story illustrates this truth:

Said Judge P—: About thirty years ago I stepped into a book-store in Cincinnati in search of some books I wanted. While there, a little ragged boy, not over twelve years of age, came in and inquired for a geography.

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the door, but closed it again, and came back.

"I've got sixty cents," said he; "could you let me have a geography, and wait a little while for the rest of the money?"

How eager his little bright eyes looked for an answer, and how he seemed to shrink within his ragged clothes, when the man, not very kindly, told him he could not. The disappointed little fellow looked up at me with a very poor attempt to smile, and left the store. I followed him, and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him, and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I shall try them all, or I should not know whether I could get one."

We entered the fifth store, and the little fellow walked up manfully, and told the gentleman just what he wanted, and how much he had.

"You want the book very much?" asked the proprietor.

"Yes, very much."

"Why do you want it so very much?"

"To study, sir. I can't go to school, and I study when I can at home. All the boys have got one, and they will get ahead of me. Besides, my father was a sailor, and I want to learn of the places where he used to go."

"Well, my lad, I will tell you what I will do. I will let you have a new geography, and you can pay me the remainder of the money when you can, or I will let you have one that is not quite new for fifty cents."

"Are the leaves all in it, and just like the others, only not new?"

"Yes, just like the new one."

"It will do just as well, then, and I will have eleven cents left towards buying some other books. I am glad they did not let me have one at the other places."

Last year I went to Europe on one of the finest vessels that ever plowed the waters of the Atlantic. We had beautiful weather until very near the end of the voyage; then came a terrible storm which would have sunk all on board had it not been for the captain. Every spar was laid low, the rudder was useless, and a great leak had shown itself, threatening to fill the ship. The crew were all strong, willing men, and the mates were all practical seamen of the first class; but after pumping for one whole night, and the water still gaining upon them, they gave up in despair, and prepared to take the boats, though they might have known no small boat could live in such a sea.

"I will land you safe at the dock in Liverpool," said the captain, "if you will be men."

He did land us safely; but the vessel sank, moored to the dock. The captain stood on the deck of the sinking vessel receiving the thanks and blessings of the passengers as they passed down the gang-plank. As I passed he grasped my hand, and said: "Judge P—, do you recognize me?"

I told him that I was not aware that I ever saw him until I stepped aboard his vessel.

"Do you remember that boy in Cincinnati?"

"Very well, sir—William Haverly."

"I am he," he said; "God bless you!"

—*United Presbyterian.*

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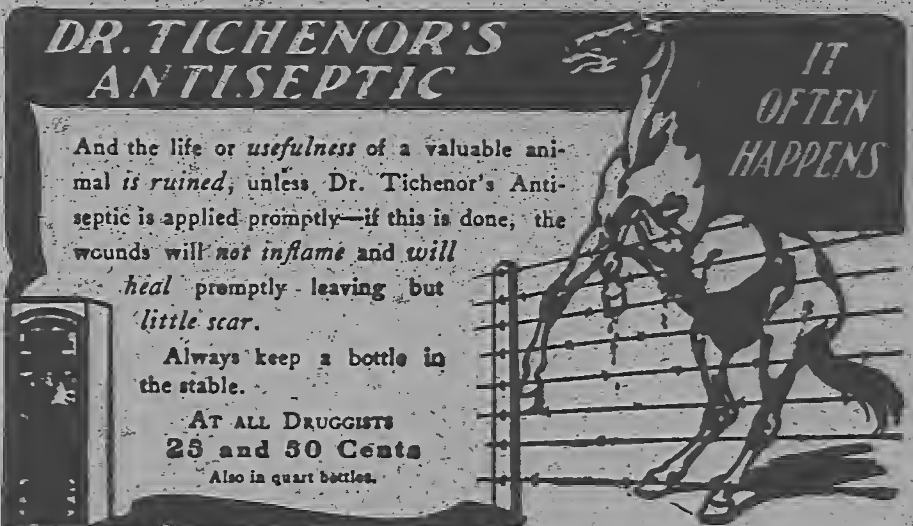

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FOOTBALL'S TOLL ON LIFE.

A few years ago, when football casualties were so numerous, there went up a demand for its reform. The athletic managers—those connected with colleges and universities—got together and "reformed." But the reformation has been about as much a blessing to the boys as the recent revision of the tariff has been to the country. Writing of the doings of the game for the season, up to about Nov. 1, the *Christian Advocate*, New York, says:

"Michael Burke, of Shenandoah, Pa., a student of a medical college in Philadelphia, died on Sunday of injuries received on Saturday. Eugene A. Byrne, a student at West Point, and left tackle on the West Point team, was injured in Saturday's game with Harvard, and died on Sunday. Byrne was paralyzed from his mouth down. His father was there and saw his son fatally injured. Roy Spybuck, football player of Haskell University, fell on his head while making a tackle on Saturday, and died in the hospital at Kansas City. The injured whose accidents have been made public since this season began (barely a month ago) number over 128, and up to Monday of this week, fourteen players have been killed this season. Of the 128, 100 have suffered serious hurts. Many have been hurt whose cases have not come to public notice. We have counted up nineteen who had their collarbones broken, twelve whose legs were broken, and eleven whose ribs were broken. In our letter on games we denounced football, some thought too severely. At the time of our writing this another young man who was kicked on the back of the head and suffered concussion of the brain, superinducing convulsions, was said to be dying: Naval Cadet Wilson, of Annapolis, was lingering on the verge of the grave, and several others not mentioned in the list were seriously injured. The Princeton authorities, when asked whether the death of Cadet Byrne would have any effect on the games scheduled by Princeton, received a negative answer, and it is said that the football men regard it as an extremely exceptional case rather than as an accident to be taken as an indictment of the game. There is nobody so blind as those who are determined not to see."

Such is the toll on life and limb taken by football. Read the above and cease to wonder that the brutal game is so much opposed. And be surprised no longer that the Conferences in Mississippi and elsewhere put a ban on inter-collegiate athletics. Will anybody ask these Conferences to cease their opposition? We hope not.

"DR. CHAPMAN'S NEW METHOD."

Dr. Chapman, the great revivalist, has recently adopted a method in his work that should meet with general and hearty approval. He is one of the most evangelical and successful preachers of the day. Instead of requiring, as heretofore, all pastors who co-operate in revival work, in a given place, to suspend their stated services on the Sabbath, and the mid-week prayer-meeting, he suspends his own services, and urges the churches to keep up "their regular schedule of meetings." What time he loses by this arrangement he makes up by preaching Saturday nights and Sunday afternoons.

The *Chicago Interior* quotes Dr. Chapman as saying that he "now sees that much of the value of his work has been lost because after his brief campaign in any given city the churches were all out of their regular routine, and they lost motion as they tried to get back into their ordinary channels of work again." It is a wonder that Dr. Chapman, so constantly engaged in revival work, and staying so short a time in any place, has been able to see so clearly the mistake he has been making. Most revivalists do not see it, or, if they do, utterly ignore it. Indeed, we have reason to believe that some of them delight in deranging church schedules, vaingloriously supposing they are getting the lumbering old coaches "out of the ruts."

It is a wonder, too, that pastors, seeing the damage effected by breaking up the regular work, have not protested and rebelled against it. We suppose they are afraid. We have seen pastors in mortal dread, apparently, of evangelists who had no authority, inherent or delegated. We call to mind a poor fellow, pastor in a large and important town, who, during the evangelist's sway, looked more like a hen-pecked husband at a big dining than like a man of God in charge of a congregation of Christians. He was a pitiful object. Pastors fear it will happen to them as it did to three or four at a certain town and place. The evangelist was in full control, granted him by common consent, a thing never contemplated in the adoption of present-day evangelism. This man, on Saturday night, after a week of strenuous work, announced the regular services in the different churches for the Sabbath, and advised the hearers to attend; and, turning to the pastors, he said: "I dare any of you to open the door of your church for the reception of members." And they did not dare.

Every man who has been an observer knows the demoralizing effect on a congregation and Sunday school, when for weeks at a time the regular appointments are "called in" during the protracted meeting season. We observed it and realized it many years ago when serving as preacher-in-charge of circuits. It was particularly damaging to churches that had regular service only once a month. Whether the custom is still kept up we do not know, but we do know that in towns where evangelists hold forth for a month, and all the churches abandon their schedules every Sunday and go to "the tabernacle" or the tent" or the "opera house" every night in the week and three times on Sunday, the loss overbalances the good. Not infrequently is the Sabbath a day well nigh wasted. Not the least damage is the loss of the pastor's hold on his church. We say nothing about the loss on his salary.

If the present method of evangelizing is continued, and it seems now to be generally accepted, we pray that Dr. Chapman's "new method" will be insisted on by all the pastors who unite in hiring an evangelist to do their work. It will accomplish good in more ways than one. It will save heartaches—heartaches that almost inevitably follow a month of work by a stranger—especially the work of a sensationalist who draws hideous pictures on big white paper, who tells funny things and sells his own song books.

NORTH MISSISSIPPI CONFERENCE.

The fortieth session of the North Mississippi Conference convened in Okolona, Dec. 1, 1909. The opening exercises were conducted by Bishop E. E. Hoss, who presided during the session. John R. Countiss was elected secretary, and W. L. Duren, V. C. Curtis and W. E. M. Brogan, assistants. Bishop Hoss' presidency was highly satisfactory from beginning to close, and up to the afternoon session of Saturday (this was written Saturday night) not a single correction of the Minutes was necessary—a thing we never saw in all our experience at Conference. It is well worthy of notice. So much for a good secretary.

The attendance was full. The weather was just such at the beginning of the week as to induce the brethren to go, and it continued pleasant until the close—save a little threat of rain on opening day. The hospitality of Okolona was abundant—people and preachers seemed to be pleased with each other, and everything moved along smoothly. We do not know that Okolona will want the Conference again, but we feel sure that the Conference would not object to coming back right soon.

The connectional men were not present in as large numbers as usual, but the connectional interests did not suffer. Dr. Lamar represented the Publishing House, and collected the accounts. He said he would "leave with a pretty clean book." That means the preachers paid up well. Rev. J. R. Stewart represented the Endowment Fund for Superannuates, and did it well. Dr. E. B. Chappell, the Sunday School Editor, captured the Conference. He is sound, and rings clear. Dr. R. G. Waterhouse came in too late to talk at the anniversary of the Board of Education, but Bishop Hoss was on hand, and gave us a strong talk which mightily pleased the brethren. Dr. Waterhouse occupied the closing hour of Saturday afternoon as the representative of the General Board of Education, an unfavorable time, as it was rather late and many members absent. Dr. A. P. Parker, of China, gave us a talk of an hour and ten minutes Saturday evening. It was well worth hearing. Besides these, Rev. Robert Selby, of the Mississippi Conference, represented the Seashore Divinity School, and preached one sermon which pleased and edified the brethren.

Reports from the various charges indicate that the year just closed was one of great prosperity, both in temporal and spiritual things. Thousands of souls were converted at our altars; and many hundreds united with the Church. The report of the increase in membership will be gratifying. Finances in all departments are ahead of anything ever reported. This is true, not only of the collections for which the preachers are responsible, but likewise of the salaries of the preachers for which the stewards are responsible, and of the collections of the Women's Home and Foreign Mission Societies. Evidently North Mississippi Methodism was never in a better condition.

One evidence of prosperity is seen in the number of recruits coming into the Conference. Fourteen were received, viz.: Thos. Mills, Nash Brooks, Charles T. Batton, E. H. Cunningham, J. E. Stephens, Anderson M. Bennett, C. W. Allen, Clinton A. Northington, Olin Ray, R. L. Collins, Armistead F. Moore, T. E. Gregory, and T. J. Halfacre. In addition to these, there came to us for admission five or six brethren from other churches, so that the class of the first year numbers about twenty. Somebody has been doing work among the young men the past year after the old style. We thank God and take courage. Six young men, after two years on trial, were received into full connection, viz.: Jas. C. McElroy, Jas. L. Nabors, Kenneth P. Foust, Thos. J. Hopper, Thos. E. Yancey and Edward B. Sharp. Bishop Hoss' address to the class was one of the best ever heard by the Conference, and we dare say made a lasting impression on their minds and hearts. If not, we should say they are hard to impress. Surely they feel the awful responsibilities of the ministry, and go out in the fear of God.

All the business of the Conference was transacted deliberately, and in as quiet a way as possible. There was always interest, but no undue excitement or debate; indeed, there was scarcely any debate except on the question of putting Methodists in the faculty of Vanderbilt University. On this, the Conference spoke in no uncertain terms, and we are happy to say that the debate was opened and led by young men who were former students in the University. These young men will be heard from later on.

The Conference, like similar bodies, the Tennessee, the Memphis, the North Alabama and others, is much interested in the settlement of the controversy concerning Vanderbilt University, and adopted the following paper presented by the Committee on Memorials to the General Conference:

"Whereas, there has been much and continued agitation throughout the Church in regard to the ownership and control of Vanderbilt University, and,

"Whereas, it is necessary to the peace of the Church and the welfare of the University that the question be settled, therefore, be it resolved

"First—That we respectfully memorialize the General Conference, to meet in May, 1910, to adopt such measures as shall put the ownership and control of Vanderbilt University forever at rest, and establish the claim of the Methodist Episcopal Church, South, to said institution.

"Second—That the decision of the commission appointed by the General Conference of 1906 to inquire into the relation of Vanderbilt University to the Church, be ratified as final.

"Third—That we request our delegates to the General Conference to use their influence in carrying out the provisions of this memorial."

Besides adopting the above memorial, the Conference spoke in no uncertain tones regarding the importance of making prominent the fact that Vanderbilt University is a Methodist Institution, and should be manned in all its departments by Methodist men. The fact was brought out that the majority of the faculty outside the Biblical Department, are members of other churches, or of no church. The Conference put itself on record as opposed to this seemingly settled policy of the Board of Trust.

As is always the case, great interest centered in the election of delegates to the General Conference. The balloting began at the Friday morning session and was concluded Saturday morning with the following result: Clerical: W. B. Murrah, T. W. Lewis, R. A. Meek, J. W. Boswell. Reserves: W. W. Woollard, B. P. Jaco. Lay: J. R. Bingham, J. A. Lowe, J. D. Barbee, G. L. Jones. Reserves: Parham Williams, J. H. Sherrard.

The Treasurer of the Board of Missions reported that for the year now closing, there was raised for foreign missions, $9,764, and for home missions, $6,854. Tupelo is the banner charge, having raised for home and foreign work, $1,920. In addition, the two Women's Boards, home and foreign, raised several thousand dollars—the figures we have not at hand.

Sunday was a great day for the Methodists of Okolona, and judging by the crowds that attended the services, others besides Methodists were interested. At nine o'clock, Rev. J. W. Honnoll conducted the love-feast. As early as was the hour, the house, a large one, was comfortably filled. Many persons took part in the exercises which were interesting and edifying. Before eleven o'clock, the house was packed—the multitude eager to hear Bishop Hoss. He fully measured up to the expectation of those who had heard him previously, and we dare say he went far beyond the expectation of those who had never heard him. The sermon was a great deliverance. He has few equals as a preacher—as an expounder of the Word he excels. His expositions of the Scriptures at the opening of the daily sessions were such as we hear only when he comes along. He makes our hearts burn within us when he opens to us the Word of God. In the afternoon, Dr. R. G. Waterhouse, of the Holston Conference, preached a fine sermon. Then followed the memorial service. Rev. G. W. Bachman read the memoir of Rev. Amos Kendall who had died during the year, and Rev. W. N. Duncan, the memoir of Mrs. Ramsey, widow of the late Rev. T. Y. Ramsey.

Dr. A. P. Parker, of China, preached at night. The Baptist, the Presbyterian, and Episcopal Churches were open to the Conference, and the respective pulpits were filled at both hours. We had the pleasure of hearing Rev. A. E. Clement in the evening at the Presbyterian Church, and heard good reports from brethren who occupied other pulpits.

The Conference at Okolona will be long remembered, and by nobody longer than this editor, who shared with Rev. W. M. Young, the hospitalities of the best home in the town—the home of Hon. H. L. Morrison and his estimable wife. Brother Young and the writer were indeed fortunate.

PERSONAL MENTION.

Rev. J. R. Roberson was the only man on the effective list who failed to reach Conference at Okolona, and he was kept away on acount of sickness, which, however, was not of a very serious nature.

Rev. J. A. Goad, of McCool, passed through the deep waters during the year. He was compelled to undergo a surgical operation. But he passed the ordeal safely, and is now in excellent health, and ready for another four year's work in some good charge. He has closed a four year's term at McCool, where he was much appreciated, the officials passing strong resolutions commending his efficiency and fidelity.

Rev. Jno. A. Randolph, Chaplain in the army member of the North Mississippi Conference, after an absence of six years, was with his brethren at Okolona, and seemed to enjoy the occasion very much. To use his own words, "it tasted mighty good to be with the brethren again." Brother Randolph is the only Chaplain in the army who has the rank of Major. This promotion came to him for "distinguished service." We all rejoice with him in his good fortune.

APPOINTMENTS.

NORTH MISSISSIPPI CONFERENCE.

(From the Press Dispatches.)

Aberdeen Dist.—J. H. Felts, P. E.; Aberdeen, J. R. Countiss; Aberdeen Circuit, L. T. Sargent; Amory and Nettleton, R. O. Brown; Pittsboro, Jos. Beasley; Sherman Circuit, R. P. Goar; Vardaman and Calhoun City, W. C. Carlisle; Buena Vista, O. P. Armour; Tremont, A. L. Davenport; Houlka, T. J. Durrett; Houston, L. W. Cain; Montpelier, J. A. Poe; Nettleton, T. E. Yancey; Fulton, R. S. Kemp; Okolona, R. A. Clark; Okolona Circuit, M. A. Burns; Palestine, Thos. Mills; Pontotoc, J. T. Lockhart; Prairie, J. S. Duke; Shannon, J. J. Garner; Smithville, W. A. Bowlin; Tupelo, W. L. Duren; Verona, D. W. Babb.

Columbus Dist.—J. E. Thomas, P. E.; Brooksville, E. E. Langford; Cedar Bluff, J. L. Nabors; Columbus, First Church, T. W. Lewis; Columbus, Second Church, R. P. Neblett; Columbus Circuit, W. R. Goudelock; Crawford, R. M. Evans; Hebron, W. J. Burt; Macon, R. H. B. Gladney; Mathiston, L. D. Worsham; Mayhew, A. H. Williams; Shuqualak, S. B. Meyers; Starkville, W. E. M. Brogan; Starkville Circuit, L. B. Hankins; Sturgis, T. J. Hopper; West Point, T. H. Dorsey; Winstonville, R. J. S. Wooley; Chaplain U. S. Army, J. A. Randolph; Commissioner of Education, Millsaps College, T. W. Lewis.

Corinth Dist.—B. P. Jaco, P. E.; Rienzi, H. Cunningham; Wheeler, J. D. Boggs; Tishomingo, W. N. Dodds; Booneville Circuit, W. V. Shearer; Booneville Mission, to be supplied; Belmont, R. C. Sullivan, J. H. Bynum, supernumary; Blue Springs, A. H. Bennett; Corinth, L. M. Broyles; Corinth, Southside, K. P. Foust; Corinth Circuit, P. A. Miller, supply; Dry Creek Mission, J. Gullet; Dumas and New Hope, D. M. Floyd; East Booneville, T. G. Adair; Guntown, O. L. Savage, G. W. Gordon, supernumary; Hatchie Mission, C. W. Allen; Iuka, J. B. Randolph; Iuka Circuit, J. R. James, supply; Jonesboro, J. E. Stevenson, supply; Kossuth, A. A. Martin; Mantachie, M. L. Ward, supply; Marietta, H. C. Edmondson; Mooreville, G. W. McLain; Myrtle, W. W. Jones; New Albany, L. M. Lipscomb; New Albany Circuit, A. W. Langley; Rainey, C. A. Northington; Ripley and Blue Mountain, J. H. Bass.

Durant Dist.—N. G. Augustus, P. E.; Ackerman, J. D. Simpson, J. D. McWhorter; Blackhawk, W. L. Storment; Chester, W. M. Commander; Durant, C. P. Moss; Ebenezer, Olin Ray; Lexington, J. W. Dorman; Kosciusko, R. A. Tucker; Kosciusko Circuit, W. A. Clark; Louisville, O. A. Oats; McCool, G. W. Strickland; Pickens, S. M. Thames; Poplar Creek, J. S. Owens, supply; Rural Hill, T. L. Oaks; Sallis, T. B. Sharp; Sidon and Tchula, J. A. Goad; Vaiden, J. S. Smith; West, W. F. Rogers; president Millsap's College, W. B. Murrah; student in Southern University, J. A. Coleman.

Greenville Dist.—W. W. Woollard, P. E.; Arcola and Hollandale, W. H. Mounger; Boyle, G. W. Everett; Clarksdale, J. T. Lewis; Cleveland, W. S. Shipman; Cleveland Mission, R. I. Collins; Coahoma, J. W. Rogers; Friarspoint, L. P. Wasson; Glen Allen and Murphy, J. H. Ingram; Greenville, T. S. Lagrone; Gunnison, J. J. Brooks; Hillhouse and Benoit, J. W. Price; Jonestown and Belen, T. M. Bradley; Lake Cormorant Mission, M. E. Broomhall, supply; Leland, W. D. McCullough; Lula and Lyon, D. L. Cogdell; Rosedale and Beulah, W. C. Galceran; Shaw and Merigold, L. A. McKeown; Shelby, R. I. Allen; Tunica and Robinsonville, J. W. Honnoll; Chaplain in U. S. Army, J. M. Morse; Editor New Orleans Christian Advocate, R. A. Meek.

Oxford Dstrict—J. E. Cunningham, presiding elder; Abbeville, B. P. Fullilove; Ashland, D. C. Foust; Charleston, J. W. Bell; Coffeeville, E. N. Broyles; Grenada, W. W. Mitchell; Grenada Circuit, W. G. Burks; Holly Springs, O. W. Bradley; Holly Springs Circuit, O. G. Hall; Lafayette Circuit, J. C. Nelson, supply; Oxford, J. C. Park; Paris, W. J. Wood, supply; Potts Camp, J. H. Bell; Randolph, D. H. Crowson; Red Banks, E. Blizzard, supply; Tocopola, J. R. Roberson; Waterford, W. L. Broom; Watervalley, First Church, J. H. Mitchell; Watervalley, Main Street, A. N. Goforth; Watervalley Circuit, T. L. Porter, supply; Chaplain State Penitentiary, J. W. McGee.

Sardis Dist.—W. M. Young, P. E.; Arkabutla, A. P. Moore; Batesville, W. N. Duncan; Byhalia, J. W. Raper; Cockrum, W. R. Williams; Coldwater, V. C. Curtis; Como, S. A. Brown; Courtland, T. H. Porter; Crenshaw, W. J. O'Bryant; Eureka, C. W. Baily; Enid, James Porter; Hernando, W. D. Wendel; Longtown, B. B. Sullivan; Mount Pleasant, J. M. Huggins; Olive Branch, R. W. Evans; Pleasant Hill, J. A. Biffle; Sardis, J. T. Murrah; Senatobia, S. L. Pope; Tyro, E. H. Rook; Wall Hill, W. J. Echols, supply.

Winona Dist.—E. S. Lewis, P. E.; Belzona, H. M. Young; Carrollton, W. M. Langley; Eupora, Eugene Johnson; Greenwood, H. S. Spraggins; Indianola, T. H. Lipscomb; Inverness, J. R. Bright; Ittabena, W. L. Graves; Minter City, H. T. Gaines; Mars Hill, T. J. Halfacre; Morehead, J. T. McCafferty; North Carrollton, T. E. Gregory; Ruleville, J. W. Boswell; Slate Springs, J. C. McElroy; Schlater, W. M. Campbell; Tomnolen, J. S. Jennings; Tutwiler and Glendora, John Ritchie; Lambert Mission, J. S. Johnson; Webb, W. C. Lester; Winona, J. A. Hall; Winona Circuit, D. M. Geddie; Kilmichael Circuit, J. R. Wilson; Conference Colporteur, G. W. Bachman.

Transfers—I. D. Borders to the Los Angeles Conference; W. C. Harris to the Northwest Texas Conference; J. A. Greening to the Oklahoma Conf.; J. W. Duncan to St. Louis Conf.

THE STORY OF CHEYENG CHOON SU.

On a certain day near the city of Wonsan a man came walking along the big road and asked for lodging at an inn. He was a young man of about medium height and of a slender and a wiry build and his clothing indicated a long journey and a short pocketbook. He gave his name as Chyeng Choon Su and said that he was on his way to Wonsan to collect some money that was owing to him. This account that he gave of his purpose in going to Wonsan was not true, for the truth about him was that he had made things so hot for him at his home by his profligate life that, though an honored member of the family because he was the oldest son of the oldest brother, yet his people could not endure to have him around any longer and had turned him out. He had then made his living by gambling and stealing and swindling, and in any way that he could to get his living out of those with whom he came in contact, except by decent, honest work.

This went on until men came to know him, and he found it necessary to leave that part of the country and go somewhere, where he was not known in order to continue in the way he had been following for his living. So, as he approached the city of Wonsan, seeking as it were a new world to conquer, he began to enquire for an inn-keeper who was an easy-going sort of a fellow, thinking that if he could find that kind of a man that he would have a better chance to take him in and thus get something out of him. So, having heard of the keeper of the inn above-mentioned as an easy-going sort of a fellow, he duly presented himself and asked for lodging.

After staying for several days he decided to go on into Wonsan and told the inn-keeper that he was going to collect money that was owing to him, that he would be back that way and that he would pay him on his way back. However, though the inn-keeper was an easy man, he was not that easy, and saying that if he did not get his money he could not carry on his business, he demanded payment at once. Choon Su did not have the money, so he gave the inn-keeper a little knife with a carved handle that he had, in payment for the wine and rice that he had received during his stay, and went on into Wonsan to see what he could find there.

Providence led him to an inn in the city whose proprietor was a Christian and a member of the Presbyterian Church, and there he obtained lodging.

He ordered wine, but the proprietor said that he had no wine. Choon Su looked at him in amazement, and said: What kind of an inn is this, that does not furnish wine to the guests? The proprietor answered, we are Christians, and, therefore, neither drink wine nor sell it. It was not long before the landlord got to talking to Choon Su about religion, and though he did not want to hear about it, yet he kept at him. Choon Su wanted to leave, but he could not, because he had no money to pay his bill. He also noted that the landlord was not only concerned in him, but that he talked with everybody that he got a chance to about religion, and that set him to thinking that there must be something in this thing that made a man so anxious to talk to everybody about it. His landlord was always after him to read some of his books, but noticing that the books were written in the Korean would be one banana apiece for each boy; now ten in the Korean Script were the most trashy kind of novels, he was not disposed to read them. However, as his landlord kept on insisting, he one day asked him if he had any books in the Chinese Script, and upon the landlord's answering yes, he said: "Well, if you will bring me one of them, I will read it." So the landlord went off at once and brought him a Chinese Bible. Choon Su took it, and beginning at Genesis he began to read. He says now, that after he had read the first five chapters, and since that time, he has never doubted that the Christian religion is true, and though at that time there was no change in his heart. Not long afterwards he got a place with Dr. Ross. He indulged in all sorts of evil tempers of jealousy, envy and hatred for the members of the church and for the missionaries. After being with Dr. Ross, his teacher, six months, the first meeting of our great revival started in Wonsan, and Choon Su was the second man to receive the great transformation. One day, at the end of the services, he arose to his feet and asked Dr. Hardie, who was then in charge, if he might say a few words, and receiving permission, he started to tell his story. He said that he had been realizing lately what an awful sinner he was; that he had been entertaining feelings of hatred and jealousy for the missionaries and for the members of the church; and that his heart had been full of the hardest kind of pride, so that when his kindred failed to do him the reverence that was due him according to Korean sustom, because of his being the oldest son of the oldest brother in the family, he would fly into a terrible rage. Also among other things, he said that before his first wife's death, she had been sick for about six months, and that during all that time he had done nothing for her to make anything easier for her, and that he had gone along in his own selfish way, just as if she had not been sick, leaving her entirely to the care of the women of the family, and that all the time he did not think but that he was doing the natural thing. Now, however, he was realizing as never before how awful brutal he had been. And so he went on making a clean breast of his sins, and said that he was confessing them all to God with true repentance, and then he launched into what Dr. Hardie says was one of the most powerful exhortations to righteousness that he had ever heard. From that time to this, Choon Su has been an altogether different man, and during all the five years that have elapsed since that time he has been steadily growing in grace and in the Christian life, till his beautiful example is a constant inspiration to the missionaries. The power of his preaching and living had been such that he was made a local preacher by our Bishop at our last annual meeting. All who know him acknowledge that he is one of the greatest powers in our Korean Church to-day.

The following are some interesting incidents in his life that show his character. Mr. Gerdine, with whom Choon Su is now working, as under-pastor of our recently new church in Cha-Kol, Seoul, and who knows him and his history as well, if not better, than any other among our missionaries, says of him: "He is of such a character that the Lord can use him to do things that manifest himself.

One day, about two years or so after his conversion, Choon Su was to preach, and entering into his pulpit he paused a moment and said that he had recently had an experience that had brought many recollections to his mind, and that he was going to talk about them that morning instead of preaching.

He said that he had a meeting with the inn-keeper, to whom he had given a little pocket-knife in payment for his board and lodging when on his way to Wonsan for the first time. He held up the little knife, which he had redeemed from the inn-keeper, and said this is my text for to-day. When he met the inn-keeper he said to him: Do you remember me? The man answered, no. Well, he said, I am the man who gave you a little knife two years ago as security for the debt that I had incurred by staying at your house when on my way to Wonsan at the first. He went on to say, I am that man, and yet I am not that man. That man asked you for wine; this man does not drink wine any more though he has money in his pocket to buy it with. That man lied to you about what he was going to Wonsan about—for this man does not lie any more. That man was trying to swindle you, and if there had been an opportunity to cut your throat and get your money without being found out he wouldn't have hesitated to do it. This man would not harm anybody now and no longer swindles and steals; so you see this is a very different man to the fellow who came to your inn here two years ago. Now what has wrought this great change? The religion of Jesus Christ. And so he went on and preached a sermon of great power out of what the Lord had done for him.

The following incident also illustrates this change in as marked a way as any; namely, his married life:

He had often been in the habit of coming to Mr. Gerdine to ask questions in regard to what he had been reading in the Bible; so, when one night he came into Mr. Gerdine's room without his Bible, Mr. Gerdine could not think what he wanted, especially as he hesitated and seemed in doubt as to how to begin what he wanted to say. Mr. Gerdine says that he guessed what was coming, because he looked just like a schoolboy in love who wanted to talk to somebody about it and yet did not know how to begin. Finally, he said, Do you know I did not think the Lord would give me another wife after the way I treated my first one? That was so bad that I felt that I did not deserve the benefits that come to a man by having a wife, and though I asked the Lord for one, I did not know whether he would give me one or not. Now, if he had just given me an average sort of woman to be my wife, I would have been so thankful that I would not know what to do; but to think that he has given me such a woman as my wife is! Why, she has religion and lots of it, and she has studied and knows the new learning, and she knows Chinese, and as he enumerated her various virtues his face beamed and his eyes shone and his joy rose in him so that he could hardly contain himself at all.

Another time when he was preaching, he said to the congregation: One of the chief sins of this nation is the way that they treat their wives. Now, he said, I love my wife, and before I left home we agreed together that while I was away from home every morning at seven and every evening at seven, we would read the thirteenth chapter of First Corinthians and pray for each other; and do you know, said he, I just could not get along without the help it is to me to know that my wife is praying for me.

Another time, when Mr. Gerdine and Choon Su were out together and he was to come back to Songdo before Choon Su, Choon Su said to Mr. Gerdine, "Tell Lillian (his wife) that I am well and that the Lord is with me." The next day, it being Sunday, and the opportunity offering after church, Mr. Gerdine gave her her husband's message. When she heard it, she blushed with happiness and showed very plainly how she appreciated what to her was a marvelous thoughtfulness on the part of her husband; for the men in Korea are accustomed to ignoring their wives almost completely and treating them with the scantiest of respect and kindness. These are some of the things that show what the gospel will do for a people like the Koreans, and sometimes, when we missionaries get discouraged by the contrariness of things on the field, we are again invigorated and inspired and strengthened by the faith or prayer or life of some such faithful servant of God among the Koreans as Chung Choon Su.

WIGHTMAN T. REID.

Songdo, Korea.

Sunday School

By W. B. Campbell.

LESSON FOR DEC. 12, 1909.

PAUL'S LAST WORDS.

II Tim. iv, 1-8 and 16-18.

Golden Text: "For me to live is Christ, and to die is gain."—Phil. i, 21.

The last words of a dying friend make a deep impression on our lives. They linger in memory when other things have faded and gone, and all through the earthly pilgrimage they are a kindly admonition and a benediction. These last words of Paul, recorded in holy Scripture, were given in the true affection of a father to a son, and when they are read with spiritual direction they come from our Heavenly Father to his children, everywhere and in every age. Paul was now growing old, and the hardships and trials through which he had passed made him much more feeble than he otherwise would have been. He had been set at liberty from his first imprisonment at Rome, and had resumed his missionary labors, being accompanied by Timothy, who must receive full and complete instruction for the part of Paul's work that was to be left for him to take up and perform. After having gone to Spain and preached for about two years, the visits to the churches in Asia Minor were made hurriedly, for Paul was now nearing 70 years of age, and he felt that what he must now do, must be done in haste.

Timothy had been left in charge of the church at Ephesus, and Paul was again a prisoner in Rome. He had been arrested on the double charge: first, in conspiring with other Christians to set fire to the Roman capitol; and, second, in the propagation of an unlawful religion. His friends had all left him, with the exception of Luke. The treatment he now received was more severe than when he was a prisoner before. Then he was permitted to dwell in his own hired house, but now the whole condition of affairs had entirely changed in both public and private life. The Christians were being persecuted, and that in the most horrible manner. Almost indescribable was their suffering that preceded martyrdom.

Paul must have been informed of the intense feeling against his followers, for he had friends even among those that had authority to communicate with him; yet, amidst it all, he was unmoved as regards himself. He must have expected that soon he also would be placed among those sentenced for execution. His inmost calm is shown by the gentle and loving words he writes to Timothy, of things that engage his thoughts far more than anxiety for his personal safety. His composure is evidenced in every line, as he writes, "To Timothy, my dearly beloved son," his last message, not only to Timothy, but to us, and to all in every age, that love our Lord Jesus Christ. The letter is written to a young preacher, and in all times young preachers have made it a study as applicable to them and their work. Yet who is it that lives a godly life and does not preach? The Christian in humble life is also a preacher; he may never stand in a pulpit; yet he daily preaches to those with whom he comes in contact. So, then, every disciple of Jesus can take this kindly admonition to himself, and receive it as the last message of a loving friend that is about to leave this world for his home in heaven. How solemn are the words: "I charge thee, therefore, before God and the Lord Jesus Christ," reminding us of the judgment and the Judge, who shall come again to judge both the living and the dead; telling us to preach the Word, his Word in "whoso keepeth is the love of God perfected;" preach it as a lamp unto the feet and a light unto the path. Delay not to preach; be instant; wait not for a convenient season, for your convenience may oppose your listening or observing brethren. Let no sin pass unreproved or unrebuked. Be free from the fault that you reprove, lest your reproof have none effect. Can a man that loves God keep silent when he hears the name of God taken in vain? He should not, no matter who the offender be or the consequences that may follow. After the rebuke, then exhort, for there is love that prepares for penitence and pardon in exhortation. The time may be already come when the earnest counsel of a godly man will not be listened to.

Sound doctrine is not largely prevalent in the sermons that draw large congregations, and people, "turning away their ears from the truth," would much prefer entertainment than instruction. The time may be already here when a man becomes your enemy because you tell him the truth.

It is in the spirit of prophecy that the apostle pens his last words: "Is not the fulfillment upon us, even at the door?" Then let us prayerfully watch in all things, enduring every ill for Jesus and his work's sake.

We, all of us, can do the work of an evangelist; and it will be the best work, for it will be personal work—an evangelist working among working men, if you are a working man, or whatever you may be, working among your fellows. Your work does not wait for set service on the Lord's day, but every day and everywhere you can make the fullest "proof of thy ministry."

Now comes the best of the Apostle's last words: "For I am now ready!" Oh, that all may be able to say, we are now and always ready! Ready when it is the will of the Father. "I have fought a good fight." Oh, yes, glorious prisoner of the Lord, and our heart has been with thee even from that day on the road to Damascus, where thou didst make a full and complete surrender to "Jesus, whom thou persecutest," until this, the time of thy departure. Thou hast well finished thy course of gospel ministry; and the strength, for endurance, and the continuing zeal, was as it was; because "thou hast kept the faith." No earthly reward is thine. Earth cannot reward Christ's faithful servants; their reward is the crown of righteousness which the Lord, the righteous Judge, shall give them. This crown was not for one, not for the few, but the meek and unselfish Paul hastens to assure that it is for all: "All them that love his appearing." Having learned to love him as the one that "bound up the broken heart," Paul loved Jesus as the one that promised, "I will never leave thee," that said, "I go to prepare a place for you * * * and I will come again and receive you unto myself." Then, after this, the poor, bound prisoner descends from the lofty theme, and, seeming to look around on the dungeon walls, he wails forth his loneliness: "But all men forsook me." Then the abiding Comforter moved in the words: "Notwithstanding the Lord stood with me and strengthened me."

Soon after this, Paul, the servant of Jesus Christ, was no more to live and move among men; but he ever lives where the gospel of Christ lives, and Jesus, the Master, commanding, and Paul, the servant, obeying, will still be the Christian's theme until "unto them that look for him shall Jesus appear the second time, without sin unto salvation." "Even so, come, Lord Jesus."

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

The son of Frank and Mrs. Rhodes was taken from this world to heaven on Sept. 14, 1909. MELTON was only two years old. He had been with his father and mother just long enough to tangle his little fingers in their heart-strings. God tore them away, causing sorrow such as nothing can heal but the Father himself. His death caused sorrow, but not despair, for of such is the kingdom of heaven. He cannot come back to father and mother, but they can go to him. And in a few days they will join hands in the many mansions prepared for all who love and obey Him. J. F. McCLELLAN.

VANN LAYTON DANIEL, the two year-old son of Jessie and Mrs. Zilla Daniel, was freed from pain and carried on angel wings into the joys eternal on Nov. 13, 1909. Golden-headed Vann was the joy of his father, the almost idol of his mother, grandmother, aunts and many friends. His mission is completed. The heavenly Father needed him in heaven. His earthly body could not hold his heaven-prepared spirit. It has gone to him who gave it. In tears we sing "Praise God from whom all blessings flow," and, in submission, we realize he doeth all things well. J. F. McCLELLAN.

ALPHEUS V. LEWIS.

The death angel visited the home of Brother and Sister Lewis Sept. 30, 1909, and claimed for its victim the person of little Alpheus V. Lewis, he being 7 years, 1 month and 14 days old. Little Alpheus was a sweet, bright-faced, loving character, having been the idol of the home. But now he is gone from us; his place is vacant; we'll hear his little voice no more on earth; but we know he is a bright jewel in heaven, for God hath said, "suffer the children to come unto him, and forbid them not, for of such is the kingdom of heaven." Yes, we laid all that was mortal in the Frantoms Chapel Cemetery, to await the resurrection morn, when all that die in the Lord shall come forth to meet the Lord. So shall they ever be with him. P. BURKETT, P. C.

HOWARD CHAPEL ROBINSON, after a few hours' illness, was released by death Nov. 19, 1909. Chapel was nearly 15 years old. He was converted in 1908, and many said "Chapel was a good boy all his life." Chapel leaves a father, mother and several brothers and sisters to mourn his death. But we are glad to say they mourn not as those who have no hope. He was the youngest son of Brother and Sister Robinson. They naturally thought he would he their comfort in their old age. But God saw best to order otherwise. Only two of his brothers and none of his sisters knew of his illness until after he was dead. It was a great shock to them and to his many friends. Great sorrow fills the hearts of his father, mother, brothers and sisters. But they do not murmur nor complain beneath His chastening rod. They know behind this seeming frowning providence our Father hides a smiling face. And some day they will understand why the Father allows these heartaches. J. F. McCLELLAN.

Born Aug. 16, 1904. Departed this Life Oct. 20, 1909. This is the record of little MARY THOMPSON, daughter of Earl and Rosa Thompson, of Watson, Miss. This little one was permitted to shed sunshine into her home and joy into the hearts of her loved ones only five short summers. But what pleasure! What joy to those hearts!

"There is no dimming, no effacement there;
Each new pulsation keeps the record clear."

God loaned this little tot to her fond parents for awhile, but he wanted her to dwell with him in his heavenly home, that those who loved her so might follow on. How true it is, that "a little child shall lead them." May God's grace so abonnd that it will enable those who grieve to say "thy will be done" to him who said, "Suffer the little children to come unto me, for of such is the kingdom of heaven."

A FRIEND.

MRS. B. F. JONES was born Sept. 1, 1874, and died Nov. 19, 1909. She was just a little more than 35 years of age, a short life, indeed. We laid her to rest in the Hernando Cemetery, to await the resurrection morn. She leaves behind to mourn her departure the husband and three children, father and mother, brother and sisters, and a host of admiring friends. Who of ns was better prepared to go than she? A sweet-spirited Christian woman, with a voice of unusual melody: a heart true and pure, she had no superior. The loved ones will miss her bodily presence, hut the fragrance of her pure life shall ever cheer them and call them on to meet her in a better world. She was an active worker in the Woman's Home Mission and Foreign Missionary Societies. She was the President of the Foreign Missionary Society, and the cause was very close to her heart. She has gone, but we shall meet her by-and-by. May God's richest blessings abide with the dear ones, to whom she was so near and dear. It was a gracious privilege to be her pastor for a few short months. W. D. WENDEL.

On June 12, 1909, it pleased God to remove from earth MRS. MARY KERSH. Sister Kersh was 88 years old. She was widely known as a true friend to her church, and to the cause of Christ generally. She was a member of the Shiloh Church, on the Shiloh charge. She was perhaps a member of that church as long, or longer, than any others who had their names on its register at any time. She was always among the first in support of its institutions. Her interest did not end with her church. But she was ever watchful for opportunities to do good anywhere. Before the Orphans' Home was moved to Jackson she was a liberal supporter to the amount of several hundred dollars. She also assisted in the education of one or more young men. She was a friend, indeed, to the preachers who have served the

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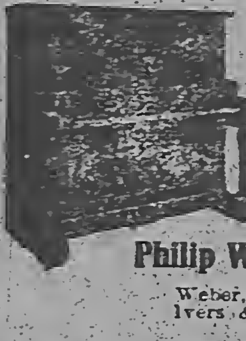

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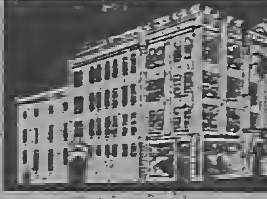

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Shiloh Charge. Her son, John W. Kersh, is her worthy successor as a friend to the church and its preachers. It was not the privilege of the writer to know her very well, as she was an invalid for several years before being released by death. Rev. W. W. Morse was the last of her pastors that she knew to any satisfaction to herself, and it was much pleasure to the writer to have him conduct her funeral exercises. He would have written this obituary had it been possible. His continued serious illness since her death made it impossible.

J. F. McCLELLAN.

Mrs. SUSAN P. HODGDON, was born Jan. 22, 1827, near Fayette, Miss. When six weeks old she was brought to this county, and spent her long and useful life here, and was laid to rest Nov. 11, 1909, in old Liberty Cemetery, which her father, William Roberts, gave to the M. E. Church, South, of this place. Mrs. Hodgdon connected herself with this church while a girl, and lived a faithful, consistent member. She loved her Lord, and it was a great pleasure for her to do what she could for her church and his cause. As long as she was strong enough she delighted in caring for the sick and needy. Gentle, kind and loving, none knew her but to praise. Just a few days before her departure for that better land she asked a niece to take more money for her pastor. She was first married to Mr. Allen Street, Dec. 31, 1846. Two children were born to them, but died in childhood. Mr. Street was killed May 27, 1852, by a falling limb, while in his field with his negroes, leaving her with one little girl, who soon joined her father in the great beyond. She lived a widow a number of years, and on Aug. 15, 1877, she was married to Mr. Morrel Hodgdon, who preceded her to the grave, thirteen years. He died Sept. 2, 1896. Her two remaining sisters, Mrs. S. J. Dromgoole and Mrs. M. E. Hall, were with her at the close of life on this earth. They mourn not, for she was ready and waiting for the crossing, after having been allowed a stay here many years longer than man's alloted time.

By one who was taught to love her dearly before she could lisp "Aunt Sue."

Marriages.

At the residence of the bride's brother, at Lilac, Miss., by Rev. T. J. Halfacre, Mr. B. F. REVES, of Sweatman, Miss., and Mrs. KATE JORDAN, of Lilac, Miss.

At the residence of the bride's sister, Mrs. W. C. Stanley, near Wilson, La., on Oct. 27, 1909, by Rev. E. L. Cargill, Mr. H. B. THOMPSON and Miss VASHTI CASSITY, both of East Feliciana Parish, La.

VALUE OF ROYALINE OIL.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

Hicks' CAPUDINE Cures Sick Headache Also Nervous Headache, Travellers Headache and aches from Grip, Stomach Troubles or Female troubles. Try Capudine—it's liquid—effects immediately. Sold by druggists.

Epworth League

TOPIC FOR DECEMBER 12, 1909.

BRAGGING AND PRAYING.

Luke xviii: 9-14.

1. True prayer is talking with God. Into it should enter praise, confession and petition. Men sometimes repeat words in the name of prayer that are really addressed to those in hearing. Such prayers do not find access to the Father's throne. Many men aver that they cannot pray in public. As a rule, the difficulty with such men, is that they forget that they are talking to God, and try to talk so that the ears of men will be pleased. A man who approaches the Lord in prayer should come with a full consciousness of the life he really lives and the character that he really bears. In the parable, which is the subject for the prayer meeting, two men are contrasted in their praying, and one commended and the other condemned.

2. The self satisfied man.

If the prayer of the Pharisee be analyzed closely it will be found that he was satisfied with himself. He was thankful that he was not as other men, nor even as the poor, miserable Publican standing afar off. He does not seek to be made better; he does not feel the need. Any man is in a dangerous condition who becomes thoroughly satisfied with himself. His eyes are blinded to his own faults and shortcomings. Most of the virtues claimed by the Pharisee would prove acceptable in any church member to-day, but the Lord, who searches the hearts, knows what really is in man.

3. The cry of need.

The Publican is conscious of his need. He feels that he is a sinner, and cries for mercy. When men realize sin in their lives, and also understand that the consequences of sin follow, certainly, then they desire mercy. He freely confesses to the fact of sin. He asks for mercy rather than claiming rights and privileges. He pleads where mercy can be found. When the penitent man pleads for mercy in the name of the Son of God, he shall not plead in vain. The mercy that dwells in the Father's heart has found expression in the gift of his Son, that men might freely approach the throne of grace and find help. The humble and the lowly shall not ask in vain. The man who is conscious of his lack shall find that there is abundance for the asking when the petition is sealed with Jesus' blood.

CATAARH DISAPPEARS.

Relief Comes in Two Minutes—Absolute Cure in a Few Weeks.

Don't go on hawking yourself sick every morning; it's cruel; it's harmful, and it's unnecessary.

If, after breathing Hyomel, the wonderworker, you are not rid of vile catarrh, you can have your money back.

No stomach dosing—just take the little hard rubber pocket inhaler that comes with each outfit, and pour into it a few drops of Hyomei. Breathe it according to directions. In two minutes it will relieve you of that stuffed up feeling. Use it a few minutes each day, and in a few weeks you will be entirely free from catarrh.

Breathing Hyomel is a very pleasant way to kill catarrh.

Get an outfit to-day on the money-back plan. It only costs $1.00; it's worth $1.00 to any catarrh sufferer. For sale by druggists everywhere. Mail orders filled by Booth's Hyomei Co., Dept. 11, Buffalo, N. Y. Send for free sample bottle and booklet, "Booth's Famous People."

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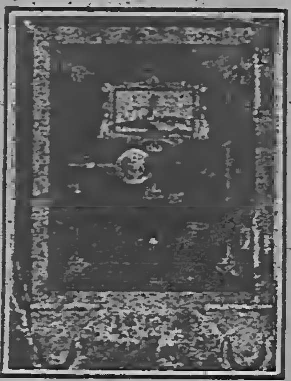

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FIFTH STREET, MERIDIAN, MISS.

Dear Dr. Boswell: The work at Fifth Street Church is closing in good condition for the Conference year. The church has received 174—forty-odd on profession of faith. Numerically it is now the largest Methodist church in Meridian. Our Sunday school has an enrollment of 670. It is the joy of the pastor's heart to see the church crowded with those studying God's Word. The success of our school is largely due our most efficient superintendent, J. B. Holland. He is the nearest ideal, in my knowledge.

Our Home Department is doing a most excellent work; from it we get members for the regular school and interested workers for the church. Let the church have a Home Department, and it will be able to use the consecrated ones as visitors, and by this do a work, especially among the women of the community, that is not usually done by the pastor because of conditions.

Our Woman's Home and Woman's Foreign Mission Societies are very active; have paid the parsonage debt and are supporting a Bible woman.

The improvements on the church have been modest. We put in partitional walls for the organized classes, choir recess, carpets, organ, etc. The church purposes to build a basement for the Sunday school and Epworth League soon. The year has been to the pastor most interesting, but few Sundays have passed that some one has not joined the church. We have been "with one accord in one place," and that has been the spirit of unity in the bond of peace. Oh, the joy, the peace that passeth understanding that comes to the church that has no schisms or divisions in it. Our financial report will be near $3500.

If the Church wills it, the pastor will return gladly for another year. The year to us has been in sentiment the one never-to-be-forgotten. God has given grace for the need, and even joy in his love, but the ascension of the immortal spirit of our only child on the 12th of February leaves a sorrow in the flesh that time cannot heal. God has given us peace in his service. We pray it ever so to be.

Now, Doctor, as this is the last communication to the Advocate while under your wise, efficient and honored administration, let me express to you my appreciation for your labors, and pray God's continued direction in your life-mission. Yours fraternally, CHAS. M. CHAPMAN.

CATARRH CANNOT BE CURED
with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.
F. J. CHENEY & CO., Props. Toledo, O.
Sold by druggists, price 75c.
Take Hall's Family Pills for constipation.

THE STUDENT VOLUNTEERS.

By Bishop E. R. Hendrix, President of National Council, Federation of Churches.

The Student Volunteer Movement is exactly what its name denotes. There is nothing stagnant about it. It is a movement deep and widespread, of trained minds and consecrated lives. It is a movement of volunteers, with a life enlistment, for service on the firing lines. In point of quality of those enlisted for life service as missionaries, picked men and women of our colleges who have studied the great questions of the world's evangelization, and of the duty of this generation to do its best to make known in all the world the essential truths of Christianity, there has never been anything equal to it.

It is not a great movement apart from the church, but within the church. All the great boards of missions are in great sympathy with it and 3000 accepted and sailed missionaries from the ranks of these volunteers have rewarded their faith. The assembled secretaries of these boards have just called for 1000 volunteers each year for the next twenty-five years, to be selected from those offering for service, subject to the required intellectual and physical tests. There is a sifting process which comes from such instruction as these volunteers are receiving during the years of their candidacy by the help of able addresses given by missionary specialists. This secures the leaders necessary for native Christians on the field, who will always make up the rank and file of the army of conquest.

The order-lines, sobriety, sanity and consecration which mark this great army of volunteers, under as able leaders as ever went to victory, give assurance of ultimate success, and go far toward removing some of those objections to missions which have hitherto obtained among many. We bid God-speed to the movement.

[The international conference of the Student Volunteers, will be held in Rochester, N. Y., Dec. 29, to Jan. 10.—Ed.]

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Whether from Malarious conditions, Colds or overheating, try Hicks' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at Drug Stores.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Students' Volunteer Convention, at Rochester, N. Y., Dec. 29-Jan. 2.

Midwinter Bible and Missionary Conference, Nashville, Tenn., Dec. 30-Jan. 9.

Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children, 50c.

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-five years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton Street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

TO YOUNG WOMEN

You may be laying up for yourselves much future suffering, by not treating your ailments promptly, (before they have a chance to become chronic), with that well-known female remedy, Wine of Cardui,—about which you have so often heard.

Look ahead, and plan for a healthy, happy life, by preventing female trouble from getting a foothold.

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ESTABLISHED 1858
CHURCH AND SCHOOL BELLS
Write for SPECIAL DONATION PLAN Cat. No. 57
THE C. S. BELL COMPANY, HILLSBORO, O.

POPLARVILLE, MISS.

Dear Dr. Boswell: That was a mighty gale that swept over our town in September. Brother Dan Kelley was with us, and I did not wonder that he was nervous when the parsonage shook. But, had he been here on the night of Nov. 23, and witnessed the storm that came, leaving debris (?) in its track, he, no doubt, would have made loud exclamations.

Well, I was dumbfounded; had not words to express what my heart felt. I did say "It is an ill wind that blows nobody good." I am better now. I am convalescent, and, while I was so greatly shocked, I believe I could stand another storm like it. Our Methodist people were in it. Some Presbyterians and some Baptists were also. Our dear, fatherly Brother Mitchell (the Baptist pastor) looked as proud as a fine Thanksgiving turkey as he walked bravely into the parsonage, followed by all the others, and deposited a great many packages on our dining table.

I once heard of a preacher who was "pounded," and when he examined his parcels nearly every one contained laundry soap. Well, that is good and useful, but on this occasion we found everything that goes to make a fine Thanksgiving dinner — cake, turkey, cranberries, and many other nice things. The turkey had a card tied to its neck with a white ribbon. It looked so "dressed up," that I exclaimed: "It is a temperance turkey, for it is wearing the white ribbon." On opening the card, we read: "From Katherine Warren Talley" (Mr. and Mrs. Talley's new baby, and their first). I said, God bless the little darling, and the parents, too, for wanting to train their little one in Christian giving.

It looked like everybody had a finger in the pie. A great many came to the parsonage, and many more names were on packages. I am happy over these expressions of love. I feel sure that the Christ spirit prompted the act. I am so thankful for the many friends I have here and in other places. I may not be able to do anything for many of them, but I can pray for them; I can love them, and I will. I am sure I express the sentiment of all when I pray:

"Lord, help me to live from day to day
In such a self-forgetful way
That, even when I kneel to pray,
My prayer shall be for others."

Respectfully,
MRS. M. H. MOORE.

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LOUISIANA METHODIST ORPHANAGE.

Through the kindly interest of that friend of humanity, Mr. Thos. V. Ellzey, all the railroads of the State have consented to "deadhead" all articles that may be sent by freight to our Orphanage during the Christmas holidays. We hope the Sunday School Superintendents, Pastors, and all friends of our Orphanage will take advantage of this splendid opportunity of helping our institution, and send in all they can. This will afford all our people a rare opportunity to help in a very substantial way.

We can use everything in the shape of groceries, can goods and feedstuff, syrup, sugar, lard, meat, flour, meal, rice, grits; in fact, anything with which to feed the children will be of great help to us. Corn, hay and grain of any kind will be acceptable, for we now have a mule and several cows to feed, and we have but little feed for this purpose.

We have been so liberally supplied of late with second-hand clothes that we do not need anything in that direction at present, and to send things of that kind will be a waste.

We will need but few toys, but let your Christmas gifts be of a useful, substantial nature.

We feel sure that our people are coming more and more to realize the real Christmas spirit. That it is more appropriate to give to the needy than to receive gifts, or bestow them on those who do not need. Let all who can, make a gift in money. On Jan. 1 we will owe a note for $900 at the bank, and we must raise the money to meet this note. What a splendid Christmas gift from the Methodists to their Orphanage, if enough money is given to raise this debt.

Send all packages, boxes and bundles to Louisiana Methodist Orphanage, R. W. Vaughan, Ruston, La. Send all communications about packages and make all remittances to Rob't W. Vaughan, Ruston, La. Sincerely,

ROB'T W. VAUGHAN.

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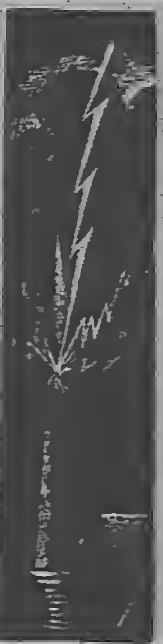
Whatever else is dark, it must be right to follow Christ.—Exchange.

Do what God calls you to do, and you are a success.—Talmage.

DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther, and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.



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began to impress upon church officials the importance of insurance and sufficient insurance, and to furnish it on such terms that none could afford to put it off. Just think of it! Protection for a few cents or less a day on easy payments, and no assessments. Write for particulars.

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THE MISSISSIPPI CONFERENCE OF 1816.

Through the thoughtfulness and kindness of Dr. H. M. DuBose, there now lies before me and to be placed in the archives of our Historical Association, a copy of the Minutes of the Mississippi Conference, which was held at the home of William Foster on Pine Ridge, near Natchez, beginning Oct. 10, 1816. The document consists of one sheet of ordinary foolscap paper, and written on only one side of the sheet. However, written across the second page is "Returns of the Nachez Conference, 1817." It is addressed to "Bishop Wm. McKendree, Franklin, W. Tenn." No envelope enclosed the precious manuscript, but after the manner of that day it was enfolded within itself and fastened with sealing wax. The postmark, which is easily read, is in large stamped letters, WASH: M. T., Oct. 19. In the right hand, upper corner, is in bold hand "25," which indicates the postage charged to transmit. But the interior is yet more interesting and curious than the exterior. Believing the paper will be of interest to the readers of the ADVOCATE, I give the proceedings of the body verbatim:

"Mississippi Annual Conference for the year, 1817."

1. Who are admitted on trial? Ans. None.

2. Who remain on trial? Ans. Alexander Flemming.

3. Who are admitted into full connection? Ans. Elijah Gentry.

4. Who are the Deacons? Ans. John Lane, John Menefee, Thomas Owens, Peter James, Elijah Gentry.

5. Who have been elected and ordained Elders this year? Ans. Thomas Nixon.

7. Who have located this year? Ans. Samuel Sellers.

8. Who are the supernumeraries? Ans. None.

9. Who are the superannuated and worn out preachers? Ans. James Dixon.

10. Were all the preachers' characters examined before the Conference? Ans. Yes, one by one.

11. What number are in societies?

MISSISSIPPI DISTRICT.

	Whites.	Blacks.
Natchez and Claiborne Ct.	259	169
Wilkinson	397	81
Amite	312	51
Pearl River	171	29
Tombeckbee	150	40
Chickasaw	132	17
	1421	387

LOUISIANA DISTRICT.

Attakpas	70	8
Rapids	40	15
Washataw		
Total	1531	410

12. Where are the preachers stationed.

Mississippi District, no P. E. (Jones' History says Thomas Griffin.)

Natchez and Claiborne Circuit, John Menefee.
Wilkinson, John Lane.
Amite, Thomas Owens.
Pearl River, Peter James.
Tombeckbee, none as yet.
Chickasawhay, Elijah Gentry.
Louisiana District, Ashley Hewett, P. E.
Attakapas, Thomas Nixon.
Rapids, Alexander Fleming.
Washataw, Ashley Hewett.

13. Where and when shall the next Conference be held?

Ans. At Midway, Wilkinson County, Mississippi Territory, November 7th, 1817.

No name appears as secretary of this body, but Jones' History says that John Menefee occupied this place.

While the temptation is upon me to make lengthy comment as to territory covered, number of membership and ministerial supply, as compared with conditions to-day, I must not mar the paper.

If your readers are desirous to learn more of this Conference, they are referred to Chapter xix in First Volume of Jones' History of Methodism in Mississippi, and to an editorial in recent issue of the Epworth Era. Especially for the brethren of the Mississippi and Louisiana Conferences.

I am fraternally, T. B. HOLLOMAN.

GUESTS, OR GUESSERS?

We actually "talked" last night. We were at a little party, and neither pencil nor paper appeared during the entire evening. It was a welcome relief, and we came home rested, rather than tired out.

In my first realization that our hostess had thrown us upon our own responsibility, I was curious to see what would happen. It had been a long time since I had seen thirty people trusted to converse naturally.

How often have I composed imbecile poetry with a luckless partner; sorted out Shakespeare from Proverbs; been through questionings galore as to my knowledge of geography, history, botany, and anything else I have forgotten! I have guessed at "portraits," "book-titles," "music terms," "hidden artists," "kitchen utensils," "United States Presidents," and antiqated conundrums.

The moment a smiling hostess appeared with pencils I would feel the wheels buzz around in my head as my mental machinery responded to its mechanical task. It is a depressing spectacle to see two intelligent adults wandering about a room trying to recall from sliced magazine pictures the advertisements which they would rather forget. We deprecate the insipidity of card-parties, but are the guessing games, when carried to excess, any less insipid? The card-players at least know what they are trying to do, while we wander about with forced hilarity and carefully simulate enjoyment, suppressing our real thoughts.

It may be true that we cannot converse in these days, and it is little wonder, after a few years of training in this patent party device. We feel ourselves a part of a "prearranged harmony," our only function being to find our place in that "harmony." All sense of originality is lost, and we are a group of victims to be hurried through a given program by our well-meaning entertainers. Have you not seen substantial men bored and made miserable by some rhyme-making device or hidden quotation? One man said, as we were trying to fill in the blanks of an exciting narrative with the names of all the poets of Christendom, "This sort of thing is pretty severe on men like us."

Few of us as hostesses have been guiltless of the cut-and-dried program. I confess to having wasted hours searching for something new in the way of mild mental gymnastics. Such kindergarten exercises have their place in entertaining very young people still at the giggling stage, but let us not weary our grown-up friends with these inane programs.

Last night we took ourselves calmly, and made no attempt to work up an artificial enthusiasm over things which bored us. We came to a sense both of freedom and of responsibility as guests, and tried to give our best to one another. Our hostess may have had a plan, but it at no time became apparent. When we found we were to be trusted, and not enticed into any "guessing game," we blossomed out amazingly as conversationalists. If there was method, it was the method of suggestion, rather than of program.

Here, a group admired some charming Dutch title about a fireplace; another listened to the history of a quaint carving which dated back to the early French days in Canada; a staid councillor showed his gallantry by bravely and gravely discussing winter hats with the two ladies near him; two or three globe-trotters exchanged experiences as they looked over some foreign photographs; several matrons discussed the ethics of children's parties, and of allowing their boys to play marbles "for keeps;" in one corner some Canadians and Americans talked over the tariff question; and, of course, the last book each had read came in for due discussion. If conversation be a somewhat forgotten art, it has lost none of its appeal when rediscovered. Last night our privilege was not abused, for business and neuralgia and domestics were not once, in my hearing, brought to the fore.

I recall the confession of a charming old lady: "My dear, I do not care much for these 'teas.' I like the old-fashioned parties best, where men and women meet as men and women, and the conversation is more stimulating." I felt the significance of that remark as we were coming home, and my husband said: "Isn't Madam Blank a charming woman?" "Of course she is!" I answered enthusiastically. "Is that a new discovery?" "Yes," he replied, "I've seen her often, but it was the first time I ever had an opportunity to talk with her."

Opportunity for conversation and real acquaintance would go far to restore our self-respect, cultivate originality, and establish our equilibrium as guests in these times of fads and forced amusements.—*Mary Newell Yontz, in Congregationalist.*

NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, DEC. 16, 1909.

CHAS. O. CHALMERS, Publisher.
Office, 512 Camp St., New Orleans.

VOL. 56—No. 50.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2810.

Glances at the World.

A regular "press-clipping bureau," with a full corps of employes, is maintained in the Pope's palace at Rome. The purpose is to keep the Pope as thoroughly informed as possible in regard to everything throughout the world, pertaining to the affairs of the Roman Catholic Church. The old gentleman has not time to glance over all the papers, much less to read them, so, men are employed to "clip" the newspapers. These clippings are turned over to the Pope's Secretary of State, who classifies them, as well as sifts them, so that the Pope sees only the most important matters. The clippings are from French, German, Spanish and English newspapers, requiring men acquainted with these languages to translate them into the Pope's native tongue. "The bishops of every Roman Catholic diocese are also said to forward clippings from papers published within their jurisdiction, which are regarded as likely to interest the Pope." All this mass of newspaper material is pasted up in volumes, bound separately, according to subject matter, and carefully indexed. It therefore goes without saying, that everything affecting the Roman Catholic Church in the United States, for or against, finds its way to the eyes of the Pope. This is in keeping with another piece of information, viz.: that every daily paper of any importance in the United States, has on its editorial staff, a Roman Catholic. We do not know that this is true, but we have often heard it, and never have heard it denied. If it is true, everybody must know its purpose. Rome must be protected.

* * *

Much was said soon after Governor Sanders, of Louisiana, was inducted into office concerning the change of text-books in the public schools. This thing occurred four years before, and when it occurred again, the impression was made that politics had something to do with it. Of this we express no opinion. But suspicion has not been allayed, nor has the anger of the people quieted down. Two years or thereabout, have passed, and the State School Board has made public no reason why the change was ordered—a change that has cost the people of Louisiana more than $500,000. If any man has been pleased by the change, he has not made the fact known. If any man has been able to give a reason why the change was made, he has been remarkably silent. But expressions of disapproval have filled the air from one end of the State to the other. The State School Board, though authorized by the law, is appointed by the Governor, and is responsible to him alone, and we take it for granted that the action of the Board was entirely acceptable to him, as he has not censured the Board for its action. This is another illustration of the evil of putting so much power into the hands of the Governor—the power to appoint Boards responsible only to him. Judging by the tone of the State papers, and some of our city dailies, the people are thoroughly aroused, and will not again submit to wholesale changes of school books every four years. If nobody else profits by these changes, the school-book publishers do—it is a wind-fall to them. It can scarcely be true that school-books run out of date every four years, and if not, there is no justification for changing them so often—always at the expense of the people, the majority of whom are unable to bear it.

* * *

It would be unjust doubtless to class all purely scientific men as heartless, yet now and then one comes before the public with such startling propositions—all in the interest of human betterment, as to write himself down—if not heartless, at least as anti-humanitarian. Dr. Osler, who would chloroform all men over sixty years of age, is one. Now comes another who advocates the killing of all feeble-minded persons. In caring for these unfortunate ones, he tells the public that the world's substance, that might be better used, is wasted for the wants of these unfortunate people. "We are wasting millions on the erection of expensive buildings in the most salubrious neighborhoods, on the maintenance of an enormous official staff and on providing good food to help live those who have not and never will have one gleam of intelligence. This is called humanity. Medical science has made such strides that it is possible to submit these idiots to to painless death and release them from the purgatory of non-intelligence." It is said that the proposition, made to a public council, "created a sensation." Of course, but we dare say the council never gave it a moment's serious consideration. Common sense and humanity, to say nothing of religion, still abound.

* * *

A woman of fine attainments who sees much of public ilfe, and who knows much, advises her sisters against going into politics. Her recent utterances, made in London, were called forth by the conduct of the "militant suffragettes" who have committed misdemeanors and gone to prison in order to attract attention to their cause. This eminent lady expresses profound sympathy "with all women who work, chiefly with the brave and patient heroines among the poorer classes." These, she says, "are too divinely laborious to look about for rights other than they possess." Next she sympathizes "with women in arts and professions, if they are really in earnest about their work and are not mere dabblers. She "admires, irrespective of sex, who clasp the cross to gain the crown." "But I have no sympathy whatever with woman in politics. There she is utterly out of her sphere, and I am wholly with the 'brute' man who, seeing her rushing into such a tumultuous vortex, cries: 'Stay at home, and mind the baby.' For politics are no longer dignified; they have become vulgar. And it is better to stay at home and rear one life to possible good issues than mix in a fray of contradictory propositions concerning the lives of millions, especially as those millions generally take their own way in the end. If each woman honestly devoted herself to the proper bringing up and education of her children, her training so administered would work all the reforms she needs in the social laws concerning her sex."

* * *

Dr. Cook, the first finder of the North Pole, has had a "hard time" ever since it was announced that he had reached the place. Commander Peary, who also announced that he had been there, was the first to assail Dr. Cook and deny his story. Then one or two men gave out that Dr. Cook made a false statement when he declared several years ago that he had climbed "to the summit of Mount McKinley." This confirmed his enemies in their doubts concerning his North Pole exploration. About ten days ago Dr. Cook's records of the expedition reached the Copenhagen University, where they were to be examined and passed upon by men of the highest scientific attainments. Since that time two men have come forward and made affidavit to the effect that they were "employed by Dr. Cook to fake up a lot of astronomic and mathematical data to prove that he had reached the pole." But these men, like those who swore against him in the Mount McKinley affair, are self-confessed swindlers, testifying that for money they palmed off falsehoods on the public. What sort of witnesses are they? If they lied in the one case, the presumption is, they lied in the other case. Nobody doubts that Commander Peary reached the Pole. If the Copenhagen scientists sustain Dr. Cook's claims, nobody will have ground to doubt that he got there, too—and a year in advance of Commodore Peary. Their records in both cases constitute the evidence, and the matter will be settled, so far as the records are concerned, if the Copenhagen University sustains Dr. Cook's claims. Aside from the records, Dr. Cook's witnesses are as good as Mr. Peary's, viz. his own word, and the testimony of the two Eskimos who went with him. Against these Mr. Peary can put only his own word and the testimony of his negro servant. If Dr. Cook did not reach the North Pole, history will be compelled to assign to him the place so long held by Barnum, the "humbug of the age."

Christian Advocate.

Published for the Louisiana, Mississippi, and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

THE TIME LIMIT.

For nearly ten years the Methodist Episcopal Church has been working without a time limit to its pastorate. How it works may be seen from analysis of the appointments announced by Bishop Goodsell at the recent session of the Illinois Conference at Mattoon, Illinois. This is a strong conference in which 306 appointments were made. Of the number

4 are beginning their fifth year.
13 are beginning their fourth year.
38 are beginning their third year.
78 are beginning their second year.
173 are beginning their first year.

Of the four who are entering upon their fifth year, two are district superintendents. So, out of over three hundred preachers, but two pastors will this year reach the time limit which obtained in the M. E. Church before the time rule was abolished. While no pastoral term in that large Conference is any longer than it would have been under the law as it stood ten years ago, it is very probable that many pastoral terms have been shortened by the change. A letter reporting the Conference session to the Illinois State Register, and evidently written by a member of the Conference, states that a dozen men declared, after the appointments were made, that they would not go to the places assigned them. This correspondent believes that a return to the three years' rule, which prevailed many years before the five years' rule was adopted, would be an improvement on the present law.

In New England another possibility is disturbing some who favored the removal of the time limit in 1890, and have since opposed all efforts to restore it. J. L. Bartholomew, of New Bedford, Mass., writing in the *Christian Advocate*, of New York (issue of September 9, 1909), fears that the ideal in view in the removal of the time limit—every appointment made on the basis of fitness, without regard to time—is in danger of being substituted by another ideal—that every man should remain in his pastorate as long as possible. He says: "What will result if our ideal becomes 'As long pastorates as possible?' Two things at least. First, the loss of our historic ideal. The question will not be, 'Where can this preacher best serve the cause of Christ?' but can he stay where he is another year? This will mean, in many cases, a crippled year for both church and pastor. Second, when a man moves, unless by an un-Methodistic invitation to a larger field, his moving will be construed as a reflection on him, and every man who is moving will be under suspicion of having been a failure in his last charge. Men will, therefore, remain until voted out by the quarterly conference. In that respect we shall be like the position of preachers under a congregational polity, and move only when invited [illegible]. Our Conference changes will then be [illegible] the free act of brilliant men going from one field to [illegible], and then [illegible] the forced act of discouraged men going to fields which must look upon them with some degree of [illegible]."

Some years ago the youngest of our [illegible] held the Missouri Conference. A pastor who was amiable and competent in his charge, in speaking of the approaching Conference session, said to his people: "We are getting along fairly well. Our Bishop is young, [illegible] he will do nothing rash."

We commend his wisdom to the consideration of the younger men in our ministry who are chafing at the time limit. Might it not be well to watch for a little longer time the operations of the unlimited pastorate in the M. E. Church before we venture into these choppy and uncertain seas.

The writer is in the fourth year of his present pastorate and the fortieth of his ministry. He has been moved by the time limit, both as pastor and presiding elder, and has in both offices succeeded men who were moved by that limit. In sixteen years' experience as a presiding elder he has studied the problem very carefully and feels pretty well grounded in the conviction that a time limit is essential to an efficient itinerant system. If our system is worn out, let us abandon it and go to the free-for-all plan of our Baptist and Congregational brethren.

A man sixty years of age might be crowded out by younger men in such a struggle for a place, but he owns a little land and knows how to work. —Rev. C. H. Bridges, in *St. Louis Christian Advocate.*

CONSTITUTIONAL PROHIBITION.

Constitutional prohibition is the only logical way of now enforcing the written laws bearing on the subject of prohibiting the sale of liquor in territory adjacent to the large cities that expect to do a shipping business. The whisky men who run out of a place ahead of the storm of an enraged public sentiment, will flood the local option communities with the mail order list and the advertisements in dirty sheet newspapers until the cause of temperance will be greatly affected. Local optional law has now upon it the ear-mark of politics. The conditions of the bill for constitutional prohibition will have all the sympathy that the local option and legislative enactment had, and even more, for the history of the past has added to our store of wisdom in this matter. I have been for my lifetime opposed to a constitutional amendment. But when all the brewers' interest, the liquor league, the saloonists, and the united enemies of any kind of temperance legislation arrayed themselves against it, I knew one thing for certain—that what they wanted was not good for the country, and the best place to aid humanity was on the "other side."

As long as the elections represented the untrammeled will of the people and there were no segregation of the local option state, it was wise to leave the matter in the hands of local optionists. But when the matured sentiment of the informed rural yeomanry in the State began to vote reform above the heads of city sentiment the [illegible] interest was prophet enough to see the handwriting on the wall, and that the only hope was a separation or segregation of the county or State into districts, so that the city would be able to control the local option vote. This was successful for the whisky interest, though for some time it seemed the proper thing for the temperance, as through it local option voted out certain counties that were "wet." Then the mistake became evident. It was seen that certain counties which had a controlling city in it became an "arsenal" for the whisky forces and a kind of a "dispensary" for the county supplies. To offset this apparent defeat, the temperance people in some States voted legislative prohibition. This has given impetus to the moral standing of the cause. But since the same things that held good for the county as compared with the adjoining county, the one being flooded with liquor from the other, so it is with the prohibition State. It is flooded with the "moral contraband" stuff that its neighbor-State protects, and have the right to give it under the "Interstate commerce law" assumption. The Federal Government seems to be in sympathy with the liquor business only as to the revenue from it, and if this is true, it is only a matter of time when Congress can no more tolerate such a position than could it bear "The States' Rights of Secession" act. No force or power on earth has the right to declare legal a thing or business that the SOVEREIGN STATE has declared illegal, provided it does not violate the Constitution of the United States.

Let the States enact constitutional amendments, as this will crystallize the temperance force and keep the matter out of politics and the many evils incident thereto. The defeat of the Alabama election is in no sense a test, except in the way the liquor forces will use all ignorance, prejudice, politics and mistakes, combined with party differences, administration and anti-administration interests to "pull off" what they want.

C. M. CHAPMAN.

Meridian, Miss.

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PROGRAMME OF THE MID-WINTER BIBLE AND MISSIONARY CONFERENCE.

AT THE METHODIST TRAINING SCHOOL, NASHVILLE, TENN.

W. R. LAMBUTH, CHAIRMAN.

Dec. 30th to Jan. 6th, 1910.

THURSDAY, DEC. 30th, 1909.

7:30 p. m.—Evangelism, Rev. George R. Stuart.

FRIDAY, DEC. 31.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—Methodism and the City, Dr. G. H. Betwiler.
11 a. m.—The Duty of the Church in the Movement for Law Enforcement, Dr. Ira Landreth.
7:30 p. m.—The Church and Social Reform, Prof. G. W. Dyer.
Address.—Dr. Henry F. Cope, Secretary of the Religious Education Association.

SATURDAY, JAN. 1.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—The Leadership of the Pastor in Missions, Dr. T. D. Ellis.
11 a. m.—The Mission of the Methodist Episcopal Church, South, to the Negro Race, Miss Belle H. Bennett.
7:30 p. m.—Address, Dr. Henry F. Cope.

SUNDAY, JAN. 2.

9:30 a. m.—Consecration Services, led by Dean W. F. Tillett.
11 a. m.—Address, Dr. Walter Rauschenbusch.
3 p. m.—Address, Dr. Henry F. Cope.
7:30 p. m.—Address, Dr. Walter Rauschenbusch.

MONDAY, JAN. 3.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—The Preacher's Part in Financing the Kingdom, Dr. James Cannon, Jr.
11 a. m.—Biblical Instruction from the Pulpit, ———.
7:30 p. m.—Address, Dr. Walter Rauschenbusch.

TUESDAY, JAN. 4.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—The Laymen's Missionary Movement, ———.
11 a. m.—Address, Dr. Walter Rauschenbusch.
7:30 p. m.—Address, Dr. Walter Rauschenbusch.

WEDNESDAY, JAN. 5.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—A Survey of the Mission Fields, Dr. W. R. Lambuth.
11 a. m.—The Missionary Education of the Home Church, Dr. Ed. F. Cook.
7:30 p. m.—The Call of the Church for Trained Workers, Bishop E. E. Hoss.

THURSDAY, JAN. 6.

9 a. m.—Bible Study, Dr. O. E. Brown.
10 a. m.—The Unprecedented Opportunity of Christianity in China; Dr. W. H. Park, Dr. A. P. Parker.
11 a. m.—The Boy in the Sunday School and Out, Dr. William Byron Forbush.
3 p. m.—The Reaction of Work, Dr. William Byron Forbush.
7:30 p. m.—Books and Firelights and Children's Faces, Dr. William Byron Forbush.

AFTERNOON CONFERENCES.

SATURDAY, JAN. 1.

3 p. m.—Conferences on Home Missions, John R. Nelson, Presiding.

Work for Miners, I. T. Cameron.
Work for Mountaineers, ———.
Work for Mill People, D. E. Comak.
Work for Immigrants, A. E. Rector.
Work for Indians, ———.

MONDAY, JAN. 3.

3 p. m.—Conference on Woman's Work in Missions, Miss Belle H. Bennett.

TUESDAY, JAN. 4.

3 p. m.—Conference on the Laymen's Missionary Movement, Mr. W. B. Stubbs, Presiding.

WEDNESDAY, JAN. 5.

3 p. m.—Conference on Our Foreign Missions, Dr. W. W. Penson, Presiding.

A glance at the above programme will convince any one interested in such matters that the approaching Mid-Winter Institute will be the very best ever held at the Methodist Training School. Many of the speakers are men of more than national reputation; some are authors of books that have wielded a wide influence, some are recognized leaders in forward movements of the day, and all are able to bring expert knowledge to the discussion of the themes assigned them.

The Institute this winter will bring before the Church information of first importance on vital subjects, and will propound best methods for the solution of difficult problems. The inspiration growing out of such addresses, if all plans are successful, will reach every church in the connection and quicken Christian workers to more intelligent activity in every part of the Church.

With full assurance that the programme is worth all the labor and time spent in preparing it, and with perfect confidence that every man who attends will take home with him a large benefit, we urge pastors and Christian workers to attend the Institute. The dates are Dec. 30th to Jan. 6th, 1910. The expenses—fees and board in the school for the eight days—are $13, and the place is the Methodist Training School, 422 Sixth Ave., North Nashville, Tenn.

A. H. TRAWICK, JR.

MISSISSIPPI CONFERENCE.

The ninety-sixth session of the Mississippi Conference convened in the Methodist Church at Brookhaven, Wednesday, Dec. 8, 1909. The opening exercises were conducted by Bishop Hoss, who presided during the session, giving satisfaction to all.

The morning devotional exercises conducted by the Bishop were uplifting and inspiring. A. F. Watkins was elected secretary, with C. F. Emery and R. Selby assistants, and J. W. Campbell, E. W. Lipscomb and G. S. Harmon, statistical secretaries.

The Conference greatly enjoyed the visits of several of the connectional men, and their addresses were very helpful. Rev. A. E. Clement, of the Galloway Memorial Hospital, represented that institution, and the Conference passed a resolution asking the preachers to take a collection for this hospital in their pastorates.

Rev. A. P. Parker, of the China Mission, was with us several days; and gave an inspiring address on Friday night, at the anniversary of the Conference Board of Missions. Rev. J. R. Stewart represented the Superannuate Endowment Fund; Brother I. G. Campbell, the Publishing House interests, and Dr. J. D. Hammond, D.D., the Educational work. Brother Bachman was on hand with the usual supply of good books. The session of the Conference was a delightful one. The good people of Brookhaven entertained royally; and the weather was for the most part, crisp and clear.

One of the most delightful events in the history of the Conference was the delightful dinner given to the members of the Conference, clerical and lay, by Dr. I. W. Cooper and Mr. B. E. Brister at the college. The menu was elaborate and the service beautiful. The after-dinner speeches and toasts were splendid. The young ladies of the college served, and anticipated every guest's wishes and needs.

W. G. Roberts and C. N. Guice were re-admitted. J. L. Smith, Geo. G. Yeager, J. F. Campbell, W. W. Nelson, W. H. Young, B. F. Crook and H. F. Tolle were admitted on trial. A. B. Barrie and Sampley were admitted from the Methodist Protestant Church, in elder's orders.

The following were received into full connection: M. R. Jones, C. H. Herring, C. T. Noble, J. A. McBryde, R. T. Pickett J. W. Chisholm, J. L. Neill and W. E. Dickens.

The delegates to the General Conference were elected Saturday—Clerical: H. M. DuBose, I. W. Cooper, H. W. Featherstun, and A. F. Watkins. Lay: R. W. Millsaps, L. P. Brown, A. G. Norrell, and W. W. Ellis. Alternates: J. C. Cavett, and Jno. A. McLeod.

Sunday dawned cold, rainy and otherwise disagreeable, but the services previously announced were held, beginning in the Methodist Church at 9 a. m., with the annual lovefeast conducted by the venerable John A. B. Jones. At 11 o'clock the house was packed to its utmost capacity to hear Bishop Hoss. He gave his congregation a sermon seldom equaled by any man of to-day. If Bishop Hoss is greater in one department than another, it is in the pulpit when he discusses the great themes of the gospel. The sermon was followed by the ordination of deacons and elders. The following were ordained deacons: C. T. Noble, J. A. McBryde, R. T. Pickett, J. W. Chisholm, J. L. Neill, W. E. Dickens, B. F. Crook, and S. A. Ferguson. The two last-named are in the local ranks. Elders ordained: J. C. Chambers, E. J. Coker, J. H. Grice, W. W. Graves and E. W. Lipscomb.

In the afternoon memorial services were held in honor of members who had died during the year: H. D. Howell, J. W. Chambers, D. P. Bradford and C. A. Powell. Rev. J. M. Weems presided. In the evening a service in memory of Bishop Galloway was held. Dr. H. M. DuBose delivered the address. It was a matter of great regret that Mrs. Galloway, who had been specially invited to be present, could not attend. Services at other Protestant Churches were held—members of the Conference filling the various pulpits.

We make this last note just before the close of the session: The Conference has been a memorable one, and the preachers will all go to their charges determined, by the help of God, to do their best.

C. N. GUICE.

Brookhaven, Miss.

MISSISSIPPI APPOINTMENTS.

Brookhaven Dist.—J. T. Leggett, P. E.; Brookhaven, H. M. Ellis; Buford, J. L. Smith; Bogue Chitto and Norfield, O. G. Halliburton; Crystal Springs, J. G. Galloway; Gallman, J. C. Ellis; Hazlehurst, W. L. Linfield; Magnolia, H. B. Watkins; McComb, Centenary, W. M. Sullivan; McComb and Fernwood, Dan Scarborough; Monticello, F. L. Applewhite; Prentiss, M. L. White; Pearlhaven, R. W. Thurman; Silver [illegible] Main Street, J. F. Watkins; [illegible] [illegible] Moxie, G. R. Ellis; McLain, George Yeager; [illegible] A. Moore; [illegible] New Augusta and Richton, L. Carley; [illegible] W. Murray; [illegible] [illegible], P. F. Witt; Taylorsville, D. [illegible]; [illegible] and Heidelberg, A. C. Evans; Purvis, G. D. Anders.

Jackson Dist.—[illegible] R. Jones, P. E.; Benton, J. E. Gray; Brandon, W. F. Emery; Canton, [illegible] W. Crisler; [illegible] Carlton, W. B. Lewis; Deasonville, J. E. J. Ferguson; Eden, H. G. Roberts; Fannin, J. H. Grice; [illegible] L. Roberts; Florence, J. S. Purcell; Harrisville, R. T. Nixon, supply; Jackson, First Church, J. E. Carpenter; Jackson, Capitol Street, C. W. Crisler; Jackson, Galloway Memorial, J. A. Alford; Jackson, Rankin Street, J. S. Parker; Jackson Circuit, J. F. Campbell; Lindale, B. F. Cook; Madison, J. W. Ward; Mendenhall, H. A. Gatlin; Sharon, G. H. Ellis; Terry, W. W. Perry; Thomasville, O. J. Rainey; Yazoo City, T. B. Clifford; Manager Orphans' Home, W. M. Williams; Epworth League Secretary, H. M. DuBose; Agent American Bible Society, W. L. C. Hunnicutt.

Meridian Dist.—W. H. Lewis, P. E.; Binnsville and Wahalak, P. H. Kleiser; Bucatunna, R. E. Rutledge; Daleville, C. C. Griffin; De Kalb, R. H. Barr; East Clark, M. R. Jones; Enterprise and Stonewall, J. D. Ellis; Lauderdale, J. W. Ramsey; Matherville, S. N. Young; Meridian, Central, W. H. LaPrade; Meridian, East End, G. S. Harmon; Meridian, Fifth Street, C. M. Chapman; Meridian, South Side and Poplar Springs, I. L. Peebles; Meridian, Seventh Avenue, J. A. Wells; North Kemper, W. W. Nelson; Porterville, O. J. Davis; Scooba, B. W. Lewis; Shubuta and Quitman, B. F. Jones; Vimville, H. J. Maddox; Waynesboro, W. G. Forsythe; Wayne Mission, J. T. McVey.

Natchez Dist.—H. W. Featherstun, P. E.; Adams, J. V. Bennett; Barlow, J. M. Cooke; Bayou Pierre, R. A. Sibley, Jr.; Centerville, [illegible] G. Brown; Fayette, J. W. Campbell; [illegible] W. H. Huntley; Hamburg, W. F. [illegible]; Homochitto, W. H. Young; Liberty, W. [illegible] Cammack; Meadville, J. L. Red; Natchez, Jefferson Street, R. Selby; Natchez, Pearl Street, H. P. Lewis, Jr.; Nebo, C. H. Herring; Sontag, E. L. Alford; Washington, R. [illegible]; Wilkinson, J. W. Price; Woodville, H. W. Van Hook; Woodville Circuit, J. T. Griffin, supply; Conference Secretary of Education, R. Selby.

Newton Dist.—T. J. O'Neil, P. E.; Bay Springs, W. A. Hayes; Carthage, A. B. Barry; Decatur, H. E. Carter; Chunkey, J. F. McClelland; Edinburg, M. J. Miller, supply; Forest, A. M. Broadfoot; Hickory, F. B. Ormond; Hillsboro, J. R. Hays, supply; Homewood, W. W. Graves; Indian Mission, S. J. Tubby, supply; [illegible] Lake, H. F. Toliet; Laurel, First Church, J. [illegible] Weems; Laurel, Sixth Street, W. W. M[illegible]; Laurel-Kingston, H. Mellard; Montrose, W. A. Betts; Morton and Pelahatchie, W. J. Dawson; Newton, L. F. Alford; Neshoba, J. C. Long, supply; Philadelphia, N. B. Harmon; Rose Hill, W. H. Lane; Raleigh, W. G. Roberts; Shiloh, W. E. Dickens; Stallo, J. A. McBride; Trenton, D. E. Vickers; Walnut Grove, P. L. Whiddon.

Seashore Dist.—W. B. Jones, P. E.; Americus, L. R. Roberts, supply; Bay St. Louis, T. B. Cottrell; Biloxi, Main Street, E. W. Lipscomb; Brooklyn and Bond, W. J. Ferguson; Carriere and McNeill, E. D. Phillips; Coalville, P. H. Howse; Columbia, B. F. Lewis; Escatawpa, C.

[illegible]

LOUISIANA CONFERENCE.

At nine [illegible] December [illegible] the Louisiana [illegible] convened in Alexandria, the geographical center of the State. Bishop Warren A. Candler [illegible] the chair, and [illegible] presiding officer [illegible] peaceable session [illegible] the Conference [illegible]

[illegible] a custom that [illegible] importation from the Wesleyan [illegible] that we hope will survive [illegible] the morning devotional [illegible] dental gaps sufficiently [illegible] Candler gave each morning [illegible] Scripture that [illegible]

Dr. F. N. Parker [illegible] C. H. [illegible] as his assistant [illegible] [illegible] Harper, as assistant [illegible] D. Hammond [illegible]

[illegible]

When R[illegible] thirty years [illegible] and [illegible] [illegible] that failure [illegible] the [illegible] Conference and Bishop [illegible]. A life of usefulness and service, such as Dr. Hill has lived, [illegible] a precious heritage [illegible] Conference and [illegible] Louisiana feels [illegible] his great [illegible] year of quiet, rest and [illegible]. Then [illegible] strength [illegible] he will take [illegible] work again. No man [illegible] in such tender regard [illegible] friends, extending [illegible] the [illegible] realm of the Church.

Bishop Candler [illegible] is very plain that he would not try to make facts fit the law, but that, without fear or favor, he would apply the law to the facts.

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We are glad that Rev. W. L. Weber [illegible] a wonderful field in the Laymen's Movement [illegible] We do not wonder that the [illegible] College [illegible]

[illegible] the [illegible] Committee [illegible] the District Conference [illegible] are present [illegible] license unless [illegible] Bishop Candler refused [illegible] the [illegible] present and [illegible] every member of the [illegible]

[illegible] Missions [illegible] of the home [illegible] [illegible] of the Conference [illegible] that all [illegible] Annual [illegible] the [illegible] [illegible] for a [illegible] of the District [illegible] foreign mission fields.

[illegible] offered by Rev. Walter G. [illegible] in the Historical Committee [illegible] in the Dennery Building at New Orleans for the preservation of Conference [illegible]

[illegible] the memorials that found favor was [illegible] to the restoration of the licensing [illegible] preachers to the Quarterly Conference. [illegible] memorial seeking to extend the time limit [illegible] being held up by a tie vote. A [illegible] was adopted asking the General Conference to provide for prompt trial of preachers who are accused of immorality during the intervals between the sessions of the Annual Conference, and providing for the hearing of appeals in the intervals between the sessions of the General Conference.

The following clerical delegates to the General Conference were elected: F. N. Parker, N. E.

Joyner and Paul M. Brown. Alternates, J. M. Henry and R. H. Wynn.

The following lay delegates were elected: H. H. White, W. L. Weber and R. R. Reid. Alternates, T. V. Ellzey, R. T. McClendon.

Dr. J. W. Reed, a missionary to Korea from this Conference, was in attendance upon the session. He is at home on a furlough, and is spending the time with his father and mother at Gibsland, La.

In representing the Epworth League, Dr. F. S. Parker, the assistant editor of the *Epworth Era*, stated that its present problem was to restore it to its rightful task as a young people's organization. The Senior Leagues have become very largely bodies of matured people. To attain the end desired, the age limit in the Junior League has been raised to 16 years.

Rev. W. W. Graham, of the Texas Conference, was a very acceptable visitor to the Conference. His heart was moved, and he was constrained to add his tribute to the many others when the name of Bishop Ward was remembered in the memorial service.

The next session of the Annual Conference will be held at Homer.

The entertainment in Alexandria was delightful, and Rev. H. R. Singleton and his good wife, and his official board, did everything possible for the comfort of the delegates. One especially delightful feature was the noon-hour lunches served by the ladies in the Sunday-school room, in which all the delegates met in pleasant social intercourse and where many a tale was rehearsed of the year's trials and triumphs, and many humorous stories were exchanged, and some of them put out at interest, to return eventually with much gain.

A hearty indorsement was given to the interdenominational Laymen's Movement and its plans. A great laymen's conference of our church has been planned for at Dallas, Tex., Feb. 19-22. To this the following lay delegates and alternates were elected: Alexandria District—T. W. Holloman, J. A. Williams, W. D. Wadley, H. G. Goodwin, J. B. Butler. Baton Rouge District—J. R. Abels, R. R. Reid, Reames, Hatch Benton, W. W. Babington, B. E. Eskridge. Lafayette District—A. P. Holt, C. N. Crandall, A. M. Mayo, J. J. Foster, H. N. Pharr, Crow Girard. New Orleans District—J. A. Woodville, W. W. Carre, L. Herman, T. V. Ellzey, H. H. Ahrens, Sam Meyer, C. O. Chalmers, Dr. Adams. Monroe District—S. M. Collins, A. S. Slack, O. C. Dawkins, H. C. Jamieson, J. C. Adams, Robt. Randle. Ruston District—S. B. Ritchie, P. K. Abels, R. T. McClendon, E. T. Otts, J. M. Miller, E. E. Marsalis. Shreveport District—J. N. Palmer, W. L. Weber, R. T. Moore, R. E. Dangers, A. W. Baird, S. H. Porter. The following commissioners were also selected to serve with the presiding elders: Dr. J. A. Rice, Rev. E. K. Means, Rev. K. W. Dodson, Rev. R. P. Howell, Rev. R. W. Vaughan, Rev. J. M. Henry, Dr. C. S. Stewart, R. W. Oglesby, Bob Toler, Dr. J. R. Henry, G. C. Scallan, W. B. Reily, Colonel J. D. Wall, Ben Wren and W. R. Baker.

The following statistics were reported:

Question 21. What is the number of local preachers and members in the several circuits, stations and missions of the Conference?

Answer. Local preachers, 74; last year, 76; loss, 2. Members, 33,463; last year, 33,188; gain, 275.

Question 22. How many infants have been baptized during the year?

Answer. 1,185; last year, 1,146; increase, 39.

Question 23. How many adults have been baptized during the year?

Answer. 854; last year, 1,010; decrease, 156.

Question 24. What is the number of Epworth Leagues?

Answer. Senior, 52; last year, 50; increase, 2. Junior Leagues, 30; last year, 24; increase, 6. Total Leagues, 82; gain, 8.

Question 25. What is the number of Epworth League members?

Answer. Senior, 1,571; last year, 1,607; decrease, 36; Junior, 859; last year 626; increase, 233. Total, 2,285; last year, 2,223; increase, 62.

Question 26. What is the number of Sunday Schools?

Answer. 300; last year, 310; decrease, 10.

Question 27. What is the number of Sunday School officers and teachers?

Answer. 2,169; last year, 2,078; increase, 91.

Question 28. What is the number of Sunday School scholars enrolled during the year?

Answer. 24,066; last year, 22,559; increase, 1,507.

Question 29. What was assessed last Conference for the superannuated preachers and for the widows and orphans of preachers?

Answer. $8,000.

Question 30. What has been collected on the foregoing account and how has it been applied?

Answer. $5,253 collected; raised last year, $5,193; increase, $60.

Question 31. What has been contributed for Missions?

Answer. Foreign, $5,279; last year, $4,953; increase, $326. Domestic, $5,017; last year, $5,651; decrease, $634. Total, $10,296; last year, $10,604; decrease, $308.

Question 32. What has been contributed for Church Extension?

Answer. $2,118; last year, $2,235; decrease, $117.

Question 33. What has been contributed for the American Bible Society?

Answer. $740; last year, $258; increase, $482.

Question 34. What has been contributed for the support of presiding elders and preachers-in-charge?

Answer. Presiding elders, $14,805; last year, $13,075; increase, $1,725. Preachers-in-charge, $93,398; last year, $90,721; increase, $2,677.

Question 35. What has been contributed for the support of Bishops?

Answer. $994; last year, $1,018; decrease, $24.

Question 36. What is the number of societies and of houses of worship owned by them?

Answer. Societies, 391; last year, 403; decrease, 12. Number of houses of worship, 339; last year, 344; decrease, 5.

Question 37. What is the value of houses of worship and what is the indebtedness thereon?

Answer. Value, $940,950; last year, $917,124; increase, $23,838. Indebtedness, $73,084; last year, $77,466; decrease, $4,382.

Question 38. What is the number of pastoral charges and of parsonages owned by them?

Answer. Pastoral charges, 130; number of parsonages, 116.

LOUISIANA APPOINTMENTS.

Alexandria Dist.—Paul M. Brown, P. E.; Alexandria, H. R. Singleton; E. R. Hill, supernumerary; Boyce and Lecompte, P. O. Lowrey; Bunkie, R. M. Freeman; Colfax, H. W. Keilhatter; Columbia, E. T. Reames; J. R. Roy, supernumerary; Eden Circuit, Watson Moore; Glenmora, C. A. Morgan; Jena and Harrisonburg, G. D. Purcell; Melville Circuit, A. A. Berland; Natchitoches, R. H. Harper; Opelousas, H. W. May; Pollock, to be supplied by E. P. Moss; Provencal, T. M. Burgess; Selma, to be supplied by R. N. Brown; Simpson, A. R. Hoffpauir; Tioga, F. J. McCoy; Trout, T. D. Lipscomb; Ville Platte, to be supplied.

Baton Rouge Dist.—C. C. Miller, P. E.; Amite, H. W. Bosman; Baton Rouge, First Church, J. M. Henry; Baton Rouge, Second Church, C. F. Sheppard; Baker, E. N. Sargent; Bogalusa, J. M. Alford; Clinton and Jackson, L. M. Brown; Denham Springs, to be supplied by T. D. Hoffpauir; East Feliciana, J. W. Harper; Franklinton, L. C. Wilson; Hammond, R. S. Walton; Kentwood, J. W. Lee; Mount Hermon, to be supplied by W. M. Simons; New Roads, George P. White; Ponchatoula, J. P. Haney; Port Vincent, to be supplied by W. W. Graham; Pine Grove, to be supplied by H. C. Murphy; St. Francisville, S. L. Riggs; St. Helena, J. A. McCormick; Tickfaw, to be supplied by J. H. Montgomery; Wilson, E. L. Cargill; Zachery, W. D. Kleinschmidt; Chaplain to State Penitentiary, H. S. Johns.

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Transferred.—To the Texas Conference, Weems Wooton; to the Alabama Conference, E. P. Craddock; to the Florida Conference, O. A. Thrower.

W. F. M. S.

MERIDIAN DISTRICT CONFERENCE.

[illegible]

The Conference opened Friday evening, Nov. 5, with Mrs. Hand, our district secretary, in the chair. After the usual addresses of welcome and response, we had a most interesting Bible reading conducted by Mrs. Barton.

Brother Weems, the pastor of the church, did all he could to make the meeting a success. Saturday morning was spent in hearing reports from the auxiliaries. Every society in the district was represented, and some of the reports were very fine. Our district was asked to raise $50 for the deficit on Miss Martin's expenses; the amount was raised to a dollar, for which we all felt so thankful.

We had three children present, delegates from the the Grand people's and Juvenile societies of Central Church, Meridian.

"Our Study Circle" was discussed at some length, and we feel sure that other Auxiliaries will take up the course right away. How to make our monthly meetings more interesting was discussed, and it was decided that Prayer was the key-note to the success of any organization and our personal contact and interest in the women was of utmost importance.

Saturday afternoon we were all interested in a discussion on our Literature as our tools, and how to use them; unless we take the *Missionary Advocate* and our church paper and inform ourselves, we cannot work intelligently. Dr. Weems said our literature had been a great help to the preachers in their work.

The discussion on Prayer was very helpful, and where our money comes from and where it goes was of interest to us all.

Saturday evening a chart of the heathen world was shown, and interesting papers on Mexico, Brazil, China, Korea and Cuba were read. The large audience showed intense interest from the very beginning.

Sunday morning Dr. Weems gave us a very fine sermon. His text was feeding the five thousand on five loaves and two fishes. He was so filled with the Holy Spirit he could not help impart it to others and it was good to be there.

Sunday afternoon Mrs. La Prade's talk to the children was enjoyed just as much by the grown people, and at the close she organized a society of twenty members.

We felt very happy over the results of the meeting. Dr. Weems said it was the best district meeting he had ever attended. Every number on the programme was carried out. The meeting closed Sunday night with a very able address by our district secretary, Mrs. Hand.

A LETTER FROM KOREA.

The following letter is from Hallie Buie, our youngest representative, who sailed for Korea early in September. The joyous tone of the letter will be grateful to all lovers of the work, and the thought of her will add a fervor to our prayers and be an incentive to more earnest determination on our part to "hold our end of the rope."

BESSIE W. LIPSCOMB.

Winsau, Korea, Oct. 16, 1909.

We had a delightful voyage. The sea was calm most of the time, but even when it was rough [illegible] was [illegible] The first [illegible] after that [illegible] I almost [illegible] was in fact [illegible] So different [illegible] was all grand [illegible] Castle [illegible] the [illegible] thousand [illegible] we [illegible] we found several [illegible] other passengers.

We arrived at Yokohama [illegible] were to stop two days there [illegible] for one day. Though we [illegible] exterior of the imperial palace [illegible] got some idea of their beauty. [illegible] we arrived at Kobe [illegible] in port until [illegible] day more with the [illegible] we were [illegible] Kobe and other things [illegible]

Miss Edwards [illegible] our boat, which was to [illegible] so Mrs. [illegible] of the [illegible] with [illegible] Kyoto, and there we spent a busy day seeing [illegible] wonderful temples of Japan. Miss [illegible] the Misses Bonnell and [illegible] were ever so kind to us and tried to make us have a good time. We enjoyed seeing Japan, but were glad to start to Korea.

Mr. Collyer was returning to Korea from Japan, so he was with us to Fusan. When we got on the boat at Fusan we thought we were the only Americans on board, but soon we found there was a foreign gentleman [illegible] Mr. Waters coming [illegible] tion at Wonsan.

Our welcome to Wonsan [illegible] indeed. All of the members of the [illegible] Mission were at the wharf [illegible] them were the native pastor [illegible] church members and [illegible] sweetest sight of all was [illegible] school. An avenue of [illegible] white gate at the end [illegible] the street about fifty [illegible] tered this avenue we met the [illegible] meet us in a body. The Chinese [illegible] er was leading the line and the [illegible] was [illegible] the rear. They all seemed very [illegible] new ladies were coming to [illegible] in Korea. Our hearts were filled with gratitude to our Heavenly Father for the privilege [illegible] of working in such a place [illegible] to be able to speak the language [illegible] we can begin [illegible] work.

Miss Myers gave quite a [illegible] the new ladies yesterday. It was nice to meet all of the foreigners in Wonsan. You should have seen the little Korean girls serving refreshments. The did it beautifully and were so attractive in their white shirt waists and blue skirts and their hair in long black braids down their backs. [illegible] Mrs. Hitch had us to 6 o'clock dinner one evening [illegible] see we are not altogether out of [illegible] if we are in Korea.

I am to begin teaching an English class next [illegible] and shall have a few music pupils. I am [illegible] in love with the home life and school. [illegible] to know that the ladies of the Mississippi Conference are interested in me. I need [illegible] their prayers especially now." HALLIE BUIE.

CHRISTMAS PRESENT SUGGESTION.

The reason for making a Christmas present of The Youth's Companion is that it is the best gift [illegible]—Since it not only provides a year's profitable enjoyment for the one who receives it, but for every one in the recipient's family, from the youngest to the oldest. Whether there are five or fifteen in the household, each [illegible] share in *The Companion*. [illegible] how [illegible] other present can that be said? Another [illegible] reason is that the one who makes the present receives from the publishers a special copy [illegible] *The Youth's Companion's* "Venetion" Calendar for 1910. That is, two Calendars go with [illegible] gift subscription—one to the giver, one [illegible] the subscriber.

[illegible] new volume of *The Companion* for 1910 [illegible] like a treasure-chest packed from cover [illegible] with all manner of things useful and pleasurable. If you cannot find anyone who is [illegible] a subscriber to *The Companion*, the only [illegible] in the circumstances is to [illegible] yourself. [illegible] do not wait to be [illegible] Christmas time.

SELF-MASTERY.

The changing of the year is like the turning of the tide from ebb toward flood. The life can go from ebb to a lower ebb, or it may go up toward [illegible] and a higher flood. The highest [illegible] in a human life is self-mastery.

Self-mastery is the tender [illegible] of the heart toward God and all men; the deep, bright glow [illegible] heart fires regardless of the dampening [illegible] rains of outer circumstances; the quiet [illegible] stillness of spirit even when winds blow [illegible] beat fiercely; the patient enduring [illegible] without [illegible] of misunderstandings [illegible] all that hurts because of them; the gracious [illegible] strength to the needs of others; the [illegible] wholesomely good; the forgetting of one's self in the absorbing thought of [illegible] and of men; the full unflagging meeting of [illegible] from time to time; and still more [illegible] the word "self-mastery" itself.

Self-mastery means holding one's self and one's powers steady to their true uses; not lack [illegible] deficiency; nor overuse, prodigality; nor [illegible] the inappropriate, the improper; nor [illegible] the injurious; but nature's full, true use, [illegible] repression, but control; full expression through control.

Self-mastery is possible through Jesus. He perfectly embodied it when down here. He will [illegible] over again in each one whose door swings [illegible] for him. Every door he enters has upon it two stains, a black and a red—the black of sin, the red of his lifeblood. But the black cannot be seen when he comes in. It was covered by the red from the palm of his hand as he entered.—*Sunday School Times.*

The Home Circle.

HIGHER HEROISM.

"It is such a quiet, uneventful life I live, and nothing ever seems to come of it."

There was no one to hear the tearfully-spoken words, and the brave soul, who had been so long battling with the common duties of life, looked out upon the autumn sunshine and prayed for courage to continue. "If only I could do something heroic," she said, "something worthy to make me remembered, but my tasks are such common, ordinary ones that they are taken as a matter of course, and no one even notes them."

"No one! O murmuring soul, hush; is not the place you fill God's appointed place for you; and does he not note every struggle and battle of yours? Is not his "well done" worth more than the applause of the world? O, indeed, tired heart, the highest and hardest heroism is to live well in the quiet routine of life, to fill a little space bravely and worthily because it is the place allotted, and God willed it so.

The little duties that come every day, the little occasions, cheerfully met and faithfully performed, the low position accepted unmurmuringly, a smile for the joys of others, when our own hope seems bare, and our heart is aching, requires a heroism such as God's children alone can know.—Sara V. Du Bois, in The Watchman.

THE PURSUIT OF HAPPINESS.

The stately phrases of the Declaration of Independence declare to every man the right to "life, liberty and the pursuit of happiness." But no charter of republic or decree of king can guarantee to any man the finding of happiness. That is quite another matter. The chase is open; but the thing itself may evade our pursuit. At the end of all our endeavors, the goal may be as far distant as ever.

Happiness is a great good of life, which is arrived at most often not when we consciously pursue it, but when we become in a measure indifferent to it. It is produced as a by-product, rather than as the main object of endeavor. You remember that day when you were going to have a good time at any cost. You laid all your plans for happiness. The conditions seemed favorable, but somehow the result was disappointing. At the end of the day it was voted half a failure. The ingredients were all in the pudding, but you did not relish it.

There was that other day for which you cherished no pleasant anticipations. You dreaded its duties and looked forward only to its close. But, wonder of wonders, when nightfall came, you discovered you were really happy. What vacation, a picnic, friends and spending money had not been able to accomplish had been found in the pathway of simple and prosaic duty.

It is the testimony of most men and women that they are most likely to be happy when they think least about happiness. Compare Solomon, who had ransacked the world for a new sensation, yet complained that life was vanity and vexation of spirit, with Paul, a poverty-stricken, persecuted man, singing, nevertheless, a psalm of praise at his journey's end.—Forward.

A NEW GAME.

"There's nothing new to play at all," said Grace.

"No; and I am tired of digging in the sand," said Helen.

Mamma smiled into the childrens' faces. "Then it is time for my board party," she said.

"A board party!" echoed the twins.

"Yes; we shall have it this afternoon, but you must ask no questions, only do what I ask. That will be part of the pleasure to come. Each one get a board just her length and a nice piece of rope. That will be all until after luncheon," and mamma began reading her book again.

Grace and Helen went slowly back of the hotel to find their boards.

"What could mamma mean?" asked Grace, aged eight. Of course Helen was eight, too. They had been at the seashore two long months, and were now tiring of most of their sports.

"Let's get our boards ready, anyway," said Helen.

At 2 o'clock the carriage came to the door, and mamma said to the twins: "Come, it is time to go." The two boards and the two small coils of rope were put under the seat, and mamma said to the driver: "The same house as yesterday," and the carriage rolled away.

"It can't be floating on the breakers, because we are going away from the ocean," whispered Grace to Helen.

"That's so," said Helen. Mamma told bright little stories on the way. One mile was passed. Two miles. Then the horse stopped before a little cottage which was nearly hidden among tall trees. A woman met them at the door.

"Come right in. Rose was looking for you."

But inside the room the twins stopped suddenly and looked up at their mother, for there on the floor was a board about the size of theirs—but, laying on it, and strapped to it, was a beautiful child of eight years, with long golden hair and big blue eyes. She was looking up wistfully at the two strong children.

"I have brought you some playmates, Rose," said Mrs. Carter, gaily. "Now we shall have a board party. Come, Grace and Helen, get on your boards," and playfully she bound them in the same manner as Rose, the arms being left free. "First shall be a game of ball," said Mrs. Carter. The boards were placed some distance apart, and the ball started between.

Soon the children were all laughing merrily, reaching out with their arms to get the ball. Later, a box was placed on the floor near the three boards. In it were Grace and Helen's best dolls and a beautiful new one for Rose. The time passed quickly and happily, till a basket was brought out filled with good things to eat. A white cloth was spread between the boards, which were closer together now, and on it were put all the dainty things from the basket. How hungry they all were. And how happy was patient little Rose.

"It's the best party I ever had," she said hugging her new doll close. Looking up into her mother's eyes she was surprised to find them full of tears.

At last the twins were loosened from their boards, and they and their mamma said good-by to the inmates of the little home, and the party was over.

Not quite, in results, at least. On the way home, with an arm around each of her precious girls, mamma told them of the accident two years before which had injured Rose's back. How she had had to lie on that board for over a year, because her parents were too poor to buy her the jacket which would make her back straight again. Also, she told a little of the father, who was not—well, not good and kind like theirs.

Grace and Helen were very quiet for a while. Then they leaned over and whispered together. At last Helen said:

"Mamma, we do not need that new cart and pony papa promised to get us when we get home. Do you think he will use the money to buy a jacket for Rose, if we ask him?"

"Yes, darling," said mamma quietly; "I believe he would, if you both really wish him to do it."

And the twins, looking up happily, saw glistening tears in the eyes they loved so well.—*Herald and Presbyter.*

Gethsemane and Calvary bind the hearts of men to Christ more than the sunny days of popularity about the Sea of Galilee. They who are to conquer the hearts of men must suffer much. As Rothe puts it, men are God's commoners, but sufferers his nobles.—*Alfred Tennyson.*

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SHALL WE STILL PROTEST AGAINST ROMANISM?

Every one the least bit acquainted with church history knows that about four hundred years ago there was put forth strenuous protests against the errors and superstitions of Romanism on the part of a few evangelical-minded Christians, chief of whom was Martin Luther. It is known, too, that the outcome of their protests is the widespread Christianity of to-day, divided though it is into many different denominations. We know that some of our Baptist brethren deny that they are Protestants, and that they are in anywise the children of Protestantism, claiming as they do to have existed prior to the Roman Catholic Church. Granting their contention, which though we must say is not clearly established, it is nevertheless true that had not the shackels of Rome been broken and thrown off, the Baptists of to-day would not be the world-power they are. Whether they will or no, the evangelical world will not cease to class them in the ranks of Protestantism, and among the foremost. They are pronounced foes of Romanism.

The fight against Rome was long and tedious, and in many instances the occasion of bloodshed. How many lives were sacrificed before the dominion of the Pope was overthrown, at least sufficiently to give Protestants religious liberty, eternity alone will reveal. But the fight was won, and to-day we live in a purer religious atmosphere. True, Rome is to-day what she has ever been. Her boast is that she never changes. If so, her feelings towards the Protestant heretics are now just what they were when the Pope held universal sway, temporal and spiritual. She is not violent in her opposition. Indeed, in all civilized lands, where Protestantism has any great strength, Rome is quiet, and does her work in her own zealous, energetic and persistent way.

Because all this is true of Rome many are of the opinion that Rome's attitude towards Protestantism has changed, and that there is now no longer any necessity for evangelical Christians to maintain their protests against the Roman Catholic Church. One of our own strong men has taken the position and argued that several of our Articles of Religion, written as protests against Rome, now that Rome is no longer aggressive, or a menace to Protestantism, are out of date and should be retired to honorable superannuation.

It is true the Roman Catholics in the United States show no disposition to persecute; at the same time all Protestants are held by them to be heretics, and under the anathema of the Church. They make no compromise, nor have any affiliation whatever with heretics. They are as intolerant as they were four hundred years ago, because [illegible] disposition to persecute [illegible] that they are not [illegible] a menace to Protestant institutions. In our judgment they are more of a menace than they were a hundred years ago. Several things convince us of this. 1. They are the deadly enemies of our public school system, and are constantly demanding a share of public school money to build up their own church schools. 2. They have the ear of the public and a hold on the Federal administration that other church has, and that no other church tries to secure. 3. This is adding to its membership in this country a half-million or more every year of the lowest and most ignorant classes of Europe, classes which are bound, unless brought under the benign influences of our Christian civilization, to be a hindrance rather than a help in a few years. 4. They cherish the same doctrines and superstitions that are cherished in Italy, Spain, Catholic Ireland, and Catholic France. They believe in the infallibility of the Pope, and his universal sovereignty, spiritual and temporal. One must be blind who cannot see in this doctrine a menace to democratic government. They pray to the Virgin Mary, and at times invoke the aid of saints. They are constantly beatifying some mortal—adding to the long list of Pope-made saints. Only a few days since in the good city of New Orleans, ceremonies incident to the elevation to sainthood were conducted—among other things there was an exposure of "relics" of the good man "for veneration." And "holy water," supposed to possess virtue because blessed by the priest, is kept in the households of the faithful, the supply being renewed every Easter season.

These things call for protest—not for violence or personal denunciation of Roman Catholic adherents, but for protests in the spirit of the Master and for the sake of truth. Let these things go on unrebuked by an evangelical clergy, in due time the masses would be ready to say, "The Roman Catholics are as good as any." Already the sons and daughters of millionaires—especially the daughters—are seeing divinity in the church and perfect loveliness in the services of Rome. And shall we keep silent and let Rome do her work? In those errors of a purely religious and superstitious character we must, as Christians, be as gentle as possible, but firm and unyielding. In those that touch the life of the republic, as in the matter of public schools, and touching the government, we must be not only uncompromising, but if necessary, aggressive. Rome must be thwarted in her efforts to control this country.

Protests against Rome are still live and active things. Let us keep them so.

DISREGARD OF CHURCH VOWS.

No vows are more sacred or binding than the vows men take when they unite with the Church. None perhaps are so slightly regarded on the part of a large proportion of those who assume them. Not a few, we have personally known, utterly disregard them from the very day when before God and the congregation they promised to keep them. If men disregarded their oaths as officers of the law, or merely as citizens, they would stand guilty of perjury and contempt. What else than this can it be when professed Christians wilfully violate their solemn obligations?

The specific vows assumed are not numerous, but they embrace everything required of men as the disciples of Christ. Indeed the larger number of the vows are those which the individual made when he gave himself to God and received pardon. He only ratifies these vows before the Church when he seeks its fellowship, promising publicly to obediently keep God's holy will and commandments, and walk in the same all the days of his life. The only additional promise is to be subject to the discipline of the Church, attend upon its ordinances, and support its institutions. All these requirements are reasonable. And these things, Mr. Wesley said, "The Spirit writes on truly awakened hearts." Why are these vows so lightly esteemed by many members of the Church? There are several reasons worthy of note. 1. There are no doubt many "stony-ground hearers"—persons who are easily impressed, and who readily accept almost any kind of proposition in times of religious interest, but, having no root in themselves, soon give way to adverse influences and go back to the world, or, as Jesus says, "in time of temptation fall away." 2. It is charitable to say that many persons do not fully comprehend the binding nature of a vow. They take it, expecting to keep it if convenient and agreeable at the time when action is called for. Or, it may be they find it more than they supposed was intended. They do not know that courage is required in the Christian life, or that nothing except providential hindrances must be allowed to stand in the way of performing their duties. 3. As to young Christians, it is probable they are largely influenced by the conduct of the older ones. It is natural that they should. Fidelity in all things can hardly be expected of them when so many members of long standing—among them leading officials—set the example of indifference and disobedience. We have known old members to absent themselves from the public worship for years. We have known stewards to neglect all public duties for months at a time. Could the young people be expected to do better? No wonder hundreds of children, members of the Church, attend Sunday School, but show perfect contempt for the public worship, and the sacrament of the Lord's Supper.

4. We are persuaded that receiving members into the Church in violation of the Discipline, hurriedly and without due solemnity, has much to do with the after indifference of the candidates. The Discipline requires the preacher-in-charge to "inquire into the spiritual condition" of those who offer themselves for membership; to see that they "give satisfactory assurance of their desire to flee from the wrath to come, and to be saved from their sins, also of the genuineness of their faith, and willingness to keep the rules of the Church; to instruct them in those rules, and in the baptismal and Church vows." Only after the preacher has examined candidates on all these points, and is satisfied (he cannot be satisfied without an examination), shall he "bring them before the congregation, and receive them according to the prescribed form." This is not always done. We have known preachers to call for candidates at the close of a long service in warm weather, and then and there receive them into full fellowship and sometimes baptize them. Under such circumstances the ceremony is greatly hurried, and accompanied with very little solemnity. There was no time for examination or instruction, and the candidates were not impressed with the vast significance of the vows which were administered. Vows lightly administered are lightly taken. It goes without saying that much good nursing is necessary to make faithful and fruitful Christians of such members.

Of that large class of intelligent and successful business men and leading women, not a few, who forswear themselves by failing to perform unto the Lord their vows, we know not what to say, save, they know their duty and do it not. They assume a fearful responsibility, and will have a fearful account to give at the judgment seat of Christ. They have a name to live, but are dead, and shall be destroyed.

PERSONALS.

Besides Rev. J. R. Roberson, among the effective preachers of the North Mississippi Conference, whom we noted as absent from the session, Rev. Eugene Johnson, one of the faithful, was also absent. He was missed by the brethren.

Being pressed for time, we requested Rev. C. N. Guice to give us a "write-up" of the Mississippi Conference session, just closed at Brookhaven. How well the work was done our readers can readily see. We thank Brother Guice for his kindness.

A good brother, who pays up and renews for another year, tells us that the ADVOCATE is good and that he "cannot do without it," but recommends printing a "condensed market report of live stock, produce, etc." We turn the suggestion over to our successor, who, we hope, will give it favorable consideration. We thank our brother for his kind words.

Obituaries, memoirs, etc., never go into the waste basket except when they come to us without a name attached. If a writer does not want the name to appear, a personal note to that effect will suffice, and the article will be printed. We have on hand an obituary of a faithful soul, but neither name nor note accompanies it. We do not know who is responsible for it.

The Quarterly Conference of Franklinton, and the Board of Stewards of Amite, both of the Louisiana Conference, have sent us resolutions expressive of love and confidence in their pastors, Rev. W. R. Harvell and Rev. L. C. Wilson, respectively. These brethren have closed, each a term of four years' service and are deserving of all praise. In both instances the complimentary resolutions include the devoted wives, who, like the husbands, rendered good and useful service. We are glad they were not overlooked.

We thank our brother, Rev. A. H. Williams, of Mayhew, Miss., for his contribution in regard to Blue Mountain. He corrects some mistakes into which the editor had fallen in giving all credit to Rev. J. H. Bass for the work done in that college town. Brother Bass did noble work, but others were there before him. Brother Williams himself had a hand in laying the foundation at Blue Mountain, and deserves credit for his work. May all the Christians at Blue Mountain, Baptists and Methodists, grow stronger and stronger, and better.

One of the faithful at Olive Branch, Miss., writing to us concerning the removal of the late pastor, Rev. K. M. Foust, gives expression to a noble feeling. The writer says: "Brother Foust and his family have won a place in our hearts that will always be theirs; however, we shall prepare another place in our hearts for our next pastor. We already love him for his work's sake." Loyalty to the church and love for the preacher are two essential things among Episcopal Methodists. Brother Foust did a fine work at Olive Branch, and will long be remembered.

Bishop Hoss mightily pleased the brethren of the two Mississippi Conferences. They will not soon forget his thrilling sermons, his illuminating exposition of Bible lessons, or his affable manner of conducting the business. He is a ceaseless, if not tireless worker. The amount of labor he performs, in correspondence and writing for the press, besides that coming upon him daily, "the care of the churches," would break down any ordinary man. How he bears the strain, we do not understand. May the good Lord continue to give him the necessary grace and strength.

It was rumored some weeks before Conference that Rev. J. E. Wray who went from New Orleans to Houston, Texas, would return to the South Georgia Conference, and so it has turned out. His appointment is Mulberry Street Church, Macon, one of the old and famous churches served in the past by our ablest preachers.

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Brother Wray was in Houston only one year, but that was long enough to establish his reputation as a great and growing preacher. We do not know his superior among the men of his age. We hope he may have a happy and successful pastorate at "Old Mulberry."

In answer to a complaint in the presence of Bishop Hendrix of preachers leaving our church for other communions, the Bishop replied: "I have a vest-pocket full of applications of preachers from other churches to join us," or words to that effect. We are in no danger of being crippled—not seriously, at least. At the recent session of the North Mississippi Conference six or seven good men came to us from other denominations, and three or four were received by the Mississippi Conference at Brookhaven. Methodism is not so barren that she cannot spare a member now and then. Of course, we regret their going—we mean the going of some of them.

Kentwood, La., is to have an up-to-date hotel in a few days. The Hotel Patterson will be opened on Jan. 1, 1910. Mr. G. H. Patterson went from New Orleans to Kentwood several years ago, with his family, and opened a small hotel which proved popular and did a good business. The demand on the part of the traveling public grew so rapidly that Mr. Patterson secured the backing of Dr. J. H. Ellis, and plans were set on foot to remodel the old building, and, when finished, the new hostelry will contain twenty-three guest-rooms. Miss Fannie B. Patterson, sister of the manager of Hotel Patterson, will be remembered by Methodists in New Orleans, where she took a prominent part in church work, she and her mother having their membership many years at Carrollton Avenue Church.

THE HANDBOOK.

The *Southern Methodist Handbook* for 1910, by Dr. T. N. Ivey, Raleigh, N. C., will be issued early in January. It will show the development of our church for the past ten years. It will also contain a "General Conference Department," which will be of special value, and other new features will appear. Those who have seen the *Handbook* in the past will know how to estimate the worth of the coming volume. The cost is 25 cents.

AN ESSAY WORTH READING.

We have read with great interest and profit a pamphlet on "The Altruistic Quality of the Lawyer," by Geo. J. Leftwich, of Aberdeen, Miss. It was read by the author before the Mississippi State Bar Association held at West Point last May. It has made us think better of lawyers as a class, and we feel free to say that if any of our readers who have no acquaintance with lawyers except such as are shysters, and those who encourage litigation, and have formed an opinion of all lawyers based on their knowledge of the few they have seen, had the privilege of reading this essay, they would be enlightened. One striking feature of this essay is not often seen or heard in essays before an association of men whose business is supposed to be purely secular: It is the recognition of our Lord Jesus Christ as "the Advocate of all men with the Father," and the true Model for all lawyers to imitate.

We thank the author for a copy of this instructive essay.

A GREAT SORROW.

Just as we closed our work on the ADVOCATE for this week, we received word from Rev. J. H. Holder, of Booneville, Miss., that the family of our dear friend and brother, Rev. B. P. Jaco, had been overwhelmed with sorrow. The second son, John, while rowing in a boat on Coldwater River, with another youth, was drowned, the boat capsizing and throwing him into the water. The son "was bright, industrious and capable, a boy of great promise." Brother Holder wrote before the body was recovered. He will write again later. Will all the brethren unite in prayer, that Brother Jaco and family may be sustained in their great sorrow?

NOTICE.

The attention of the Woman's Foreign Missionary Society of the North Mississippi Conference is hereby called to an omission in the minutes of the Conference held in Greenwood, Miss., in June. The name of Mrs. J. E. Thomas, Superintendent of the Young People's Department, was omitted from the list of Conference officers. She was elected to this office, and has been doing most acceptable service in that capacity. The name of Mrs. J. M. Wyatt, Vice President, was also omitted.

MRS. T. M. CLARK,
Corresponding Secretary.

WANTED—A woman of culture and refinement and a member of the M. E. Church, desires a position as companion for an elderly lady or for an afflicted boy or girl. Will exchange references. Address, L. W., in care of the NEW ORLEANS CHRISTIAN ADVOCATE.

AMERICAN METHODIST HISTORICAL SOCIETY.

The organization of the Methodists in America as a Church at the Christmas Conference of 1784 has been blessed of God with such far-reaching influence in the redemption of millions of individuals, in the ethical development of our national life and in strengthening aggressive Christianity throughout the world, that the One Hundred and Twenty-fifth anniversary of this event should not be permitted to pass unobserved.

The American Methodist Historical Society, representing various branches of Methodism, having discussed the appropriate manner of commemorating this occasion, has arranged for a public meeting to be held on Thursday evening, Dec. 30, inst., in the First Methodist Episcopal Church of Baltimore—the lineal descendant of "The Lovely Lane Meeting House"—at which representatives from different families of Methodism will discuss the spirit, the achievements and the obligations of American Methodism. The society further appointed a committee to arrange for the general commemoration of this great historic event by Methodism at large. Therefore, we the undersigned committee, in behalf of the American Methodist Historical Society:

1. Invite all historical societies, all preachers' meetings and all social unions of every branch of American Methodism to arrange for similar union meetings at such centers as may be most convenient, to celebrate the completion by American Methodism of the eighth of a millenium of organized activity.

2. We most earnestly request every pastor in every branch of American Methodism to preach or cause to be preached a sermon, or to deliver or cause to be delivered, an address to his people, as near Christmas, 1909, as may be practicable (preferably the Sunday before or the second Sunday after), in which shall be discussed some appropriate theme, such as the spirit, the achievements, or the obligations of American Methodism.

3. We most urgently request, that in harmony with the universal custom of early Methodism, every Methodist congregation shall be brought together at 10 o'clock p. m., Dec. 31, inst., for a Watch Night Meeting, which shall be made a season of special prayer and personal consecration to God as a fitting preparation for the deeper spiritual life and the more earnest work to which the Great Head of the Church is calling his followers.

If the 5,750,000 communicants in the various branches of Methodism in America would observe this service with their congregations, so as far as practicable, and in the privacy of their own rooms, where they cannot meet with their congregation, there would result a most notable deepening of the spiritual life of the church and a hastening of the Kingdom of Christ upon earth.

JOHN F. GOUCHER, Chairman.
E. T. TAGG, Secretary.

Baltimore, Nov. 29, 1909.

CHURCH EXTENSION IN NORTH MISSISSIPPI.

Dear ADVOCATE: Permit me to call attention to the forward movement for Church Extension. Our Board resolved to reach each church for Church Extension this year. I want the Presiding Elders whose names appear below to [illegible] the pastors the number of church [illegible] charges and have a map sent to the pastor of each one. Literature will be sent to [illegible] and a campaign for larger things [illegible].

We had at our last session twenty-eight applications amounting to $[illegible] and only $[illegible] to supply the needs. Brother presiding elders and pastors, let us go beyond the assessment this Conference year.

The following are the District [illegible]: Aberdeen, D. W. Babb; Columbus, T. H. [illegible]; Corinth, G. L. Jones; Durant, [illegible]; Greenville, W. S. Lagrone; [illegible]; Sardis, V. C. Curtis; Winona, W. [illegible].

Let us make this year the best in our history.

T. W. LEWIS, [illegible]

MINISTERIAL RELIEF ASSOCIATION OF THE NORTH MISSISSIPPI CONFERENCE.

We have reorganized the Association with [illegible] members. I write to urge all those brethren who have not paid the Mortuary Fee to send the $[illegible] to Brother Park at once. If any [illegible] members desire to become honorary members of the Association, let them send One Dollar to Brother Park. We would be glad to have every member of the Conference join the Association.

T. W. LEWIS, [illegible]

Dec. 11, 1909.

MILLSAPS COLLEGE ENDOWMENT FUND.

Having been again appointed Commissioner of Education for Millsaps College, I am anxious to bring up a full report. About $10,000 will be due by the end of this month. Dear friends, please remit to me as soon as possible. We must raise this amount by May, 1910, or lose a conditional gift made to the College.

T. W. LEWIS.

Columbus, Miss., Dec. 10, 1909.

RESOLUTIONS ON THE DEATH OF REV. C. A. POWELL.

On Thursday, Dec. 2, 1909, Rev. C. A. Powell, the pastor of the Methodist Church of Newton, Miss., died at his home in that place. The Newton Methodist Sunday School offers the following resolutions of respect:

Whereas, It has pleased Almighty God to take from us, our beloved pastor and leader, Rev. C. A. Powell, who for three years has been a most earnest and faithful worker in our Sunday School, and whose zeal won for him the love and confidence of all our members; whose high standard of living has exerted a lasting influence over us, and whose daily example of a life spent in service for God and his fellow-man is worthy of our emulation; therefore, be it resolved,

First—That the Sunday School has suffered an irreparable loss in the death of Brother Powell.

Second—That we mourn his loss to the church and community, yet we bow in submission to the Divine will.

Third—That we testify to our appreciation of his love and loyalty, and extend to the family our deepest sympathy in this, their sad bereavement.

Fourth—That a copy of these resolutions be spread on the Minutes of the Sunday School and a copy sent to the family, also to the New Orleans Christian Advocate and the Newton [illegible] papers.

Respectfully submitted,

Mrs. [illegible],
Miss [illegible],
[illegible] Powell.

MINISTERIAL RELIEF [illegible]

The Ministerial Relief Association of the North Mississippi Conference was reorganized at the [illegible] session of the Conference. It was agreed that [illegible] assessment [illegible]. Let all the preachers who have joined send their [illegible] and their [illegible] send me the Mortuary [illegible] participate in the benefits [illegible] the first assessment [illegible].

Any layman [illegible] $[illegible] in the death of a member [illegible] will send for the dollar [illegible] honorary [illegible] without participating in the benefits. These [illegible] grants [illegible]. Every layman [illegible] pay one dollar [illegible] the death of a preacher and thus help this [illegible]. Let [illegible] laymen [illegible] right away.

JOHN PARK,
Secretary-Treasurer.

[illegible], Miss.

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Obituaries.

Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

On Thursday, Nov. 18, 1909, the spirit of sweet little NELDA CLARK took its flight from the home of its parents, Mr. and Mrs. O. A. Clark, of Sumrall, Miss. The little one, of but three summers, bore her severe sufferings without a murmur. The Father, who loves the little ones, has called this beautiful child up where she may ever behold his face. If the sad hearts, that are grieved by their loss, could push aside the gates, and understand the Father's purposes for this little angel as they would then be seen, the bitterness of the grief would pass away. But we cannot see to-day, and must wait. "God's plans, like lillies pure and white unfold; we must not tear the close shut leaves apart; time will reveal the calyxes of gold." Two more little hands are extended across the golden threshold, beckoning the father's and mother's hearts to the city of God. At the loss of such a babe, each recurring turn of memory brings the tears unbidden to the eyes; but the Master, who, of old, wept with those that wept, is touched with the feeling of your sorrow to-day, and with healing hand would sooth your hearts, even while he holds your lamb in his bosom, and carries it away from all storms into the fold above.—Extracts from a tribute by Mrs. R. F. Witt.

It is a serious loss to any community and church when one dies whose high attainments are such that those who touch that life are made better by it. We are brought to realize this in the death of Mrs. C. A. BOYD who passed to her reward in the 59th year of her life, May 18, 1909. She joined the Methodist Episcopal Church, South, while young. Her life was replete with those Christian acts that endeared her to all of her associates.—the life of Christian fortitude and zeal till the last. She served as principal of the Summit High School for fifteen years, and first assistant for thirteen years, holding on to her life's work to near the close of her life. She was the daughter of Judge John Lamkin; was born in Holmesville, Miss.; in early life moved to Summit, and afterwards married to Capt. A. A. Boyd. She leaves three brothers, three step-children, a number of other relatives and a host of friends to mourn her departure. A Christian soldier has been laid to rest; a life of faithfulness ended. God grant that the bereaved ones may meet her in glory. Amen. Her pastor,

J. T. ABNEY.

Summit, Miss.

A TRIBUTE.

Mrs. ANN ELIZABETH HUMPHREYS, daughter of John and Elizabeth Turner, was born Sept. 27, 1823, and died Nov. 11, 1909. She and her honored husband were among the old settlers of Marshall County, having come hither from the State of Alabama in the year 1836, though they were not joined in matrimony until a little later period. Her husband preceded her to the grave, dying in 1897, aged 82 years, while she attained to even greater longevity, being eighty-seven at her death. Ten children were born to this patriarchal couple, all of whom lived to maturity, and nearly all whom survive as parents of large families—three generations of her immediate descendants being represented at the funeral. Beautiful in person until long past the meridian of life; lovely in character at every stage of her long pilgrimage; and distinguished above all for patience and meek behavior, as became her profession, she was a wonder unto many, an example to all. Though subjected to many and great sorrows during her life, she was sweetly oblivious to them, or appeared so to her intimates; and though temptation, which loves a shining mark, must have done its utmost, there was no suggestion of stain on her garments as she went to join the "shining ones." Of all the great things her great Lord could do for her in the world she chose sainthood as her portion, and is so far above human praise, that the writer of these lines, who remembers her from infancy, and who is now approaching old age, must content himself with the statement that he never knew a better woman or friend. Under the shadow of the autumn oaks on the cemetery hill-side, at Red Banks, hundreds of relatives and friends gathered to her obsequies, weeping and piling her grave with floral offerings—fair and sweet. But how cold seemed our farewells to the warmth of benediction wafted back upon us from those grave depths. Like the disciples at Olivet, we had come quite unconsciously to the borders of the heavenly world and were under its transfiguring spell. Young men and maidens, fathers and mothers in Israel, and little children joined with us at the close of the all-inadequate service, in singing a sweet song of farewell, and all felt that it was "good to be there."

J. M. BEARD.

IN MEMORIAM.

On the morning of August the 18th, 1909, just as the bright rays of the rising sun were shedding abroad their most glorious beams and turning all the dewdrops into glittering diamonds, the spirit of JIMMIE LIDDLE took its flight from this world of sin and sorrow to its home in that bright beyond where suffering and sorrow are unknown. Though his illness was short, his suffering was intense and could be only partially alleviated by medical aid and the most devoted attention. Jimmie was always good, kind, and cheerful; was a member of the M. E. Church, and his bright face is missed at church and in the social circle; but most of all is he missed in the family where his gentle, joyous disposition was like a bright ray of sunshine banishing clouds of despondency and dispensing joy and gladness to all around him. We know he is sadly missed by parents, grandparents, little sisters and brothers whom it was his delight to love and serve. 'Tis indeed a comfort to his loved ones to know there is nothing but goodness and kindness to be remembered of him who was taken away in the happiest, sunniest hour of life. To the sorrowing loved ones we would say, "Weep not, as those who have no hope," for beyond this vale of tears, there is a life of immortal bliss, and Jimmie has only gone before; soon the intervening distance will be bridged, and again in the newness of life, you will again meet with him who on earth you loved so well. The parting is indeed hard, but the joy of meeting him again in the bright beyond, where pain and death never enter is compensation for our present loss.

We miss you, Jimmie, dear Jimmie,
But over the river's deep gloom
We know it is Junetide forever,
And fadeless and fair is its bloom.

We miss you, Jimmie, dear Jimmie,
But death will not linger too long;
He'll call us at last o'er the river
To dwell with the sanctified throng.

And miss you Jimmie, dear Jimmie,
No more in that beautiful place,
But dwell in your presence forever
And share in your heavenly grace.

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NOTICE

I urge those ministers of the North Mississippi Conference who gave me their subscriptions to Go Forward and who were assigned new charges for the coming year, to send at once to the office of Go Forward the new postoffice address. If all will do this I think there will be no mistakes and all will get the paper.

T. M. BRADLEY, Agent.

NORTH MISSISSIPPI CONFERENCE

WINONA DIST.—FIRST ROUND.

[illegible] at Drew	Dec.	[illegible]
Moorhead, [illegible] p. m.	Dec.	[illegible]
Greenwood	Dec.	[illegible]
Winona	Jan.	[illegible]
Belmont at Belmont	Jan.	[illegible]
Itta Bena [illegible] p. m.	Jan.	[illegible]
Kilmichael at K.	Jan.	15, 16
Carrollton [illegible] p. m.	Jan.	[illegible]
Mars Hill at Hopewell	Jan.	22, 23
Tomnolen at Lebanon, (Monday)	Jan.	[illegible] 24
Schlater at Schlater	Jan.	29, 30
Inverness at Inverness	Feb.	5, 6
Indianola at In. [illegible] p. m.	Feb.	6
Webb at W. [illegible] Sat.	Feb.	[illegible]
Tutwiler at Tutwiler	Feb.	[illegible]
Minter City	Feb.	20
Lambert at Rome	Feb.	26, 27
Winona Ct. at N. H.	Mar.	5, 6
Eupora at Mabry [illegible] p. m.	Mar.	6
Slate Springs, Tues.	Mar.	[illegible]
North Carrollton at N. C.	Mar.	12, 13

E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND.

Como Station	Dec.	18, 19
Sardis Station	Dec.	25, 26
Byhalia at Byhalia	Jan.	1, 2
Coldwater at Coldwater	Jan.	[illegible]
Cockrum at Palestine	Jan.	15, 16
Wall Hill at W. H.	Jan.	[illegible]
Tyro at Mt. Vernon	Jan.	[illegible]
[illegible] at Pleasant	Jan.	22, 23
Longtown at Longtown	Jan.	29, 30
Pleasant Hill at P. H.	Feb.	5, 6
Senatobia Station	Feb.	12, 13
Hernando and Hinds, at Hernando	Feb.	13, 14
Olive Branch at M. W.	Feb.	19, 20
Mt. Pleasant at M. P.	Feb.	[illegible]
Batesville Station	Feb.	27, 28
Crenshaw at Marietta	Mar.	5, 6
Enid at Tillatoba	Mar.	12, 13
Courtland at Pope	Mar.	13, 14
Arkabutla at H. C.	Mar.	19, 20

The District Stewards will please meet at Coldwater, Jan. 10, in the Methodist Church, at 9 o'clock a. m., also the laymen of the District will meet at the same time and place in the afternoon.

W. M. YOUNG, P. E.

Johnson's Chill and Fever Tonic is a most remarkable medicine. Not only does it cure any type of fever but drives every trace and taint of Malaria from the blood.

Victims of Malaria [illegible] 10 pounds in 60 days by using three bottles of this splendid medicine.

LEGEND OF THE MIGNONETTE.

Once upon a time there lived a king and queen who had a daughter who was the most beautiful princess ever seen. But she was so amiable and good that people forgot how beautiful she was and only spoke of her goodness. She had long golden curls, but when the maid combed them and got the fine hair tangled, the princess never cried or got cross. At the table she never spilled her soup, and used her napkin and knife and fork properly. When the king and queen had to go on long trips, the princess did not cry or pout to go with them. She was so lovely and good that the queen of the fairies heard of her and determined to reward her. So she went to the palace and entered the presence of the princess.

"I have come to tell you," said the fairy, "that I have heard of your beauty and goodness and have come to reward you. Here are three wishes. Choose which you want and it is yours always. First, you may be a bird, to fly from one end of the earth to the other with no one to say nay or to interfere. Second, you may be a butterfly with no care in the world—only to be gay and happy and beautiful and to charm those who wait to be happy during a summer day. Third, you may be a flower whose sweet perfume will cheer those who are unhappy, to soothe them when they are sick and will be a cheerful companion always."

Then the princess said: "If I were a bird I might fly too far from my home and friends and forget to return, so I will not be a bird. If I were a butterfly, I might think more of my pleasure and ease than of my duty and my beauty might cause me to be vain. So I will be the flower, to help and comfort those who may be in need."

Then the fairy queen waved her wand and the princess became the flower Mignonette.—Selected.

A CHANCE TO MAKE MONEY.

Ten elegant free homesteads can still be had in Mexico where many Americans are now locating. You need not go to Mexico, but are required to have 5 acres of fruit trees planted within 5 years. For information address The Jantha Plantation Co., Block 494, Pittsburgh, Pa. They will plant and care for your trees on shares, so you should make a thousand dollars a year. It is never hot, never cold. The health conditions are perfect.

NOT HER FAULT.

It is a very backward child that does not know how to lay the blame on somebody else's shoulders. Little Katharine, of whom the New York Tribune has a story, does not belong in that class.

Her grandmother had gone downstairs for a few minutes, leaving Katharine sailing some tin ducks with a magnet in a bowl of water. Pretty soon her grandfather looked up from his book. The little girl had succeeded in drenching herself from head to foot.

"Why, why!" he exclaimed, in dismay, "what will grandma say now?"

"Oh," said the little girl, instantly, "she will scold you for letting me do [illegible]

To co-operate with God is to defeat all the conspiracies of men.—Selected.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

After all, the kind of world one carries about in one's self is the important thing; and the world outside takes all its grace, color and value from that.—Lowell.

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Marriages

Nov. 24, 1909, at the Methodist Church, Lucedale, Miss., by Rev. R. S. Gale, Mr. FRED HAND JORDAN, of Hub, Miss., and Miss MARY MARGELLA BOYETT, of Lucedale, Miss.

Oct. 6, 1909, at the home of the bride's parents in Byhalia, Miss., by Rev. J. W. Raper, Mr. WILLIAM S. LESTER and Miss SALLIE L. EASON.

Dec. 10, 1909, at the residence of Mr. T. M. Johnson, at Plantersville, Miss., by Rev. D. W. Babb, Mr. JOHN H. HART, of San Antonio, Texas, to Miss MYRTLE HUDSON, of the same place.

CAPUDINE CURES HEADACHE.

There isn't any headache remedy that does the work like Hicks' Capudine. For sick, or nervous headaches. Headaches from heat, cold, grip, or stomach troubles—it gives immediate relief. Liquid, easy to take. Sold by druggists.

Don't talk to any one about yourself if you can help it—your aches and pains, your worry, your failures. Try and attain the habit of thinking what [illegible] is the necessary [illegible] compliance with infirmity.—Exchange.

FOR MAN AND BEAST.

Many [illegible] for example [illegible] Gray's [illegible] know [illegible] Address W. F. Gray & Co., 823 Gray Bldg., Nashville, Tenn.

Mr. [illegible] Wilmington, N. C., writes: "I have been using Gray's [illegible] for over fifty years. I am [illegible] years of age and would not be without [illegible] Ointment [illegible]

Whatever else is dark, it must be right to follow Christ.—Exchange.

Do what God calls you to do, and you are a success.—Talmage.

MAYHEW, MISS.

Dear Dr. Boswell: The "little gem" of a church at Blue Mountain, Corinth District, is all right, and a compliment to the general situation, but the Methodist people were somewhat at Blue Mountain before Brother J. H. Bass appeared upon the scene. (I refer to J. H. Bass, now pastor at Ripley and Blue Mountain.)

A good company of pure blooded Methodists of that place held their membership at New Hope Church, four miles away, of which I was pastor last year in connection with Ripley. "Ripley and New Hope" was my charge. I called at Blue Mountain by invitation of the college men there (the Lowrys), B. G. Lowry being president, and also to do my duty as pastor to the part of my flock living at Blue Mountain.

The Lowrys who own the college (it is private property), tendered to me, without my asking, the use of the fine $12,000 Baptist Church, which I occupied more than once while at Ripley, at night, in the week, and met a fine audience each time, a part of which was well-nigh the entire body of the college people, including President Lowry.

Those college men, while real Baptists, wished a Methodist Church at Blue Mountain, and proposed to help build it, and no doubt did help, and the Methodists of that "Berg" (for the town is small), were clamorous for a new church and regular work from the Ripley pastor, whoever he might be. They had been with Ripley at one time, but the arrangement did not perpetuate.

I assured the Lowrys and Baptists of our great appreciation of their favors and of their purpose to help build (for they have big influence there), but stated privately to the Lowrys that a big Church, like the Methodist, could not afford to plant in Blue Mountain at Baptist expense, and would not do so: but was pleased greatly to have their neighborly support, such as we would give under like conditions to them.

Presiding Elder Jaco called with me also at Blue Mountain to shake hands and to look over the situation, and as pastor in touch with the situation, I stood solidly with the presiding elder for a big curcuit in that beat, and also a Ripley and Blue Mountain Charge when he spoke to me of it. I requested though, to be released myself after a big year and much property improvement following ground-breaking and revivals (no evangelist, however.) Thirty young ladies of the college are true Methodists, and two of the best teachers, and the college Sunday School, by arrangement of the Lowrys, had a Methodist department with Methodist literature and Methodist teachers. All this spontaneous, and well-nigh without pastor and no regular Methodist preaching, so that things were quite "cut and dried" for Methodist work before Brother Bass came upon the ground.

He has done well and I hope in a way to make the case secure and to perpetuate, but as to the "missionary ground," it was a most inviting kind where even the supposed antagonism (?) was readily a supporter and helper in the plan, and some credit is due, I am sure, to Rev. Ben P. Jaco, and to the Lowry Brothers and college people, as well as to Brother J. H. Bass. Bass is a right good fish, but he had right good water to swim in that time, even if some of it was from the friendly side of largely a Baptist mountain, and that Bass did not launch himself at the head of the stream quite, but struck floating water at once.

A. H. WILLIAMS.

The sickest man is not always i[illegible] [illegible] The man who does not love his [illegible] as much as a hungry man enjoys his dinner is sick. Johnston's Chill and Fever Tonic drives out every trace and taint of malaria from the blood. Put on 10 pounds by taking three bottles.

A man who lives right, and is right, has more power in his silence than another by his words. Character is like bells which ring out sweet music, and which, when touched, accidentally even, resound with sweet music.—Phillips Brooks.

For HEADACHE—Hicks' CAPUDINE

Whether from Colds, Heat, Stomach or Nervous Troubles, Capudine will relieve you. It's liquid—pleasant to take—acts immediately. Try it. 10c., 25c. and 50c. at drug stores.

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New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

First Methodist Church, St. Charles Ave., near Calliope St.; Rev. F. R. Hill, D.D., pastor; residence, 5830 Prytania St.; phone, Uptown 329; office hours, at Church, 2 to 3 p.m.; church phone, Main 1779.

Second Methodist Church, 255 Burgundy, near Lafayette Ave.; Rev. A. L. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm Sts.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein. Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

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As Beethoven in his sonatas uses chords which seem to be inharmonious that the following harmony may produce a more beautiful effect, so the Almighty uses storm and whirlwind to purify the atmosphere and emphasize the peace that follows.—Exchange.

Epworth League

TOPIC FOR DECEMBER 19, 1909.

MISS. HARVEST CONSECRATION MEETING.

Matt. 9:36-38; [illegible]

1. The whitening harvest fields. When the Master was on the earth he looked out upon the fields white unto the harvest. [illegible] harvest fields are growing whiter. The opportunities for reaping [illegible] are better than they ever were before. The doors are opened, the gates of the great fields are off the hinges, the seed from former harvests [illegible] promises a greater yield than ever before if only the laborers may be found.

2. The Lord of the harvest [illegible] us the responsibility for the number of laborers.

It seems strange as we read it that we must pray for laborers. Why does he not send without our asking? Have we really thought that matured men and women should go to work in the waiting fields, and that [illegible] consecrated young men and maidens be trained for the task? Nay, have we [illegible] with the Lord of the harvest [illegible] through them out? It seems as if the Lord needs not only willing hands [illegible] but yearning hearts that share with him in the [illegible] for the salvation of men. As Leaguers we should make it our business not only to hold as many services, but to let God use us as the instrumentalities for training and thrusting out workers.

3. For you who hear the cry of the Church and the call of the Spirit of God, the Lord stands waiting. When Saul of Tarsus cried, "What wilt thou have me to do?" the Lord answered, "Arise, and go into Damascus, and it shall be told thee of all things that are appointed thee to do." When you ask for your service from your heart, you shall not ask in vain. It may not be what you seek, nor where you would plan, for the King knows best. He did not promise glory to Paul, and he may give you the glory of sharing in his sufferings. But if you answer the Master's call and go into the harvest fields when he appoints you, some day you will have your sheaves to show. You will rejoice with your Lord in the great harvest home.

Greatest of All for Man and Beast.

Mr. M. M. Garza, Durham Springs, La., [illegible] ROYALINE OIL [illegible] the Royaline Medicine Co., New Orleans, La.

BERRYVILLE, ARK.

Dear Dr. Boswell: We had a very pleasant session of our Annual Conference, and I was sent nearly across the Conference up here to Berryville Station, the County seat of Carroll County. This I think is the prettiest town I have seen in Arkansas. About 2000 inhabitants, and delightfully located up here in the Ozarks.

We have a large stone church, just being completed, and a good membership, I think, to back it.

We found our parsonage all furnished and ready to go to house-keeping when we got here, and we are nicely and comfortably fixed.

I am sorry you are to leave the Advocate. We always like to read in print from those we have met and know personally, and then, your articles and editorship were always wise and edifying, and for the best interests of the Church. If you should ever visit [illegible] Arkansas and [illegible] we would be [illegible]

N. F. [illegible]

CATARRH CANNOT BE CURED

[illegible]

F. J. CHENEY & CO., Props., Toledo, O.
Sold by Druggists, price 75c.
Take Hall's Family Pills for constipation.

CALENDAR

[illegible] events of the year to which [illegible] the people of our patronizing Conferences should be especially interested.

Student Volunteer Convention, at Rochester, N. Y., Dec. [illegible]

[illegible] and Missionary Conference, Nashville, Tenn., [illegible]

Woman's Home Mission Conference, [illegible], New Orleans, La., April, [illegible]

General Conference for Methodist Episcopal Church, South, Asheville, N. C., May, 1910.

The World's Missionary Conference, Edinburgh, Scotland, June, 1910.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

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DON'T BE WITHOUT WATER.

There are [illegible] of the property holders of this city being any longer without water and sewer connections. This has been one of the great distresses [illegible] not being able to have modern [illegible] in our homes. But now there is no need of any more [illegible] along this line, as the city [illegible] willing to connect free any property with the water mains [illegible] the pipes to the property line without any cost whatever to them.

The [illegible] firm of C. C. Hartwell & Co., of Baronne Street, are making [illegible] to connect the sewer pipes free of charge. They also [illegible] and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him, but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co. for a detailed explanation.

Cheerfulness [illegible] is the heaven under which everything but poison thrives.—Richter.

Hicks' CAPUDINE Cures Sick Headache. Also Nervous Headache, Travelers' Headache [illegible] Grip [illegible] Female troubles [illegible] liquid—effects immediately. Sold by druggists.

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It is often argued that women do not have an equal chance with men, for enjoyment and usefulness, because women suffer so much from pain and weakness. In a general sense, it is true that women bear more physical pain than men. However, the belief that women *must* suffer regularly, on account of ailments and weakness peculiar to their sex, has been successfully contradicted by the relief so many women have obtained by the use of Cardui, that great remedy for suffering women.

During the past fifty years, many thousands of women have written us, telling of the immediate relief and permanent benefit they have received from Cardui. These letters cover a great many forms of womanly illness. Mrs. M. E. Allred of Hartford, Wash., writes: "Ever since I was 16 years old, I have suffered from female troubles. I had headache, backache and other troubles, every month. Some two years ago, I began to use Cardui, and since then I have had no backache, my other troubles have stopped; I don't need any medicine, and I am well."

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Sunday School

By W. B. Campbell.

LESSON FOR DECEMBER 19, 1909

REVIEW.

Acts, Chap. 21 to Chapt. 28, also Paul's Epistles.

Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith."—II Tim. iv:7.

"Lives of great men all remind us, We can make our lives sublime."

The life of Jesus Christ, our Lord, stands pre-eminently above all others as an example to follow, creating in the human heart a love partaking of the divine; inciting a worship due to none other than the Son of God; setting forth a spiritual attainment, even when surrounded by forces that bind us to the worldly and practical.

The lives of the apostles give to man that encouragement that is needed in the effort against an evil tendency that is his by nature, that in ceasing to do evil, he may learn to do well.

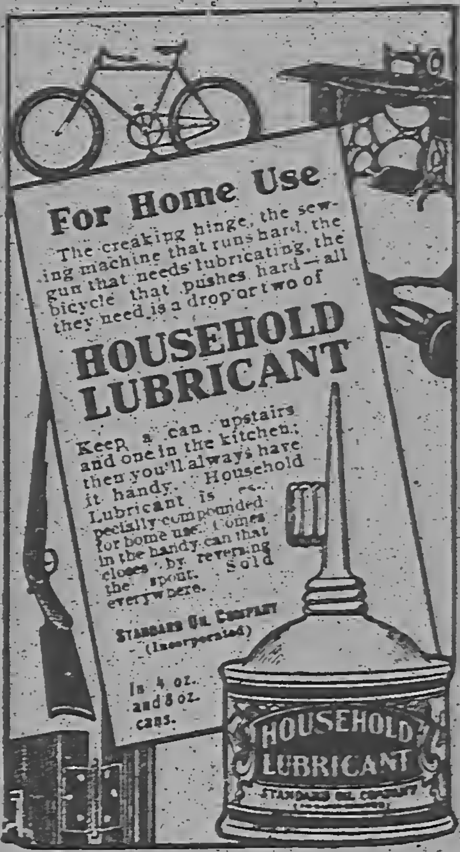
In reviewing the lessons of the quarter, we have a review of that part of the life of Paul which is most valuable to the Christian, in his endeavor to grow in grace, and to overcome difficulties that must needs beset his pathway; "for all that will live godly in Christ Jesus must suffer persecution." Then let us look at the character of this godly man as it is shown by events in the Scripture narrative. After having given himself completely to the service of the Master and being assured of acceptance and protection, he went in full obedience, without the shadow of fear. He was warned more than once, and he knew, that a visit to Jerusalem would be to him most disastrous; he was not only willing to face danger, but also ready to die if by that means he could but serve the Lord Christ. His perfect trust drove all fear away and left him a calmness that was even majestic. His friends of the Church were unable to assist or protect him, and after he had been beaten by his enemies, his own countrymen, he was fearless when he turned toward the mob that clamored for his life, and speaking from the stairs of the palace, told them of how he had seen the Lord Jesus and how he had turned from being his enemy to be his faithful servant, while he knew that he would be preserved from death, his faith assuring him, yet his prudence and good sense prompted him to use the services of his nephew as if it was ordered of the Lord that he should. When he faced his enemies before Ceasar's judgment seat, Felix being judge, Paul never once forgot his native suavity, showing a knowledge of legal ethics that Tertullus, the hired orator, would have done well to have taken note. Even in his defense he followed the teaching of Jesus, "I say unto you that ye resist not evil," for he brought no countercharge. He could have resorted to all the technical practices of a shrewd lawyer, for he had made the law a study. He invariably used such opportunities to set forth some doctrinal point in his religion, giving evidence that his mission as a gospel preacher was his first thought and consideration; he even made use of such references as a point of contention among his opponents, thus dividing their strength, and establishing his own position through the breach thus created.

Paul was a gentleman by birth and education, and when this refined culture was sweetened by the doctrines of the meek and lowly Nazarene, he was a model worthy to be followed by all who seek a cultivated demeanor.

Jesus was his guide and counselor, appearing at his side when all earthly means of escape seemed cut off; or when he came with some command, he was "not disobedient to the heavenly vision." He was trained as a commander of men, but he knew better how to obey after he had learned the lesson of charity, love and compassion. He knew no fear, for his confidence in God's promise was absolute; and when the Levantine storm came down in all its fury, and seemed endless in duration, he stood up in the ship, before passengers, soldiers and sailors, and told how he had been, that same fearful night, with the angel of God that had been sent to assure him of the lives of himself and all that were in the ship. When they all escaped to the unknown island, it was Paul, the prisoner, that was of first consideration, even before the captain of the vessel, or the centurian commanding the soldiers. Paul had the secret of drawing men to him. That same secret can be learned again in this day and time. It is the visible outward appearance of "God that worketh in you, both to will and to do of his good pleasure."

Paul longed for the companionship of men, he was glad when Luke or Timothy, or other loved friends came to him. He loved his countrymen always, and by them he was most unfeelingly treated. He loved Jerusalem, and with anguish of spirit he knew that her gates were closed to him. His life was full of suffering; a suffering that became a joy, because it was endured for the sake of the name of Jesus. He was sound in doctrine—knowing just when to conform to the ceremonial law with a Timothy, or to refrain therefrom with a Titus. He was an advocate of peace; he pleaded for it among persons, he prayed for it in the church; and he contended for it among nations. He knew what was justice, yet to the poor, guilty sinner he joyed to tell of justification by faith. He could tell best of God's mercy, for it had been so lavishly bestowed upon him. He was faithful from that first day on the road to Damascus to that last day when he gave up his life, a martyr to the faith.

Death will not bar us; we can follow Paul through the gates of pearl, for as he lived for others, others can follow where he ever pointed, even to where there is laid up a crown of righteousness, which the Lord, the righteous Judge, shall give at that day, not only to Paul, but all them, also, that love his appearing.



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NEW ORLEANS
CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
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"PROVE ALL THINGS: HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2811.

Glances at the World.

The Government prints a book in which is enumerated all the officers and servants, big and little, employed in its service. The new edition, revised and up-to-date, will soon be off the press. It gives the number of such servants for 1909 at 370,665, an increase of 63,924 during the last two years. There are 28,947 of these persons employed in Washington City alone, and they are paid $31,541,225 annually. That is an average of nearly $1,100. If that average holds for the whole 370,665, our readers by doing some figuring can form an idea what it costs to pay the hands who carry on the work of the Government. And bearing in mind that the cost of paying the men and women is but one item of expense, there being many others—one of which is the cost of the navy—five battleships costing more than the whole of the pay-roll, it can be seen that "Uncle Sam" has a huge job on his hands. But this is not all. The office holders are continually increasing. Plans are on foot, and being advocated, which, if adopted, will add as many to the pay-roll as is on it at this time—and probably more. Retrenchment is what is needed. We have no idea but that half the under clerks could be dispensed with without hurt to the service. Many of them we dare say do little else, so far as the Government is concerned, than draw their monthly pay. We say this on the strength of the statement often made to the effect that "many Government offices are mere sinecures," held by persons through the mere grace of some friend higher up.

* * *

If the State officers of Alabama are not on guard, we wonder where the officers of the Society for the Prevention of Cruelty to Animals are. It may be that the Society has no existence in Alabama. It may be also that the civil officers are paid not to see some things that are going on. We refer to the annual chicken fights now in progress in Montgomery. According to dispatches sent all over the country, the "cocking main" is an institution of some note in our sister State, and the yearly function, which always embraces a week, opened on Monday, Dec. 13, and was in full operation at the time of writing this "glance." The press agent was careful to say that the matter was kept secret until opening day—for fear of the law or public sentiment—we suppose. But reports of doings in the main were made as soon as convenient after opening day. "More than one thousand birds"—game roosters, from all sections of the country had been shipped to the city, and the fighting was sufficient to satisfy the most ardent lovers of the sport. The result of only one contest was sent out. In that case the victorious bird flopped his wings and crowed over his fallen foe, which he left in the main "with both wings broken and one broken leg." When we read the disgusting details, we involuntarily said: "No wonder Constitutional prohibition was defeated in Alabama. Men who can engage in or encourage such cruelty can be counted on to do anything that requires defiance of morals or civilization. Really, we thought cocking mains had been abolished everywhere except in Jefferson Parish, Louisiana, just across the river from New Orleans, a point which Satan has not yet consented to relinquish.

* * *

The newly-appointed minister to the United States from China, while in San Francisco, attended a social function of some kind, in company with his wife and two daughters. Judging by the printed account of the affair, it was what is ordinarily called "a ball"—a fashionable dance. The minister was so shocked at the manner in which the women were dressed that, with his wife and daughters, he abruptly left the scene, and expressed himself in no uncertain words. He had come in contact with a strange form of society, which, to him, was worse than barbarous." He had been laboring under the impression that America was a civilized country. The American ball undeceived him. The dress of the women was not described in the press dispatch. We suppose it was the "regulation costume," about which we have but little knowledge—none at all, in fact, concerning dress for fashionable balls. It must have been something far beyond the ordinary to so far disgust a "heathen Chinee" as to cause him indignantly to refuse the sight to the eyes of his wife and innocent daughters. To us it seems that if fashionable ball dress is shocking to a well-bred and educated Chinaman, it should likewise be shocking to an American gentleman. But such is not the case; on the contrary, he would be outraged should a single woman so far defy society etiquette as to appear at such a function clothed in the dress of decent private life. So much the worse for etiquette. Who is to blame for such a mode of dressing? Nobody. It is just custom. Then it is time for the good and pure women of the land to outlaw the custom. Will they do it? That is another question.

* * *

We imagine the scientists and college professors will make slow progress in their efforts to get all the people to marry according to "scientific principles only." We believe it will be practically impossible. The matter was considered recently at the annual meeting of the "American Breeders' Association," an association which we have understood existed for the purpose of improving live stock—horses, cattle, hogs, etc.—but which, it seems, has broadened into an association for the improvement of our common humanity. The association appointed a committee composed of "college professors and scientists" to take the case of human stock into consideration, which committee, after due deliberation, reported the necessity for the improvement of the human race, and that it could be done only "along the lines of scientific principles"—by the education of the public at first, and then by legislation. It recommended that all persons, men and women desiring to marry should each submit to physical, mental and moral examination," and, "producing clean records," may marry. The ultimate aim, these scientists say, is to bring about "better matings," weed out unfit traits, and thus eliminate hospitals, insane asylums and homes for the blind. All that sounds well. But let them educate and then legislate, they may in comparatively few instances bring about ideal mating, while the unfit, according to their standards, would effect illegal matings, which would result in "race suicide," or a vastly disproportionate number of illegitimate children. In either case disaster would follow. It would be easy enough to secure judges competent to determine physical and mental soundness, but judges of "moral soundness," competent and satisfactory, would not be easily secured, unless the term "moral" should signify no more than it does in some states that require all of its liquor sellers to be men of "good moral character." With a standard that low there would be no trouble, but it would be practically useless.

* * *

One of the strange things of life is the indifference of some parents towards their children. In not a few instances it amounts to criminal neglect and carelessness. It is almost inconceivable that a mother should offer to put her son where he would associate with none but criminals, and be treated like a criminal. Yet this very thing has been reported. In one of the States of the Union a woman who had planned a somewhat lengthened visit, but, being encumbered by the care of a 14-year-old son, who, no doubt, she had allowed to grow up without the proper training, and, of course, was disobedient, applied to the civil authority to keep the boy in jail until her return. The police judge before whom the case came had more heart and better judgment than the mother, and declined the request. In doing so, he said: "I do not believe this is a bad boy. To send him to jail would harden him. I believe this boy's future is of more importance than his mother's vacation." We hear now and then of the meeting of a "Mothers' Congress." The request of this mother, who would make her son languish in jail while she was taking a pleasure trip, suggests that a "Mothers' Congress" is altogether a timely thing—provided it takes cognizance of the delinquencies of mothers, as well as of the best method of improving and developing their good qualities. Mothers should bear in mind that in failing to give their children moral training, which includes exacting of them due obedience to authority, they are allowing them to go in the way that leads to the jail. Some public man said not long since that one of the things mostly needed to-day was the exercise of parental authority. He uttered a solemn truth.

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DIRECTIONS.

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The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us, and we will make it right. Papers will be continued unless subscribers order otherwise.

A SONG OF CHRISTMAS.

O heart of mine, from the store in me
Of memories that you hold,
Sing me a song that is sweet and strong
Of the Christmas days of old!
Sing of the eager heart and eye
As the season of joy drew near,
And we marked the lessening days go by
When the sun rose late in the winter sky,
With never a backward thought or sigh
For the waning year!

Sing of the morn when our Lord was born,
As it came in the days of youth,
When the bells rang sweet down the village street
Their tidings of joy and truth!
Sing of the drifted fields of white,
Of the crisp and buoyant air;
Of the country roads packed hard and white,
Of the loaded sleighs and the faces bright,
Of the rosy girls and the laughter light,
And the greetings fair!

Sing of the hall where we gathered all,
With never a vacant place;
Father and mother and sister and brother,
And each with a smiling face!
Sing of the thankful hearts sincere
For the board so nobly laid;
Of the boundless cheer of the garnered year,
Of the ample roasts and the homemade cheer,
Of the stingless jest and the laughter clear,
And the joy we made!

Sing of the night and the rare delight,
Of the dance and the romping game!
Of the moment's fleet, and the twinkling feet
In the light of the pine-log's flame!
Sing of the memories now as keen
As the poignant sense of love;
Of the berried boughs and the evergreen,
The last cup round and the parting scene,
Of the last guest gone, with the miles between,
And the stars above!

—Gordon Rogers, in St. Louis Advocate.

A CHRISTMAS AT THE SCARRITT BIBLE AND TRAINING SCHOOL.

Should you ask me which has been the happiest and most helpful Christmas I have ever spent, I would say: "Last Christmas at the Scarritt Bible and Training School." Moreover, there came to me then a deeper realization of the true meaning of Christmas, which will ever abide and make all the Christmases in the years to come more sweet, more sacred.

School closed at noon on the twenty-fourth, and from this on the Christmas spirit reigned supreme. How busy and how happy everybody was! The little gifts to the home folk were to be prepared and sent, and the dolls for the little ones of the Institutional Church were waiting to be dressed. It was pleasant then [illegible] getting [illegible] the dainty clothes, and as each [illegible] garment was finished we thought of the darkened [illegible] home [illegible] bring the Christmas message [illegible] to have this small part in giving service.

Next there were the baskets to be filled. Many generous-hearted people had contributed to these supplies, fruit, candy and everything to make a good dinner. Ours was the privilege of fixing and carrying the baskets, and a blessed privilege it was.

Then, because we had contributed to the happiness of others, we turned to our own [illegible] with glad and thankful hearts.

This was our first Christmas at the Training School, and we were full of delightful expectancy, for much had we heard of the sweetness of the day spent there, and to all of our questions the seniors would only say, "Wait and see."

At last the day dawned. In the early morning we were awakened by the sweet strains of music. It was a Christmas carol sung by our Seniors. As we listened we could not but think that it was the song of the angels continued down the ages, and the joyful calm of Christmastide filled all our hearts. The strains died away, but the sense of God's exceeding love remained. Then came the opening of Christmas packages, and again we realized the preciousness of human love and its sweet expressions.

At the sounding of the gong all the household assembled in the chapel and were led in a deeply spiritual service by Miss Gibson. [illegible] sacred. How precious and how sweetly solemn the hour when we heard again the story that never grows old, when the glory of the Star of Bethlehem softened our hearts, and we consecrated our lives anew to the King of all the world. With glad voices we united in the hymn "Joy to the World!" as we passed to the dining room. And there new surprises awaited us.

After breakfast each one did as she pleased. We had a happy time together, looking at each other's gifts and visiting from room to room. Before dinner each member of the household dressed in white, and all were assembled in the hall downstairs when the gong rang. There were a number of guests, missionaries at home on vacation, Bishop Hendrix and his wife and a few others. We passed to the dining room, and what a beautiful sight it was! Friends from far and near had contributed gifts large and small, that the day might be more happy for those who had given their lives to the Master's service. But I cannot tell you of all the good things we had, nor of all the merry things that were said and done.

After dinner I suppose nearly every one wrote a letter home and spent a quiet hour with Him whom we serve. At the Vesper hour we again gathered in the chapel, where Christmas messages from the absent ones were heard, and those who had taken baskets to the [illegible] told of the joy given and received. Again our hearts were lifted up to Him whose day it was.

When, at last, the day was over, we closed our sleepy eyes with souls full of a deep quiet and peace, with renewed faith and trust in God, a deeper spiritual purpose and a great love for Him who gives so abundantly.

Thus are holidays spent at the Training School. Combining the joys of earthly comforts with the joy of divine and human love; the blessedness of ministering to others with the blessed [illegible] realized [illegible] strengthened [illegible] more eager [illegible] message to those that wait in darkness.

May ever a joyous Christmas be ours.

E[illegible] Keener [illegible]

LETTER FROM ARKANSAS.

Our Conferences are past. They were all held by Bishop Hendrix. [illegible] The [illegible] general interest was the endowment of Hendrix College. The General Board of Education of New York offered a [illegible] $75,000 [illegible] $[illegible] be paid off, and $[illegible] [illegible] endowment, thus making a total endowment of $300,000, the subscriptions to run for five years, but the whole [illegible] by March next. The Rev. [illegible] Thomas has served three years as the Commissioner of Education. There were many obstacles to his work. The financial panic of a year ago was the chief of these. Some effort was made to prejudice the people against the offer of the General Board, but few men, if any, [illegible] it, and it was soon swept away. [illegible] the Arkansas Conference [illegible] $[illegible] has been subscribed [illegible] Conference gave a [illegible] The Little Rock Conference gave $5[illegible] the White River $[illegible] We have $[illegible],000 [illegible] Conway, where [illegible]

[illegible] College has besides Hendrix College the Central Baptist Female College and the State Normal School. The town has become a very desirable place of residence. The Little Rock Conference [illegible] becoming [illegible] strongest [illegible] Church. We have some great churches. We have four strong churches in Little Rock [illegible] Hot Springs. Central Avenue Church, Rev. Forney Hutchinson, [illegible] church building in the State. Texarkana has a great church [illegible] has two [illegible] churches. We have [illegible] churches in Pine Bluff [illegible] Camden, Malvern [illegible] Monticello have excellent churches. The three Conferences are all moving at a good pace.

Some of our [illegible] retired from regular work this fall. [illegible] of the White River Conference, known throughout the church as an able preacher [illegible] retired after a service of fifty-one years. J. H. Riggin, D.D., of the Little Rock Conference, who has often [illegible] the General Conference, retired after fifty years' service. Rev. C. [illegible], for many years President of Galloway College, also retired.

The NEW ORLEANS CHRISTIAN ADVOCATE is a valued weekly visitor. In the retirement from the [illegible] of Dr. Boswell [illegible] with a long-tried friend, a faithful servant of the Church and a valiant defender of all that is right and good. Well, Doctor, [illegible] far from the day of superannuation. I was licensed to preach fifty years ago. I [illegible] associate with the college boys. My work is very congenial, but it will not last long.

J. E. Godbey.

Hendrix College, Dec. 13, [illegible]

OUR BAPTIST BRETHREN.

BY REV. W. T. WOODWARD.

For a man to be a Baptist, I have no objection; but, because he is a Baptist, why should he unchurch everybody else and enthrone himself as chief over all God's kingdom? It is presumed that the *Baptist Chronicle*, published at Alexandria, La., is the spokesman for the Baptists of all Louisiana. That paper declares the Baptist Church to be the only "true church" of Christ. But the editor always takes care not to give any Scripture, nor a historical reference to prove his position.

The Baptists claim that, because they find some of the principles practiced by them in the New Testament, therefore the Baptist Church is the real, simon-pure church of Christ, and all others are imposters. Now, the facts in the case are these: The Baptist Church came into existence just like all other denominations, viz.: because one or more persons decided upon a form of doctrine and polity, and said: "We are the only ones that have the keys of the kingdom, and whomsoever we baptize on earth is free in heaven; and whomsoever we fail to immerse on earth will be bound in heaven. All other baptisms are fraudulent but ours. It matters not by whom, nor by what mode, it is no good. First—No other church has the authority, not having come down from Roger Williams, Ezekiel Holloman and John Smith (in this particular case lay baptism has never been denied). Second—No other mode but immersion is Scriptural (right here they make a boast that all scholars of all denominations say that the Greek word *baptizo* means to immerse, and immerse *only*. Every man, woman and child that knows anything about Greek knows that that is false from start to finish. It means *wash*, and has other meanings not necessary to mention here).

They claim to be Scriptural in all their doctrine and polity—absolutely no mistake about it. Please give me one passage of Scripture, clear-cut, showing that someone was baptized by immersion? There should be no quibbling about it. I want one passage that teaches close communion, that nobody but Baptists can take; one passage showing that members of the church voted on taking another person into the church; one passage showing that they sit in judgment and determine whether another shall be baptized or not.

Where do they find the Scripture for them to meet and hear a brother preach a trial (or sample) sermon, and then cast votes to see how many are in favor of his becoming pastor of said church?

I want the Scripture for these practices before I accept them as such. If they want to teach and practice the above things, all right; but do not get up and tell a crowd of uninformed people that "all we do and say is according to Scripture."

The claim of antiquity for a church organization or system weighs not one atom with an enlightened mind. For a religious body to boast such a claim is a symptom of weakness, if not corruption. I regard a man, so narrow and bigoted, a dangerous leader. To prevent uninformed people from being duped by such nonsense is a duty. We Methodists have, in some cases, refrained from preaching doctrines of the Methodist Church for fear we would hurt some brother's feelings; consequently, a large number of our people think we have no Scripture for our positions, and scores of people are out of the churches that ought to be in our church, and would be there if we would preach the doctrines.

Now, I made the statement above, that the Baptist Church denomination started just like others. That it is modern, no one can successfully dispute. There is absolutely no foundation for either the Campbellite or Baptist assertions as to the setting up of the church. There is not a denomination of Christians in all the world that, as such, can trace a succession to within 600 years of the birth of Christ.

The Church of Christ is the sum of true believers of all denominations; yet I am glad to be able to say truly that Methodism, in the light of the twentieth century, is found to be "the survival of the fittest."

Haynesville, La.

CHURCH EXTENSION REPORT, NORTH MISSISSIPPI CONFERENCE.

Your board is embarrassed by ever increasing demands for aid, while our resources are still limited. During this session of our Conference we have had 28 applications for donations, amounting to $5330. We have raised for Church Extension this year $4285.50 (increase $186), hence we have only $2142.75 at our disposal to meet the urgent needs of our cause. This serious situation calls for the most liberal and loyal support of our people, and yet it is a situation for which we should not be ungrateful. Whenever we cease to build we cease to grow. It is a cause for profound gratitude that we are building better and more suitable houses of worship, and your board felicitates itself upon the fact that our great church is planting itself so thoroughly in the centers of population. But we need more money. The urgent demands of the field, especially in the Delta, where our Methodism has long been in the lead, must be met.

1. The General Board.

The annual report shows an increase of $27,624.56 over the receipts of last year. But when we remember that in Oklahoma, Texas, New Mexico, Arizona and other parts of our great and widely extended Zion, we need five times as much money as we have at our disposal. We must not be content with past achievements, but must go forward.

At the last session of the General Board, held in the city of Memphis, Rev. George S. Sexton, of the Texas Conference, was elected Assistant Secretary, with special reference to the proposed Washington City Church. We hereby pledge ourselves as far as we can to co-operate with him in this work. Our church must erect a creditable house of worship in the Capital City of the nation.

2. Loan Fund Day.

In view of the increasing demands for loans, the General Board has arranged for the observance of a Loan Fund Day. The presiding elders and preachers in charge are hereby reminded that the second Sunday in April, or as near thereto as practicable, is set apart for this purpose. Let sermons or addresses be delivered on that occasion and give our people an opportunity to contribute.

3. Birthday Offerings.

We call attention to the action of the General Board and the Sunday School Board respecting Birthday Offerings in the Sunday Schools. After this Conference year the fund raised in this way is to institute a Sunday School Loan Fund. Will not our preachers and superintendents get the jars and give the children a chance?

4. Colored Methodist Episcopal Church.

In order to meet an urgent call for help from our colored brethren, our General Board agreed to ask the Church for $15,000 this year. Our part of this amount is $434. After a careful and full consideration of the matter, your board is free to say that we heartily agree with the resolution of the General Board that we should make a voluntary contribution for their relief, and we request the presiding elders and preachers in charge to present this call to our people wherever practicable that the amount may be secured.

5. District Organizations.

We are pleased to know that four of the presiding elders' districts maintain district organizations. We urge the other four to do so next year. We also request the treasurers of these district organizations to furnish the Conference Treasurer with an annual statement of his work.

6. Recommendation.

Your attention is invited to the following resolution adopted by the General Board:

"Resolved, That the Bishops and presiding elders be requested to emphasize in district and annual conferences the very urgent need of large contributions to the cause of Church Extension in view of the rapid growth of our country, and the responsibilities of our church on this account."

We, therefore, ask the Conference to adopt three resolutions, to-wit:

1. That at least one hour be given to Church Extension at the district conferences.

2. That our people who receive aid from this board be most earnestly requested to insure their houses of worship against fire and storm.

3. That our preachers be warned against the danger of causing building committees to contract large debts, with the promise that this board will come to their relief.

Assessments for 1910: Aberdeen, $743; Columbus, $730; Corinth, $625; Durant, $700; Greenville, $743; Oxford, $720; Sardis, $736; Winona, $743. Total, $5,740.

The Woman's Home Mission Society reports having raised $4,480 during the past year for their work. They have paid the following amounts to parsonages: Iuka Circuit, $100; Greenwood Springs, $50; Brownfield, $75; Mantachie, $75; Kosciusko Circuit, $150; Leland, $200. Total, $650.

J. R. Bingham and W. C. Lester were elected delegates to the next meeting of Conference representatives, and J. T. Murrah and D. W. Babb alternates. Respectfully submitted,

T. W. Lewis, President.

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THE VANDERBILT-PEABODY AFFAIR

BY BISHOP E. E. HOSS.

The following communication was written by Bishop Hoss for the Christian Advocate, Nashville, but the editor of that journal declined to give it a place. It was then given to the [illegible] Banner. We offer no apology for printing it in the New Orleans Christian Advocate.—J. W. B.

The Nashville Banner of the 15th ult. contains a communication from the Executive Committee of the Board of Trustees of the George Peabody College for Teachers which is entitled to a careful consideration by the general public. Sympathizing as I do most profoundly with all great educational movements I was very happy when the announcement was made that the trustees of the Peabody fund would place at least $1,000,000 in Nashville, and I seized the first opportunity to congratulate Gov. Porter on the success of his great and noble efforts to secure that end. But some of the later developments have given me fears.

The Executive Committee of the Teachers' College—so it seems to me—are traveling outside of their appropriate sphere when they undertake to define the relation of Vanderbilt University to the Methodist Church. That relation is one with which they have nothing whatever to do. I desire, further, and most earnestly, to deny that it is such as they affirm it to be. In one respect they certainly hit the truth in the center. Vanderbilt University is not "narrowly sectarian." For the matter of that, the same thing may be said of all the institutions of the Methodist Church. I very much doubt whether, in the hundreds of schools under her care, any single young man has ever been made to feel uncomfortable on account of his peculiar religious beliefs. My own room-mate at Emory and Henry College, Virginia, was an Irish Roman Catholic, the late Mr. John Condon, of Knoxville, and I am sure that he would have borne a glad and generous testimony to the breadth and kindness of the atmosphere by which we were surrounded. Nevertheless, there was never a question raised as to whether it was, in all respects, a Methodist school.

The charter of Vanderbilt University, as well as the history behind the charter, shows exactly what it is. This charter does not use the dubious phrase "under the general auspices of the Methodist Church," nor anything like it. On the contrary, in perfectly definite terms, it designates the trustees as "representatives" of certain Annual Conferences of the Methodist Episcopal Church, South, by which conferences they had been severally named. Nor does it, even by implication, make them "self-perpetuating." The only rational view is that all the trustees in succession have precisely the same functions as the first ones had, and are to be reappointed in precisely the same way. Furthermore, the charter expressly limits the power of the trustees by naming the Bishops of the church as "supervisors." It was to a corporation thus created and thus limited that Commodore Vanderbilt gave his great donation.

These facts cannot be denied by any one that is able to read plain English. To get rid of them, however, an unsuccessful effort was made four years ago to repudiate the existing charter, as largely "superfluous" or "unconstitutional," and to take out a new one that would make the trustees an independent, self-governing and self-perpetuating corporation. This action on the part of a majority of the trustees led to the appointment by the General Conference of 1906 of a commission of five able and reputable Methodist lawyers, who decided against the contention of the trustees; that the existing charter of the University is constitutional and valid in all its parts; that the University belongs to the Methodist Church, and that the Board has no legal power of self-perpetuation [illegible] the General Conference [illegible] the rights of the Annual Conferences [illegible] fill the vacancies; and that the Bishops [illegible] are [illegible] [illegible] to the [illegible] of the [illegible].

The readiness with which the Executive Committee of the Teachers' College [illegible] The Vanderbilt Board of Trustees, though failing to say in any [illegible] that they accept the report of the commission and [illegible] themselves bound by it—and [illegible] have forever quieted the apprehensions of the Church—were at least not [illegible] Being themselves Methodists, they [illegible] go that far. It may as well be understood [illegible] as later that any attempt to nullify in fact the finding of the commission means a lawsuit, leading up to the Supreme Court of the United States. The principles involved are of such vital importance that they will never be surrendered until all the resources of defense have been completely exhausted.

In an interview published in the Banner some weeks ago, Chancellor Kirkland denied categorically that any option had been given to anybody on any part of the Vanderbilt campus. I called attention, at the time, to the fact that he was careful not to deny that promises had been made and that negotiations were pending looking to such an option. One of his friends, speaking before the Committee of Methodists at the Tennessee Conference in October, and [illegible] believing that he was telling the truth, answered me by saying: "I am [illegible] that there has been no such negotiations nor promises." It turns out, in spite of this sincere affirmation, that my surmise was correct, for the Peabody Executive Committee give official information as follows: "Vanderbilt University is located in the best resident section of the city of Nashville and is in direct line of its present growth. Chancellor Kirkland offers to sell, subject to the approval of his trustees, the highest and most desirable portion of Vanderbilt campus for the use of the Teachers' College, on terms to be agreed on."

These gentlemen also declare, in words which cannot be misunderstood, that in the proposed plan of "co-operation"—Dr. Winton's "affiliation" is repudiated—the two institutions will ultimately lose their outstanding identity, and become merely "the basis on which to build a great university." They further add that "an institution of learning"—mark the singular number—"will at last be planted in the South born to rank with our noblest in the North—Yale, Columbia, Hopkins, or Chicago—indeed, a veritable Harvard for the South, the apex and crown of our whole educational system, a far-shining beacon of light," etc. How is it possible to get this one "great university," this "far-shining beacon of light," this "apex of our whole educational system," out of the plan under consideration, except by the actual merger and cancellation of both Vanderbilt and Peabody College University, we are not told. When "the Harvard of the South" comes, where will Vanderbilt be? And where will Peabody be? The University that is still a castle in the air can never be either one of the existing institutions, for that would be a merger, and manifestly unfair to the other. It must, then, be a sort of tertium quid—a third somewhat. The Executive Committee, made up as it is, of shrewd and upright gentlemen, still does not seem to perceive the inconsistency of its own positions. It scouts the suggestion of "merger" or "affiliation," and yet frankly admits that the two institutions "will serve as a basis on which to build a great university." If that is their function—and I have no doubt that the case has been stated fairly and correctly—then they cannot [illegible] and also [illegible] sight [illegible] if there is any magical process by which they can be made to accomplish such an end without being [illegible] I should really like to know what it is. But I will have to be shown.

[illegible] oft-repeated proclamation [illegible] the press that any opposition on the part of the Methodist Church to [illegible] its rights for the purpose of this ambitious scheme [illegible] ecclesiastical narrowness, I should like to ask why it is that no other Church is [illegible] expected to subject itself to [illegible] The only answer to this question, so far as I can see, is that the [illegible] of Methodism has raised a general belief that it will give up any advantage rather than engage in a contention. A recent writer in The American has actually proposed that a committee of intelligent gentlemen from Nashville should be appointed to enlighten the approaching General Conference on the whole subject. The humor of such a proposal is positively delicious, and all the more so for being apparently unconscious. In the past the chief [illegible] of the Methodists has been able to attend [illegible] will be so to the end of the chapter, though it can never fail to be touched by the offer of outside assistance.

There would be just as much propriety in denouncing the wealthy citizens of Nashville for not putting up $2,700,000 of their own money to advance the interests of Peabody as in denouncing the Methodist Church for declining to take the same step. The rights of the Church are as sacred in the eyes of God and man as are those of individual citizens. Beyond the limit of these rights the Methodist Church at any rate does not desire to go one hair's breadth; but, inside of them, as in duty bound, she will fight till the day before the Greek kalends. Suppose that the community of Nashville should rise up and say to its rich men: "You have, it is true, a pretty defensible historical title to your wealth, but the present generation has a right to say for itself how all wealth shall be used; and we require you to put up $2,700,000 for this or that enterprise." How would they take it? A policy that impairs or weakens the legitimate property rights of the Church will lead on by inevitable steps to the assailing of all tenures.

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W. H. M. S.

A short summary of the general work in the Woman's Home Mission Society, 1908-1909, marks its advance as a moving force in the work of the Church. The whole Society is now represented by 86,000 members—an increase of 14,000 during the year. For all purposes, something over $400,000 has been raised—an advance of nearly $20,000 over any previous record.

20,000 subscribers to *Our Homes* show an increase of 4,000 over the year before. From the net proceeds of this paper, the editor, Miss Helm, was enabled to place $2,000 in the general treasury at the recent Board Meeting in Savannah, Ga.

Donations to parsonages from the Board and Conference societies reached the sum of $26,251; the largest appropriation in one year by nearly $6,000. The value of supplies sent to our preachers, mission schools, orphanages, storm-sufferers etc., were estimated at $35,000: $10,000 over the record of any past year.

Since 1903, 55 deaconnesses have been consecrated and 46 are now serving in the various fields of the work. 13 schools, 63 teachers and 1,600 students represent the educational force of the year. To meet the larger demands—as the work grows—10,000 Home Mission women are pledged to tithing; laying aside one-tenth or more of their incomes for this purpose. Our Gulfcoast work, enterprised jointly by the General Board of Missions, Board of Church Extension, and the Woman's Board of Home Missions is now carried on in three important centers—Galveston, Gulfport and New Orleans. Of the work in New Orleans, under the able superintendence of Rev. N. E. Joyner, a recent letter makes the following statement:

"We have every reason to rejoice in our work at St. Mark's; 109 present at our services on Sunday evening; 67 in the sewing school, and 17 enrolled in the cooking class. One minister writes: 'It has grown beyond our most sanguine expectations; the Lord has set before us an open door and no man can shut it; the great immediate need is more room—a new or larger building.'"

The advance of Home Missions in the Louisiana Conference from December, 1908, to December, 1909, is seen by the following figures:

New auxiliaries organized, 25; total, including Brigades, 96; total members, 2,230, an increase of 415; Life Members, 23; number added to Baby Roll, 62; number pledged to tithing, 141; number subscribers to *Our Homes*, 580; number of boxes sent off and reported to Superintendent of Supplies, 28; papers and leaflets distributed, 4,519; auxiliaries observing Week of Prayer, 38; visits to sick and strangers, 7,779; visits to corrective and benevolent institutions, 779; cottage prayer meetings held, 242; number of garments distributed, 4,400; number of needy assisted, 422; number of City Mission Boards, 1; number of city missionaries, 3; number of deaconesses, 6; appropriations to parsonages, $700; money sent to Conference Treasurer, $2,282.51; money raised for local work, $11,136.60; cash and supplies to orphanage, $608.

A mission center on the river front, enterprised by Rayne Memorial Church, New Orleans, is doing good work and we have already spoken of the great forward movement represented by St. Mark's Hall in Esplanade Street. To Mrs. Carre, president of the Board of City Missions and her faithful co-laborers, much appreciation is due for faithful service and untiring effort to advance this much-needed missionary movement in New Orleans.

The promise of Jesus: "Lo, I am with you alway," is being literally fulfilled in the work of the Woman's Home Mission Society; and as we bring to you at the close of another year, this statement of the year's work, our hearts are filled with gratitude that we have been permitted even in a small degree to share in this advancement of our Lord's kingdom. As the work grows, greater and increasing needs present themselves, we ask our pastors and brethren to help us to go forward by their counsel, co-operation and prayers. MRS. E. R. KENNEDY.

PRICE OF THE ADVOCATE AFTER JAN. 1, 1910.

For one year	$1.50
(Commission to agents 15 cents for each subscription.)	
Six months	.75
To preachers	1.00
To widows of preachers	1.00

In order to help our friends circulate the Advocate, and to bring the paper within reach of our subscribers at the very lowest possible price, we have granted the privilage of a rate of $1.25 in clubs of five or more. Although we continue a club rate as a privilege, yet where our agents desire it, they may retain ten cents commission on each subscription, to cover expense of remitting, etc.

ORPHANS' HOME DAY.

The Mississippi Conference, by a unanimous rising vote, adopted the first Sunday in February as the day upon which the whole Conference would represent the needs of the Orphanage, and take collections for the new building. We need $15,000 more than we have in cash and subscriptions. Five friends of the Home, have promised $17,000 of the $35,000 which we need to do this work. Cannot the two Conferences of our State raise this $15,000? I think we can. How much would that be for each church? About $15 for each church, or 15 cents for each member.

The new dormitory and the school building are both very much needed. In our present condition we are unable to take more children, or to properly care for those we have. We are losing, as a church, in not being able to care for our own children and have them brought up in our faith and doctrine. Others are doing our work for us. Had you thought of that, brother?

Christ gave himself as a gift to us, Christmas morning; can we make a gift to the homeless children of our two Conferences this glad Christmas morning, by giving them a home? We ask every one who reads this, to make the Orphanage a Christmas present for the building fund.

Many of the North Mississippi Conference brethren and the good women of the W. H. M. Society have promised to put forth special effort to raise this needed money. We wish every one who will, to co-operate with us.

Publish the news far and wide, that the first Sunday in February, 1910, must bring to the Orphanage the $15,000. W. M. WILLIAMS.

Whatever you wish, that you are; for such is the force of will joined to the Divine that whatever we wish to be, seriously and with a true intention, we become. No one ardently wishes to be patient, modest, or liberal, who does not become what he wishes.—*Samuel Smiles.*

CHRISTMAS FOR THE ORPHANS.

Mr. Ellzey writes me that "The Pacific Express Company has promised to donate express on all packages not to exceed one hundred pounds up to the 31st of December. The Southern Express Company not to exceed fifty pounds. The Wells Fargo and the American Express Companies have not limited, but, of course, these companies do not expect our friends to ship anything that could go by freight."

With this liberal offer those of our people who desire to help the Orphanage have a fine chance to do so under the most favorable advantages. What you send can come by freight or express free. Please instruct the Agent that what you ship is for the Orphanage, and have all shipments addressed to the Orphanage, care Rob't. W. Vaughan, superintendent, Ruston.

We wish all our friends a happy and joyous Christmas. Sincerely,

ROBT. W. VAUGHAN.

MILLSAPS COLLEGE.

Our Commissioner of Education, the Rev. T. W. Lewis, makes an earnest appeal in behalf of our Endowment Fund. Will the subscribers to this fund suffer a word of exhortation? This matter is of the very first importance just now. We have in unpaid subscriptions, twenty thousand dollars. If we can collect fifteen thousand by the first of May, it will add thirty thousand to our endowment. Let subscribers take heed. We must expand the scope of our work if we are to meet the urgent demands of a growing institution.

Brother Lewis, with noble devotion to the interests of the college, is serving us without salary. Let everybody help him.

W. B. MURRAH.

SHE GOT THE DOLLAR.

Marjorie, aged nine, had not been having very satisfactory reports from school. Her father finally said: "Marjorie, for the first hundred you get I'll give you a dollar."

Time went on, and the reward could not be claimed. One day the child was taken violently ill. Her mother sent for the doctor. When he had gone, Marjorie said: "Mamma, am I very ill?"

"No dear; your temperature is a little over a hundred, but the doctor thinks you will be all right in a day or so."

Smiles broke through Marjorie's tears.

"Now, mamma, I can have my dollar. Papa said he would give it to me if I could get a hundred in anything."—*Selected.*

TO OUR SUBSCRIBERS.

Owing to the rush caused by many changes of address at Conference times, it will be several weeks before the dates on the labels of your papers are all changed. But if the date is not correct by January, 10, or if you know of any who are not receiving their papers, we will esteem it a special favor if you will notify us.

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MINISTERIAL SUPPORT

[illegible] the [illegible] of the [illegible] are [illegible] preachers [illegible] have entered upon the work of the new Conference year. Many of them will be in new fields [illegible] own choosing, and among comparative strangers—where they have gone in faith, expecting the good people to whom they are to minister in spiritual things would give them substantial material support.

Under congregational government the pastor and his people fix the salary before he accepts a call, but under our itinerant plan the preacher goes in faith and accepts what the people choose to pay, generally without a murmur, even if the support is meagre.

This submissive spirit of the preacher is sometimes taken advantage of by parsimonious stewards, who are willing for the parsonage household to suffer hardship, thus easing their own consciences with the idea that if poverty tendeth to humility, they "are workers together with God." We believe however that every steward who has read in a prayerful spirit the 8th chapter of Paul's second letter to the Corinthians has seen the beauty of the grace of liberality and believes that the laborer is worthy of his hire, and that the service of a consecrated minister is the most valuable that can be rendered to any community.

Our civilization rests upon the power of the church, and the strength of the church is in its ministry, and the ministry is strongest and most capable as it is freed from anxiety concerning food and raiment.

As the stewards meet to fix the salary of the pastor, let them remember the golden rule and make liberal allowance for his support. If printers, firemen, carpenters and bricklayers are worth three or four dollars a day, surely the man of God who is to minister in holy things, should have at least equal support. The man who is to minister from the pulpit, pray by your firesides, instruct the children, and say the last words over the sainted dead, fills a place and is entitled to a support for which no amount of salary can compensate. Be good to the preacher, be gentle in manner, sympathetic in spirit, earnest in prayer and generous in gifts. Let the officials to a man unite to co-operate with him in all his plans to promote the work and to save the people, and by this unity of effort the powers of darkness will be conquered and Zion will prosper.

The preacher who can keep his horse and buggy in order, wear passably decent clothes, feed his wife and little ones and keep out of debt on $400 a year and go to Conference merry-hearted and thankful, is a true hero and a financier of the highest type. The greatest opportunity for the layman and this Conference is to arouse the brethren to a full sense of the obligation to pay the preacher a living salary, and we make bold to say that there is not a charge in the Conference that could not increase the salaries from 50 to 100 per cent if stewards will first assess themselves liberally and then start with determination and system to raise the balance.

A congregation of two hundred members with limited means paying an average of five cents per member, weekly, will raise $10 a week, which is equivalent to $520 a year, and there is hardly a boy or girl in our church who could not raise 5c a week for the preacher and be made better in character by thus systematically and regularly meeting this claim. Of course, many could pay more, and should. Let the church officials start out with system and then work the system and in a few years the people will be trained in the habit of paying and the problem of church finance will be solved.

Let our stewards prayerfully enter upon the task and continue in it in the fear of God and the results for good will be surprising to preacher and the people, too.—North Carolina Christian Advocate.

SOME CONVICTIONS OF A PRESIDING ELDER.

[illegible] the purpose of this article to answer [illegible] subject [illegible] anything new [illegible] serving his [illegible] presiding elder [illegible] in my mother [illegible] have been at work [illegible] in their [illegible] overcome an evil with silence, though it may sometimes be the better way. There are some in the presiding eldership who are [illegible] these, and some whose fault is not [illegible] being there. [illegible] place is indispensable as any in our system. I have never known a man who filled the office efficiently two years [illegible] thought afterwards that he would be [illegible] more than two years at a time [illegible] presiding in the cabinet. [illegible] to my mind unthinkable for a man to hold that place and carry a grudge against another and be [illegible] in the end, and the man against whom a presiding elder holds a grudge need not lose any sleep. In a cabinet of Southern Methodist preachers the man carrying a grudge will feel the edge of his own weapon. I am saying what I know to be true, notwithstanding contrary opinions. Of course, I know a Bishop with his cabinet may make mistakes, but sure as I live they are mistakes of the head and not of the heart.

I do not believe that a cabinet ever assembled in the history of our church for a week when the Spirit failed to reveal itself. Some of my brethren know what is meant when I speak of those still moments when God speaks to hearts carrying burdens too heavy for mortals alone.

I am going to just whisper something now. It looks to me that if it had not been for our itinerant system that some of us would never have gotten anywhere. I feel in my soul to-day that the humblest place in that part of our Lord's vineyard that we cultivate is good enough for any of us. How some husbandmen do make vines grow on rocky soil! Do the weeds grow sometimes where long-cultivated fields and rich soil have been luxuriant? Even under systems of tyranny there is more in a man than a whole mob with evil designs. As a young man starting in on his fourth year, I want to declare myself in love with all our system and every man in it. I believe in the way we take people into the church. I believe a Bishop should be elected for life, if he can live through it. I believe in the presiding eldership and the whole itinerant system. I believe in the time limit. I believe that God made the color-line and that it is not his will to change it. I believe a true Southern Methodist will go where he is sent and not whine. I suppose as long as one does that he has the right to speak on the subject.

I believe the man who does not believe our doctrines ought to go somewhere else. I believe when the judgment day comes that John Wesley will still be the leader of the mightiest host the sun ever shone upon.

W. P. BUCKNER.

Springfield, Mo.

THE BAPTISM OF CHILDREN.

The writer hereof was for forty years a Baptist and twenty years a member of the Baptist Church, and hence opposed to infant baptism; but upon investigation of the doctrine of the Methodist Church as compared with the Baptist, and referring the matter to the Scriptures, he found himself essentially a Methodist.

Looking now upon the question of infant baptism from the viewpoint of parental duty to the child and obedience and reverence to God, there is not another Methodist perhaps in the whole land who is more fully persuaded that it has the sanction and benediction of heaven, and should be esteemed as a holy, God-given privilege and duty.

In God's covenant with Abraham (which was fulfilled in Christ) he ordained that the child should be brought into this covenant by the parent. There was no such thing as waiting for the child to become of age to act for itself or consent. What a glorious privilege! The promises and expectations of God rest upon and follow the parent and child as they walk in his covenant keeping his commandment.

When Moses was to lead the people out of Egypt, he said to Pharaoh by the word of the Lord: "We will go to serve the Lord with our young and with our old, with our sons and daughters." Hence we see that babes were included. Notice Pharaoh, representing the devil, said: "Not so, only the grown folks may go." Let the little ones be left in Pharaoh's (the devil's) territory. Just the way things go now, when we fail to enter into covenant with God and carry our children with us (Ex. 10:9-11).

And when they crossed the Red Sea they crossed [illegible] and were all baptized (I Cor. 10:1, 2)—infants and grown folks—because the babes were carried along by the parents, were baptized by pouring (Ps. 77:15-17). Be it understood we cannot have our child baptized into covenant with God, we must enter into covenant and carry the child.

The child was carried under the blood of the covenant of redemption from Egyptian bondage into the house the night of the Passover in Egypt, and ate of the Passover and ever after ate of the Passover with the parent as long as the parent kept covenant with God, and would now be entitled to the Lord's Supper were the parent walking in covenant with God.

The parent stands in the stead of God to the child, and is responsible to act, speak or answer for the child, and always did until the Corbanites arose and instituted the "Corban" rule, thereby making the commandment of God of none effect. See Mark 7:11.

We see now the spirit of old Corban busy forbidding children to be brought to Christ in covenant for blessings. See Mark 10:13-16.

Dear mother or father, read the first three chapters of I Samuel and see what the Lord did for Hannah and consider your privilege in such matters with the Lord, and note what came to Eli and his sons on account of his neglect of duty to his children.

Note also II Tim. 1:5 and II Tim. 3:14, 15. The Lord God, everywhere he enjoined his covenant upon his people he enjoined the carrying and teaching children his covenant.

And as to the matter of baptizing, you will notice the preacher performs it all anyway, the grown person and the child alike; the grown-up person [illegible] the hands of the preacher just as much as the child in every case of baptism, whether by immersion or affusion. The father and mother are authorized and commanded by the Lord to act and answer for the child. Whenever our church returns as a body to the custom of entering into covenant with God and carrying the children into covenant too, there will be no lack of godly men for every office in the church.—R. F. Watson, in Arkansas Methodist.

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The wise, pure, human, loving, reverent, womanly woman, gifted in all arts necessary to church loyalty and home fidelity, is a queen. When she looks up she sees nothing between her own unselfish, kindly and gentle soul and the throne of God. Social standards, the result of custom and tradition, may not be altered in a day, nor may they be altered by authority. They may be modified through influences entering into the personal life giving a new value to old standards. Elihu Burritt, the learned blacksmith, turned an anvil into a block of gold, and a hammer into a scepter of power.

Every woman who becomes an expert in domestic service and retains the charm and delicacy of her womanhood, her fine taste and appreciation of literature, becomes a radical and advancing reformer, a woman of the new age, who loses none of the modesty and sweetness of the noblest womanhood of the past. She may serve or direct those who serve; she loses nothing of the glorious kinship to the Christ.

Such an institution as this gives new honor to lowly and lofty, honors cottage and mansion, opens honorable employment to thousands, transforms drudgery into delight, contributes to the charm of the home, puts woman at her best as sister, daughter and mother.

The domestic key-note in a woman's life, to which her real self is attuned, is so much better than when she lives the flippant life of a butterfly in society; though it is not always woman's fault that the standard of her life in society circles is as it is.

There are women of the true stamp, of high ideals, noble aspirations, genuine culture and true unselfishness. They work partly through necessity, partly through philanthropic motives, partly from choice. They never spare themselves. They delight in their work; it is honorable, useful; it honors them, it sets an example; homes are made by it; society is benefited by it.

And here comes along a young man, son of a senator or some other leader of men, and, finding a fair girl in his social circle, is charmed by her beauty and intelligence; but his countenance falls when he finds that she spends hours in her father's kitchen, that she performs household tasks, that she looks upon this as honorable service.

I see him a little later in gay, but idle chatter, with a vivacious, simpering girl, half-dressed, and much bejeweled, and as intelligent as a milliner's "dummy." What does young Algernon care for brains, energy, tact, or household skill and enthusiasm?

The true life is lived by him or her who daily asks: How can I serve somebody, somehow, somewhere?—Bishop Vincent, in *Christian Advocate* (New York).

PA HELPS JOHN TO RUN AWAY.

BY A BUSINESS MAN.

I had an experience when I was a boy. It was a favorite threat of mine that I'd run away. If I was sent on an errand I didn't like, I'd mutter that I was going to run away; if I was kept in the house for missing my lessons at school, I'd whimper that I was going to run away; if I got my ears boxed for mischief, I'd cry that I was going to run away. Then, maybe, I'd make a dash for my cap and my mother would send me up to the garret without my shoes till I got cooled off, or else she'd lock me up in the tool shed with an ax and a small mountain of logs to split into kindling. We lived in the country, you see.

But at last my father got tired of hearing the threat. I tell you he was a smart man, my father. No licking for him and no counter threats. He had a game of his own. He just waited until he got me committed beyond retreat. I forget what mischief it grew out of, or whether it was just my natural boy's resistance to something I was told to do. Whatever it was, I know I ended up the dispute with the flat-footed announcement, "I'm goin' to leave home an' look out for myself; I'm goin' now. So there!" "Oh, very well, John," said my father, as grave as an owl. "I'm sorry; but if your mind's made up, it can't be helped. We may as well part friends. Come over and see mother;" and with that he took me by the hand as kind and gentle as a patriarch in the Bible, and began walking me over toward the house. I forgot to mention that the fuss was in the barn.

Now you can imagine how my heart rose up in my throat in that short walk over to the house. I had been more or less consciously bluffing, and here I was, it seemed up against the real thing.

About this time we reached the kitchen door, and the old man drew me in. I can see the picture right now before my eyes—my mother with her big blue gingham apron, stirring apples with a wooden spoon in a big copper kettle on the shining stove. Ann Maria, the hired girl, was peeling the potatoes for the men's dinner. My baby brother was sitting in his swing-chair near the door and making grabs at the black cat's tail as it rubbed to and fro against a chair-leg just out of his reach. Oh, it was so peaceful and home-like, and the pungent smell of those apples just went to my gizzard.

Then, says pa, as grave as an old judge, but just as kind and sweet as honey: "Ma," says he, "John has concluded it's best for him to leave home. He's going out into the world to make his fortune, and he's come over to tell you good-by."

"Well, ma," says my father, "I guess we'd best do something to give him a start in life. Just let Ann Maria stir the apples, and you go and make him up a little bundle. He'll want a clean shirt and a pair of socks or two and a couple of handkerchiefs—and bring him his good shoes. And say, ma, you bring me down a dollar bill out of the bureau drawer."

Ma started off as cheerful as could be, and my father turned to me where I stood, frozen with horror, and putting on the fine society air that he usually kept for the dominie and the doctor, he waved me to a chair, politely urging me as if I were already a stranger in the house, with "Sit down, John. Take the rocking chair and rest yourself. You'll need it. Maybe you'll have a long way to go to-day."

He slipped out of the room a few minutes, and then he came back with a loaf and the heel of a Sabbath joint of beef and some butter, and he began cutting the bread and spreading the butter and slicing the beef and making nice, juicy sandwiches with great industry. I looked on with a sick sort of wonder, too crushed even to cry, when ma came hustling back, a choice selection from my wardrobe over her arm and my Testament in her hand. This was an awful stroke. It was so like saying, "He may need them, poor boy!"

"I'm making a few sandwiches for John," said my father, kind o' pathetic like. "He may need them, poor boy," and he heaved a sigh.

This tapped the spring of my soul. I gave a sob that must have sounded like a hiccough and tears began to stream down my face.

But my father was unrelenting. He tied the sandwiches up in a napkin and made a bundle of the clothes with the Testament in the middle, and then he ambled up to me with the bundle in one hand and a nice, crisp dollar bill in the other, holding them with:

"Well, here you are, son John. Maybe this'll give you a fair start in life, and as you must go, why, it's time to be starting now. It's getting on in the morning, and, no doubt, you've a long way to travel before night. So kiss your mother, and—"

But I didn't wait to hear any more. I made a dash for my mother and fell on my knees before her to bury my face in her apron—I was only about 11 or 12, you see—and with sobs and wails and floods of tears I begged her, "Don't send me away! Oh, don't let him send me away! I'll chop the wood and tend baby, and you'll have no trouble with me any more. Only don't send me away from you and pa."

They had some trouble quieting me, and I guess there were almost as many tears on my mother's cheeks as on my own by the time the incident was ended.

Ann Maria was sniveling over the stove, but my father held his ground, grave, but kind. He inaugurated a long parley, in the course of which I promised over and over again that never more would I threaten to run away.

Well, neither did I. If the dangerous words ever came to the tips of my tongue a glance at my father's face, or my mother's, was enough to make me swallow them.—North American.

The way of escape is never by retreat, but by going through to the bitter end in faith and obedience. God has no pleasure in those who weaken and draw back. They lose the grace that is supplied and they fail to gain the victory that is the rich reward of faithful struggles.—*Exchange.*

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HIS NAME SHALL BE CALLED WONDERFUL.

Isaiah, speaking of the coming Messiah, said: "His name shall be called Wonderful." When he came, Isaiah's prophecy was fully justified. Jesus was wonderful.

1. He was wonderful in his birth. It was not by natural generation, but miraculous. God was his Father, the virgin Mary his mother. The announcement to Mary that she should be the mother of the Messiah, "the Son of the Highest," was not only a surprise, but to her a contradiction of all the knowledge she had of human life, and when she earnestly inquired, "How can these things be?" the angel answered: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. * * * For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." The event thus foretold was accomplished in a wonderful way. Summoned by an unexpected decree of Caesar Augustus that "all the world should be taxed," Joseph and Mary hurriedly went to Bethlehem, because they were of the "house and lineage of David." While there, Jesus was born—in a stable, "wrapped in swaddling clothes, and laid in a manger, because there was no room for them in the inn." This was the fulfillment of prophecy, and as lowly as was the birth, it attracted "wise men," who came to do him honor, and likewise of angels who joyfully joined with one accord in singing: "Glory to God in the highest, and on earth peace, good will toward men."

2. Jesus was wonderful in his life. We know nothing of his infancy. The record is silent concerning him until his twelfth year, when, by reason of circumstances, he made his way into the temple at Jerusalem, and in the midst of the doctors, where none but mature and wise men were wont to assemble. To these august men he not only listened, but asked questions, and such was his wisdom that all who heard "were astonished at his understanding and answers." The record of this wonderful interview closes by saying: "And Jesus increased in wisdom and stature, and in favor with God and man." From this time we hear no more of him until he began to be about thirty years of age, when, after baptism by John, and the public approval of the Father, who said, "This is my beloved Son, hear him," he entered [illegible] his great mission. In this mission he first [illegible] the principles of his govern- [illegible] amply illustrate and [illegible] of the gospel [illegible] that he spake as [illegible] such works as [illegible] He healed [illegible] devils and [illegible] This wonderful [illegible] his Father [illegible] became poor [illegible] The foxes [illegible] hath not where to lay his head. [illegible] in his death. He [illegible] death was [illegible] shameful. He was condemned as a malefactor, notwithstanding the trial judge "found no fault in him," and crucified like a common thief, and thieves were his companions in the last hour. His sufferings, like the sufferings of all men, were excruciating. [illegible] we dare believe that by virtue of his exquisite refinement and purity of his life his sufferings were more keenly felt than mortal had ever before experienced. It is a waste of time to inquire why such was the case—why the Father, who loved him so tenderly, allowed him to be so cruelly treated. The day will reveal it. Then it will be known, if it is not known now, that whatever happened to Christ, however shameful or painful, happened by [illegible] decree, and in accordance with the plans and purposes of God, formed before the world began, to bring about the salvation of the human race. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Whether many was worth the cost was God's question, not ours. Whoever died like Jesus? "Socrates," it is said, "died like a philosopher, but Jesus Christ like a God."

4. Jesus was wonderful in his resurrection. The grave could not hold him. He burst the bars of death, and came forth a living conqueror. And with him came life and immortality to men. "Because I live," said Jesus, "ye shall live also." As Christ died and rose from the dead, so shall men die, and those who die in the Lord shall have a part in the first resurrection. Glorious hope!

We celebrate the birth of our blessed Lord this happy season. Let us remember that he asks us not only to praise him, but to work for him, and extend his gospel to the ends of the earth. Amen.

OUR ORPHANAGES.

Southern Methodists identified with this Advocate have two Orphanages, one at Ruston, belonging to the Louisiana Conference, the other at Jackson, Miss., belonging to the two Conferences in that State. Both are doing Christlike work, and both need help at this very moment. The Louisiana is the more needy by reason of the fact that it has just begun its work in an unfinished building. The one at Jackson is embarrassed, though more than ten years old, by reason of the fact there is not room enough to accommodate the ever-increasing number of orphans who apply for admission.

No nobler charity appeals to our people. The cry of the orphan is always going up to our Heavenly Father. He hears. All who help these little ones are answering God's demand, and cooperating with him. Heretofore our people have generously responded to every call. And the calls continue to come. It could not be otherwise. What the people contribute is not invested or put out at interest. Save what is spent in real estate, building, etc., it is really a sinking fund. It is consumed in feeding and clothing the children. It requires a great deal of money and means to feed and clothe from one hundred to one hundred and thirty children. It goes without saying, therefore, that as the orphanages are not endowed, the churches must continue to contribute to their support. Do not let that fact be forgotten.

Let every Methodist in Louisiana and Mississippi remember the orphans on Christmas day. Brethren and sisters, one and all, lay aside the value of your Christmas dinner and send the amount to your little orphans. We hope Brother Vaughan at Ruston and Brother Williams at Jackson will hear from hundreds of you during Christmas week.

VANDERBILT UNIVERSITY.

Several Annual Conferences, beginning with the Tennessee, have passed resolutions asking the General Conference to definitely determine the relation of Vanderbilt University to the Church, and thereby set at rest the question now agitating our people, who fear that a plan is on foot to wrest the University from the Church's control. The plan, or purpose, it is believed, is inspired by the idea in the minds of some that the Church does not own the institution. An attempt has been made to allay fear by saying the excitement is "all a hubbub"—a "tempest in a teapot." There is, indeed, a tempest, not in a teapot, but in the Methodist Episcopal Church, South. The tempest should be speedily stilled.

The agitation began as far back as four years, and at the General Conference of 1906 a commission composed of three lawyers of the highest standing was appointed to investigate and settle the contention. They went fully into the matter—not only of the relation of the Church, but also that of the Bishops to the University. The report of the commission was made about one year ago. It sustained every contention of those who held that the Church owned the University. The report held also that the relation of the Bishops to the University was that of "Visitor," which means that they are far more than mere onlookers or advisers.

The report of the commission was not satisfactory to Dr. Kirkland, the Chancellor of the University, but, judging from his subsequent action, he could see no way to escape its conclusions except through the aid of the State. Accordingly, he framed, or caused to be framed, a bill, and vigorously advocated it before the Legislature, which bill, had it passed, would have so far enlarged the power of the Board of Trust as to allow the University's funds to be used in a direction never intended by the donors nor the Church. And the control of the University would have so far been wrested from the Church as to allow the faculty of the institution, excepting perhaps the theological faculty, to be put on the Carnegie pension fund. And this "give-away bill," as it is called, was endorsed by Dr. G. B. Winton, editor of the *Christian Advocate* (Nashville).

If the facts are as here related, it is not at all strange that Methodists, who have so long thought Vanderbilt University to be the property of the Church, should be agitated. They would be criminally indifferent were they not. But Dr. Winton, of Nashville, and Dr. Anderson, of Arkansas, have said there is no ground for so much excitement. What Dr. Kirkland thinks has not been made public. Why, then, we may ask, have the Conferences, a full half-dozen or more, passed resolutions expressive of their fears, and memorialized the General Conference to set the matter at rest? Are these Conferences utterly ignorant, or are they misled by ambitious and designing men? It is not reasonable that whole Conferences should be stampeded by a jack-o'-lantern. The Conferences are not ignorant, nor are they tools in the hands of schemers. They see danger, and the longer the day of settlement is postponed the more reason they have to fear.

In this connection we note this: that while Methodists fear there is a purpose to alienate the University from the church and secularize it, men of other churches, and of no church, have expressed the fear that the contemplated Peabody Training School, which some of the Peabody trustees hoped to locate on the Vanderbilt campus, would be dominated by Vanderbilt University. This fear—or the excitement occasioned by it—was so strong as to cause the Davidson County Court to order the payment of the money voted by the county held up until the matter could be settled. Did the county court take fright at "a tempest in a teapot?"

All suspicion and all fear of danger can be allayed by Dr. Kirkland. He can give assurance, and restore confidence in less than a dozen words. If he cannot, or will not, then the Board of Trust should at once do so. Nothing short of assurance of complete church ownership and control will satisfy those who, as Dr. Winton and others intimate, are needlessly excited over this matter.

Church ownership assured, something else should follow. The General Conference, which has original jurisdiction, should require the Bishops of the Church to exercise their authority as visitors; and, in doing so, they should not only inquire into the character and qualifications of every man nominated for a professorship, but into his church relations, and allow no man to occupy a place in the faculty who does not acknowledge that the Methodist Episcopal Church, South, owns the University, and of right should control it. We go further, and say, No man should be allowed a place on the Board of Trust who is not a member of the Methodist Episcopal Church, South.

The Church is intensely stirred on this subject, and does not intend to surrender either her ownership or control of Vanderbilt University. Nothing short of the strong arm of the law can wrest it from her hands.

PERSONAL.

Dr. Jno. T. Sawyer has been on the sick list ever since adjournment of Conference—came home with a case of Lagrippe, and is still abed. We hope the disease will soon yield to treatment.

Brother B. B. Cleneay, of Maurepas, La., made a pleasant call at the ADVOCATE office this week. He expressed his appreciation at the sound doctrine embodied in the ADVOCATE editorials, for which we thank him.

Rev. J. W. McGee, chaplain of the Mississippi State Penitentiary, while in the city last week took occasion to visit the ADVOCATE. The editor was not in the office, but he was greeted by others of the ADVOCATE, who are always glad to see their friends.

Rev. J. A. B. Jones, senior member of the Mississippi Conference, and on the "roll-of-honor," writes us that on the 14th of this month he entered "the sanitarium in Brookhaven for treatment." The nature of his affliction he does not state. We trust it is nothing serious.

We thank Rev. R. W. Tucker, presiding elder of the Ruston District, for kind words, as we leave the ADVOCATE. During four years past we have enjoyed the friendship of Brother Tucker. When on the Baton Rouge District, he was often in our home, and always a welcome guest.

Rev. W. G. Harbin has been taking a rest from his evangelistic labors. He has spent some weeks at his home in Haynesville, La., but in a short time he will be in the field again for another year of revival work. His mail all goes to Haynesville, La.

While at the Mississippi Conference we missed the familiar face of our friend and co-laborer, Rev. R. T. Nolen. We feared something was the matter. A note from him, in connection with a subscription as usual, informs us that he was sick and unable to attend. On Dec. 10, the date of his letter, he was still abed, and unable to sit up, but improving—"hoped to be up in a day or two."

Rev. H. P. Lewis, of the Mississippi Conference, after active service, extending over fifty-two years, at his own request, retired to the ranks of the superannuates. The remainder of his days will be spent in Jackson, Miss., with his children who love him devotedly. May his last days be his happiest and best. Brother Lewis has seen much hard service, his record is one of faithfulness and heroism. He has fought well, and deserves well at the hands of the Church.

Rev. E. L. Whiddon, of the Mississippi Conference, and Miss Mary Ratcliff, of Brookhaven, were married Tuesday evening, Dec. 15, 1909, by Rev. H. M. Ellis. We wish the happy pair all the blessings that fall to this life. After visiting a few days with friends, they will go to Walnut Grove, to which place Brother Whiddon has just been appointed. The bride will get a taste of the itinerancy at the very beginning of her entrance into the ranks, as they will make a trip across the country of about one hundred miles in a private conveyance.

We clip from the *Crystal Springs Meteor*: "Dr. I. W. Cooper preached his farewell sermon last Sunday. During his short incumbency of the Methodist pulpit he delivered many fine sermons which were appreciated and appropriated by those who heard them. The *Meteor* voices the wishes of all Methodists when it extends Dr. Cooper thanks for his coming to the relief of the church and serving it with such ability without cost. His self-sacrifice is thoroughly understood and appreciated and is always and ever shown in his devotion to Methodism."

Rev. R. P. Neblett, writing from Columbus, Miss., Dec. 20, says: "Rev. A. P. Leech, one of the honored superannuates of our Conference, who resides in Columbus, has been sick since his return from the Conference, at Okolona. He seems to have taken a deep-seated cold, and is now suffering much from indigestion. Though suffering very much, he appreciates the visits of his pastor and talks about the work of the church as if he expected to live a hundred years. He sends cheerful greetings to all the brethren. Let him not be forgotten at a throne of grace."

We have been informed that Rev. A. C. Holder has closed a successful year as pastor at Leesville, La., reporting 101 new members, everything in full, with $114 excess on foreign missions and over $4,000 for all purposes. He received 220 members at Shreveport last year, and in four of the years he has labored as pastor-evangelist has seen over 2500 conversions. Notwithstanding he received a salary of $1,500 with other emoluments, making over $2,000 and the Bishop was anxious to place him at an important station, he was located at his own request to devote his time to revival work. Correspondents will address Brother Holder at Shreveport, La.

A Virginia Conference correspondent, writing to the *North Carolina Christian Advocate*, after naming the delegation to the General Conference, clerical and lay, says of the laymen: "This is a strong delegation of excellent men, well distributed over the State, and will make things go, since they represent a mixture of money, dry goods, law, tobacco and gas." And the Conference passed the following resolution (whether before or after the election is not stated): "Resolved, That the Virginia Conference petition the Legislature, at its next session, to enact a law prohibiting men talking themselves and other people to death." "It went through with a vim."

The *Pantagraph*, of Iuka, Miss., has nothing but the highest praise for Rev. O. L. Savage, who has served Iuka faithfully for the past two years, and now goes to Guntown. It says: "He is a Christian gentleman of the highest type, scholarly, refined in every sentiment, and faithful to the duties of his charge. We think a large majority of his flock had become warmly attached to the brother, and regret that his duties call him elsewhere. The church here has increased its membership one-third during the two years of his pastorate. We commend him and his family to the best hospitality and brotherly affection of the people of Guntown." A good member of his church, who sent us the clipping, tells us that the loss to Iuka is gain to others.

On learning that Rev. W. H. Saunders would leave Gloster, (Miss.) for another field, the *Record* of that place, thus expressed itself: "Our citizens in general, and the members of the Methodist Church, are expressing regrets that the Annual Conference of the Methodist Church has seen fit to send Rev. W. H. Saunders who has served our people so acceptably for two years, to other fields. He and family will ever have the best wishes of friends here." The *Tri-County News*, of the same place, said: "We are indeed sorry and disappointed that Brother Saunders will leave us, but he tells us that Rev. W. H. Huntley, one of the best preachers in the Conference has been put in his place. He is well educated; has a natural grace of manner and speech, and withal a most pleasant and affable gentleman. The Gloster people will be greatly pleased. Brother Saunders goes to Vicksburg, Washington Street." Thus the outgoing and the incoming pastor has the good will of the community.

GOD BLESS YOU ALL.

I have tried to preach several times from the text: "Let brotherly love continue" and saw each time a wealth of truth most helpful, but since our immeasurable sorrow by the tragic death of our dear son, John Ritchey, we have had a fuller exposition of this Scripture in the constant stream of love and sympathy poured into our hearts by many, many sweet, comforting letters received by the hundred from this and other States. What a strength you have afforded me. I love you, every one, and may God bless you all, and let brotherly love continue.

Very gratefully,

BEN P. AND MRS. N. B. JACO.

THE PREACHER AND HIS NEW CHARGE.

Advice is cheap, and there are few who have not an abundance of this commodity on the market. However, this is a time for the people and their pastors to listen to the wise ones who always have something to say. Last week the Advocate indulged in some animadversions as to how the people should receive the new pastor as well as the old one. Now we shall venture to even up by giving the pastors their portion in due season.

First of all, a pastor should go to his charge in a cheerful spirit. If one finds that he cannot go thus, it would be better for all that he decline to go at all. Going thus is an admission that one is pleased. A man, however, should be able to exercise such mastery over self as to maintain a cheerful spirit, even though the prospects are not pleasing. One who cannot command and maintain the grace of cheerfulness among those to whom he is sent is a rather poor exponent of the gospel he has come to preach. Besides, the preacher should not forget that whatever mistake may have been made or whatever just grievance he may have, the people to whom he goes are in no sense to blame for it. They are innocent of being in any sense a party to a scheme to afflict him.

To go there in a cheerful spirit is to find at once a way into the hearts of the people and to inspire in them the purpose to do all possible to make the ministry of the man a great success. Look forward with hope if you would have the best success. He who allows the line of his vision to fall lower than the horizon will find himself walking uncertainly. So far as the mere matter of financial support is concerned, the financial tables of last year are a very poor criterion by which to judge any charge. There is no place where there is not an almost boundless reserve and nothing will so effectually solve the vexatious problem of support as taking hold of the work and continuing in it with a cheerful, hopeful spirit. In this matter one can effectually test the words of the Lord, "He that will save his life shall lose it, and he that will lose his life for my sake the same shall find it."

Our next suggestion is that the pastor should get to his work promptly. "Hope deferred maketh the heart sick." This is true in nothing more than in the matter of disappointing the people by coming up tardy in the beginning. There has been great improvement in this respect in recent years, and it is now a rare thing for a pulpit to be vacant even for one Sunday.

The power to adjust oneself to the situation is a wondrous help to the pastor. Some things are sure to be found not as they ought to be, and there is always opportunity, if not strong temptation, to criticise. A preacher should never forget that people are sensitive about such matters, and that to find fault is a perilous thing. Let him wait till, by his cheerful, patient and Christlike example among them, he has established himself in their affections, then he can tell them what they ought to do. Many a man has failed utterly in a charge for no other reason than that he prefaced his year's work by unstinting criticisms of what he thought wrong in the new charge.

The conclusion of the whole matter is that every pastor, in a new charge or old one, needs to be clothed continually with the grace of patience and abundant common sense.

The [illegible] that we shall venture to suggest [illegible] that the [illegible] his [illegible] Say that we [illegible] there [illegible] the high and [illegible] approach [illegible] a large [illegible] will be [illegible] with the people [illegible] will be [illegible] great work [illegible] resolve [illegible] the year—[illegible]

PATIENT WAITING IN [illegible]

We are [illegible] the [illegible] that we are [illegible] getting [illegible] Hands [illegible]

Time and again [illegible] taken the method [illegible] used by the [illegible] good [illegible] have [illegible] Christianity [illegible] the world [illegible] readily [illegible] in the Bible and [illegible] But the Lord waits [illegible] and if we remember [illegible] and unbelief [illegible] his own wise methods.

It has often happened that [illegible] which the cause of Christ has been defeated, being routed from the world. When the [illegible] of infidelity have been [illegible] Christianity has [illegible] many [illegible] has [illegible] vanquished. It has been present all the time, and when the time has come for the Lord to act, his triumphant notes have been heard, the bugles have called to battle and the enemies of the Lord have been put to flight. The progress of the Lord has not been retarded nor has his cause suffered defeat. [illegible] after this fashion. How [illegible] seem the attacks made on the fundamental doctrines of the Bible a few years ago. Men who rushed after the novelties that were announced are now ashamed of their folly and are defending the basic truths of revealed religion. A striking illustration of this [illegible] the recent views of Dr. Gordon concerning the miracles of the Bible. Even his great name will not make the book popular and his former friends will not stand for his recent views. Men are more surprised at what he attempts to prove than they are disturbed about his having overturned the record which has been given.

There are so many things that to-day have multiplied believers that were once said to have been destroyed, that men are beginning to be undisturbed and unafraid whenever a man appears with a theory that claims to upset a long established and fundamental truth of the Word of God. Christianity has not been banished from the world nor will it be in the far future.

There is such a thing as winning by not fighting—a truth that is admirably set forth by the *Sunday School Times* in a recent editorial, which we quote as follows:

"A great scientist says that persistence is the sign of reality. And a few great simple doctrines of the New Testament have demonstrated their reality by persistence through the fluctuations of two thousand years. Today men think to prove their reality by sudden forays into public [illegible] and by [illegible] higher than [illegible] propaganda [illegible] and [illegible] afterwards [illegible] what has become of them? They [illegible] but they lack that sign of reality [illegible] humanity [illegible] characteristic [illegible] by being [illegible] when the other programmes are forgotten. The [illegible] in the beginning [illegible] sense [illegible] thing [illegible] whether there [illegible] a great deal [illegible] a different [illegible] captivated [illegible] that [illegible] patient waiting and persistence than in [illegible] assaults. Caleb furnishes a [illegible] example [illegible] a man [illegible] and [illegible] the source of his strength. When he came back from the mission in which he [illegible] the majority of [illegible] were against [illegible] to take [illegible] that [illegible] sentiment was [illegible] the minority. We are able, he said, [illegible] the land; and with a sort of humor [illegible] the Lord will make them [illegible] that are [illegible] are the words as we have them in the King James version—[illegible] the Lord his word [illegible] No weapon formed against the truth shall prosper, and [illegible] and who have therefore [illegible] the [illegible] of the [illegible] tabernacle [illegible]—Western Christian Advocate.

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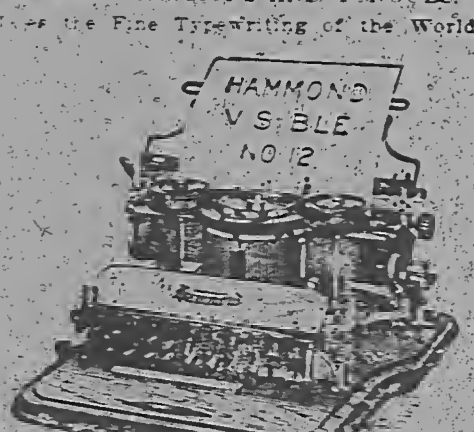

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Obituaries.

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SAMUEL COLDWELL, son of S. W. D. and Lennie Coldwell, was born in Pontotoc County, Dec. 5, 1890, and died Oct. 16, 1909. Sammie was a dutiful and obedient son, and until a short time before his death he bid fair to live a long time, but disease took hold of him and the physicians were unable to arrest it, and Sammie passed out, the first of eleven brothers and sisters, just as he was entering young manhood. Thus we see the brightest hopes may be blighted. Let the young give themselves to God in early life, and thus be ready at any time for the end. D. W. BABB.

The angel of death visited the home of Mr. and Mrs. Will Henderson, Dec. 11, 1909, and claimed for its victim the person of little FRANCIS OLIVE. This dear little one was permitted to shed sunshine into the home and joy into the hearts of her father and mother only seven short months. But, what pleasure! What joy to those hearts. But now she is gone from them; the little cradle is empty; but we know she is a bright little jewel in heaven, for God hath said, "Suffer the children to come unto me, for of such is the kingdom of heaven." Amid the gloom and rain we laid the precious little body in Oakville Cemetary to await the resurrection morn. May God's richest blessings abide with the grief-stricken father and mother.

Beckoning hands of a little one, see.
Baby voice calling, O mother for thee.
Rosy-cheeked darling, the light of the home.
Taken so early, is beckoning, Come.

S. R.

THOMAS JEFFERSON BROWN was born Oct. 28, 1833 near Holmesville, Miss., and died at Mt. Pelier, La., June 18, 1909. He was converted and joined the M. E. Church, South in 1855. He was married to Miss Marian Grubbs, in 1855. He was left a widow with five children. In 1870 he was married again to Mrs. Pernees Bullock, who bore him two sons. Brother Brown was a man who lived his religion in his home. I can say he has left some noble sons and daughters, who stand by the Church and community. "He was a Methodist of the old type." He was always glad to see his preacher. He taught his children to be good and true. He was laid to rest in Pine Grove Cemetery June 19, by a large crowd of friends and relatives. It was not the privilege of the writer to be with him in his last hours, but am told that he died in peace. May the Lord comfort the bereaved companion and children, and may they so live as to meet him in that land of rest, where pain and death are felt and found no more.

His pastor, H. C. MURPHY.

PAUL, son of Dr. Paul A. and Mrs. Kate M. Lawrence, was born Feb. 5, 1901, and died Oct. 30, 1909. Paul was an exceedingly bright little fellow, and a sweeter disposition was perhaps never given by the Father to one of his children. He was obedient and affectionate as a son; sweetly disposed toward brothers and sister, and a perfect little gentleman toward everyone. Though he was yet young in years, he was beginning to learn that lesson that many elder and wiser, have not yet learned, but which was said to be the beginning of wisdom—loving the Lord. Our little brother did not grapple with that grim monster for long, but long enough to win victory over it. On Thursday he was learning the lesson of development in earth's school; the following Saturday he was in that great school above, learning more perfectly that beautiful lesson of love to God, and praises to the Lamb. Weep not, parents, as for one that was lost, but if you weep, let it be for more love to God, who has accounted you worthy to be the parents of an angel. And may you, his brothers and sister, who have been so accustomed to the companionship and merry greetings of Paul, ever strive forward toward the goal of man. "There beside the pure stream of life, having been bathed in its waters, 'till all have been made immortal," is your playmate, your friend, your angel brother.

HENRY T. YOUNG.

On the evening of Oct. 2, 1909, there passed from earth to heaven, the soul of Mrs. T. B. SIMS. Her departure was sudden and unexpected; and to us it seemed untimely, for though she had not been in real good health for some time, yet no one thought that the end was so near. Mrs. Sims, who was Miss Virginia Beatrice Jones, daughter of Dr. Jesse S. Jones, was born near Hagansville, Ga., March 1, 1875. On June 28, 1894, she was married in holy matrimony to Mr. T. B. Sims, also of Hagansville. This union was blessed with four children, three of whom survive. At the age of twelve, Mrs. Sims gave her heart to God, and united with the Baptist Church, but later in life she joined the Methodist Church, of which she was a member at the time of her death. In testimony to the merits of this good and choice woman, we scarcely know what to say. Her virtues were so many, and if she had any faults, we know not what they were. In disposition, she was retiring and modest, but not excessively so. Hers was that modesty that bespeaks purity of thought and whiteness of character. In manners she was always gentle and pleasing. In speech she was thoughtful and charitable. She had something good to say about everyone. These admirable traits of character won her many friends, in fact, all who knew her could not but love her. She was a devoted wife, a true mother, a good woman. Her sad and sudden death cast a gloom over the whole town. Our deepest sympathy goes out to these little boys, to the grief-stricken parents, sister and to the heart-broken husband. May the loving Father above, according to his infinite mercy comfort and sustain them. J. A. HALL.

NOTICE.

There will be a meeting of the District Board of Stewards of the Hattiesburg District, Mississippi Conference, Tuesday, Jan. 4, 1910, at 1 o'clock p. m., at the Main Street Methodist Church.

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NORTH MISSISSIPPI CONFERENCE

WINONA DIST.—FIRST ROUND

Ruleville, at Drew	Dec. [illegible]
Moorhead, [illegible] p. m.	Dec. [illegible]
Greenwood	Dec. 26
Winona	Jan. 2
Belzoni, at Belzoni	Jan. [illegible]
Itta Bena, [illegible] p. m.	Jan. [illegible]
Kilmichael, at K.	Jan. [illegible]
Carrollton, [illegible] p. m.	Jan. [illegible]
Mars Hill, at Hopewell	Jan. [illegible]
Tomnolen, at Lebanon, Monday	Jan. 24
Schlater, at Schlater	Jan. 29, 30
Inverness, at Inverness	Feb. 5, 6
Indianola, at I., [illegible] p. m.	Feb. 6
Webb, at W., Sat.	Feb. 12
Tutwiler, at Tutwiler	Feb. 13, 14
Minter City	Feb. 20
Lambert, at Rome	Feb. 26, 27
Winona Ct., at N. H.	Mar. 5, 6
Eupora, at Mabe[illegible] p. m.	Mar. 6
State Springs, Tues.	Mar. [illegible]
North Carrollton, at N. C.	Mar. 12, 13

E. S. LEWIS, P. E.

SARDIS DIST.—FIRST ROUND

Como Station	Dec. 19, 20
Sardis Station	Dec. 25, 26
Byhalia, at Byhalia	Jan. 1, 2
Coldwater, at Coldwater	Jan. 9, 10
Cockrum, at Palestine	Jan. 15, 16
Wall Hill, at W. H.	Jan. 16
Tyro, at Mt. Vernon	Jan. 19
Eureka, at Pisgah	Jan. 22, 23
Longtown, at Longtown	Jan. 29, 30
Pleasant Hill, at P. H.	Feb. 5, 6
Senatobia Station	Feb. 12, 13
Hernando and Hinds, at Hernando	Feb. 13, 14
Olive Branch, at M. W.	Feb. 19, 20
Mt. Pleasant, at M. P.	Feb. 21
Batesville Station	Feb. 27, 28
Crenshaw, at Masterson	Mar. 5, 6
Enid, at Tillatoba	Mar. 12, 13
Courtland, at Pope	Mar. 13, 14
Arkabutla, at H. C.	Mar. 19, 20

The District Stewards will please meet at Coldwater, Jan. 16, in the Methodist Church, at 9 o'clock a. m.; also the laymen of the District will meet at the same time and place in the afternoon. W. M. YOUNG, P. E.

Oxford Dist.—First Round.

Abbeville, at Abbeville	Jan. 1, 2
Water Valley, Main St.	Jan. 8, 9
Water Valley, First Ch.	Jan. 9, 10
Potts Camp, at P. C.	Jan. 14
Red Banks, at R. B.	Jan. 15, 16
Holly Springs	Jan. 17
Coffeeville, at Coffeeville	Jan. 21
Paris, at Paris	Jan. 22, 23
Water Valley Circuit, at Taylor	Jan. 23, 24
Holly Springs Circuit, at Lamar	Jan. 26
Waterford, at Waterford	Jan. 29
Oxford	Jan. 30, 31
Grenada Ct., at S. H.	Feb. 5, 6
Grenada	Feb. 6, 7
Charleston, at Oakland	Feb. 13, 14
Randolph, at Hunter's	Feb. 19, 20
Ashland, at Liberty	Feb. 26, 27
Lafayette, at Midway	Mar. 5, 6
Toccapola, at Lafayette Springs	Mar. 6, 7

The District Stewards will meet in Water Valley, First Church, Jan. 11, at 11 o'clock.

J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round.

Greenville	Dec. 19, 20
Hollandale, at Arcola	Dec. 26, 27
Shelby	Jan. 2, 3
Boyle	Jan. 9, 10
Glen Allen	Jan. 12, 13
Cleveland	Jan. 15, 16
Cleveland Mission, at Shipman's	Jan. 16, 17
Leland	Jan. 23, 24
Clarksdale	Jan. 29, 30
Lula and Lyon, at Lula	Jan. 30, 31
Jonestown	Feb. 5, 6
Coahoma, at Coahoma	Feb. 6, 7
Tunica, at Tunica	Feb. 7, 8
Lake Cormorant, at L. C.	Feb. 8, 9
Rosedale	Feb. 12, 13
Gunnison	Feb. 13, 14
Hillhouse	Feb. 19, 20
Friar's Point	Feb. 20, 21
Shaw	Feb. 27, 28

District Steward's Meeting, Jan. 20, and District Preachers' Meeting Jan. 20, 21, both at Cleveland.

W. W. WOOLLARD, P. E.

Corinth Dist.—First Round.

Booneville Sta., at B.	Dec. 26, 27
Iuka Ct., at Bethel	Jan. [illegible]
Iuka Sta., at Iuka	Jan. [illegible]
Belmont Ct., at Paterson Church	Jan. [illegible]
Tishomingo Ct., at T.	Jan. [illegible]
Booneville Ct., at B. [illegible]	Jan. [illegible]
Wheeler Circuit, at [illegible] Springs	Jan. [illegible]
Guntown & Baldwyn, at B.	Jan. [illegible]
E. Booneville Ct., at Nebo	Jan. [illegible]
Corinth Ct., at Marvin	Jan. [illegible]
South Side, at S. S.	Jan. [illegible]
Corinth, First Ch., F. Ch.	Jan. [illegible]
Hatchie Ct., at Mt. Carmel	Jan. [illegible]
Dry Run Ct., at Paris Chp.	Jan. [illegible]
Kossuth Circuit, at Wesley Chapel	Jan. [illegible]
[illegible] Ct., B.	Jan. [illegible]
Belden Ct., at Belden	Jan. [illegible]
New Albany Circuit, at Glenfield	Jan. 29
New Albany Sta., at N. A.	Jan. 29, 30
Myrtle Ct., at Myrtle	Jan. 30, 31
Rainey Ct., at Black Jack	Feb. [illegible]
Jonesboro Ct., at Camp Ground	Feb. [illegible]
Dumas and N. H., at Wares Chapel	Feb. [illegible]
Ripley and B. Mt., at Blue Mountain	Feb. [illegible] 14
Mooreville Ct., at Allens Chapel	Feb. [illegible]
Mantachie Ct., at O. Grove	Feb. [illegible]
Marietta Ct., at Gilmores Chapel	Feb. [illegible]

The District Stewards and members of the District Church Extension Board are called to meet at Corinth, Miss., in the First Church at 9 a. m. Jan. 4, 1910.

M. B. SHARBROUGH, P. E.

MISSISSIPPI CONFERENCE.

Brookhaven Dist.—First Round.

Summit, at E. McComb	Jan. 1, 2
McComb, Centenary	Jan. 2, 3
LaBranch and Fernwood, at LaBranch	Jan. [illegible]
Magnolia	Jan. 9, 10
Crystal Springs	Jan. 16, 17
Gallman, at Bethesda	Jan. 22, 23
Hazlehurst	Jan. 23, 24
Osyka, at Osyka	Jan. 29, 30
North Wesson, at N. W.	Feb. 5, 6
Wesson	Feb. 6, 7
Pearlhaven, at Mallalieu	Feb. 12, 13
Brookhaven	Feb. 13, 14
Silver Creek, at S. C.	Feb. 19, 20
Topisaw, at Topisaw	Feb. 26, 27
Bogue Chitto and Norfield, at Bogue Chitto	Mar. [illegible]
Tylertown, at Tylertown	Mar. 5, 6
Buford, at Summers Chp.	Mar. 12, 13
Monticello, at Monticello	Mar. 19, 20
Prentiss, at Prentiss	Mar. 26, 27

The District Stewards will meet in the Methodist Church at Brookhaven, Jan. 12, 1910, at 1:30 p. m.

J. T. LEGGETT, P. E.

NEWTON DIST.—FIRST ROUND.

Lake, at Lake	Dec. 26, 27
Neshoba, at Sandtown	Jan. 1, 2
Philadelphia	Jan. 2, 3
Indian Mission, at Phillips, Tues.	Jan. 4
Stallo, at Stallo, Fri.	Jan. 7
Edinburg, at Waldo	Jan. 8, 9
Bay Springs, at B. S., Fri.	Jan. 14
Raleigh, at R.	Jan. 15, 16
Walnut G., at W. G., Thurs.	Jan. 20
Carthage, at Rocky Point	Jan. 22, 23
Laurel, First Church	Jan. 29, 30
Laurel, Sixth St.	Jan. 29, 30
Laurel, Kingston	Jan. 31
Hillsboro, at Hillsboro	Feb. 5, 6
Forest, at Forest	Feb. 6, 7
Shiloh, at Shiloh, Fri.	Feb. 12, 13
Newton	Feb. 19, 20
Montrose, Wed.	Feb. 23
Trenton, at Trenton	Feb. 25, 26
Rose Hill, at R. H., Fri.	Mar. [illegible]
Chunkey, at Chunkey	Mar. 4, 5
Hickory, at H., Mon.	Mar. 6
Decatur, at Union	Mar. 11, 12

T. J. O'NEIL, P. E.

MERIDIAN DIST.—FIRST ROUND.

South Side and Poplar Spr., at S. S., a. m.	Jan. 2
Meridian, 7th Ave., p. m.	Jan. 2
Daleville, at Souls chp.	Jan. 8, 9
Lauderdale, at L.	Jan. 16
[illegible] and Marion, at [illegible]	Jan. [illegible]
Scooba, at Scooba	Jan. [illegible]
Matherville, at Poplar Springs	Jan. [illegible]
Shubuta and Quitman, at Shubuta	Jan. [illegible]
Buckatunna, at B.	Jan. [illegible]
Clarke Mission, at Pelona	Jan. 29, 30
Waynesboro	Jan. [illegible]
East Clarke, at Manassa	Feb. [illegible]
Enterprise and Stonewall, at Enterprise	Feb. [illegible]
North Kemper, at [illegible]	Feb. [illegible]
DeKalb, at DeKalb	Feb. 13
Meridian, Fifth St., a. m.	Feb. 20
Meridian, Central, p. m.	Feb. 20
Porterville, at P.	Feb. 26, 27
Meridian, East E., a. m.	Mar. 6
Vimville, at Pleasant Hill	Mar. 12, 13

The District Stewards will please meet at Central Church, Meridian, Jan. 4, [illegible] a. m.

W. H. LEWIS, P. E.

VICKSBURG DIST.—FIRST ROUND.

Vicksburg, at C. St.	Jan. 2
Port Gibson, at P. G.	Jan. [illegible]
Utica, at Utica	Jan. 15, 16
Bolton, at Bolton	Jan. 22, 23
Vicksburg, at W. St.	Jan. 29, 30
Rocky Springs, at R. S.	Feb. 5, 6
Satartia, at Satartia	Feb. [illegible]
Silver City, at Midnight	Feb. 12, 13
Rolling Fork, at R. F.	Feb. 19, 20
Anguilla, at Anguilla	Feb. [illegible]
Mayersville, at Fitlers	Feb. 26, 27
Harriston, at H.	Mar. 5, 6
Hermanville, at H.	Mar. 12, 13
Edwards, at Edwards	Mar. 19, 20
Oak Ridge, at Oak Ridge	Mar. 26, 27

District Stewards will please meet at Crawford Street, Vicksburg, Jan. [illegible] at 10 a. m.

G. H. GALLOWAY, P. E.

NATCHEZ DIST.—FIRST ROUND.

Gloster	Jan. [illegible]
Meadville, at McCall	Jan. [illegible]
Hamburg, at Rome	Jan. 15, 16
Woodville	Jan. [illegible]
Woodville Ct., at W.	Jan. [illegible]
Washington, at W.	Jan. [illegible]
Natchez, Pearl St.	Jan. 29, 30
Natchez, Jefferson St.	Jan. 30
Centreville	Feb. [illegible]
Fayette	Feb. 5, 6
Liberty, at Liberty	Feb. 12, 13
Nebo, at Providence	Feb. 19, 20
Homochitto, at Mt. Olive	Feb. 26, 27
Scotland, at Bethesda	Mar. 5, 6
Adams, at Adams	Mar. 12, 13
Bayou Pierre, at P. Ridge	Mar. 19, 20
Barlow, at Barlow	Mar. 21
Wilkinson, at Hopewell	Mar. 26, 27

District Stewards will meet at Gloster in the church at 10 a. m. on Wednesday, Jan. 5.

H. W. FEATHERSTUN, P. E.

Hattiesburg Dist.—First Round.

Hattiesburg, Court St.	Dec. [illegible]
Hattiesburg, Broad St.	Dec. 26
Mt. Olive, at Mt. O.	Dec. 31
Taylorsville, at T.	Jan. 1, 2
Ellisville, at E.	Jan. [illegible]
Hattiesburg, Main St.	Jan. [illegible]
Bethel, at Bethel	Jan. [illegible]
Pachuta, at P.	Jan. [illegible]
Vossburg and Heidelberg, at Vossburg	Jan. [illegible]
Eucutta, at Brooks	Jan. [illegible]
New Augusta and Richton, at New Augusta	Jan. [illegible]
Lucedale, at Lucedale	Jan. [illegible]
McLain, at Merrill	Jan. [illegible]
Leakesville, at L.	Jan. [illegible]
Eastabuchie, at Moselle	Jan. [illegible]
Maxie, at McLaurin	Jan. [illegible]
Ovett, at Ovett	Feb. [illegible]
Sumrall, at Sumrall	Feb. [illegible]
DeLay, at Williamsburg	Feb. [illegible]
[illegible], at Collins	Feb. [illegible]
Magee, at Magee	Feb. [illegible]
Purvis, at Purvis	Feb. [illegible]

Jackson Dist.—First Round.

Terry	Jan. [illegible]
Madison	Jan. [illegible]
Thomasville, at Greenfield	Jan. 15, 16
Brandon	Jan. 16
Jackson Ct., at Pearson	Jan. 22, 23
Jackson, First Ch., p. m.	Jan. [illegible]
Jackson, Randall St., p. m.	Jan. [illegible]
Jackson, Galloway Chapel, [illegible] a. m.	Jan. [illegible]
Jackson, Capital St., p. m.	Jan. [illegible]
Sharon, [illegible] a. m.	Feb. [illegible]
Canton, p. m.	Feb. [illegible]
Benton, at Midway	Feb. [illegible]
Mendenhall	Feb. [illegible]
Florence	Feb. [illegible]
Eden	Feb. 19, [illegible]
Deasonville, at Union	Feb. 26, [illegible]
Lintonia, [illegible] a. m.	Mar. [illegible]
Yazoo City, p. m.	Mar. [illegible]
Flora, p. m.	Mar. 9, 10
Fannin, at [illegible]	Mar. [illegible]
Camden	Mar. 19, 20
Harrisville, at Rexford	Mar. 26, 27

The District Stewards will please meet at First Church, Jackson, Wednesday, Jan. 12, 1910, at 10 o'clock a. m. The preachers of the District are invited to be present for a brief conference of the work for the New Year. J. R. JONES, P. E.

CAPUDINE CURES HEADACHE.
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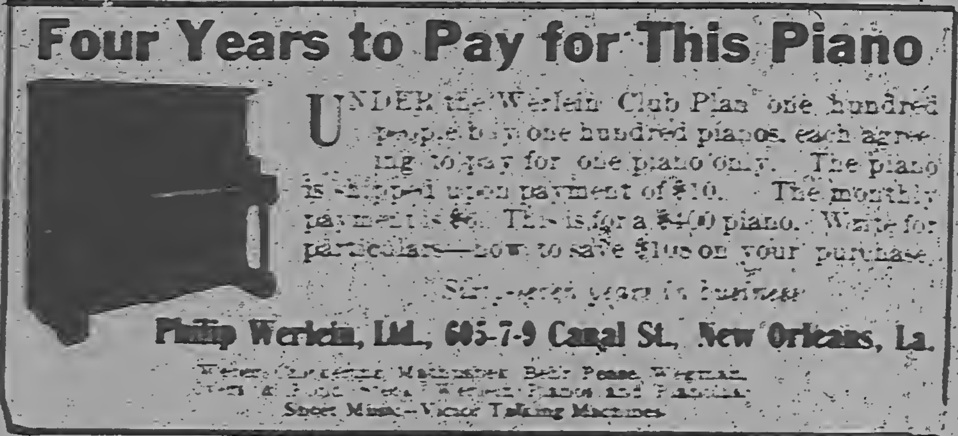
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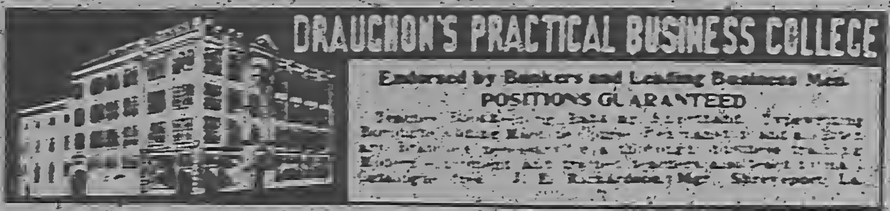
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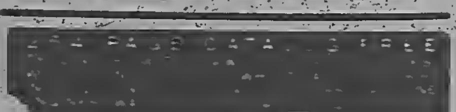
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LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Alexandria	Dec. 19
Glenmora	Dec. 28
Simsport	Jan. 2, 3
Selma	Jan. 9, 10
Tioga	Jan. 14
Boyce and LeCompte, at Boyce	Jan. 16, 17
Provincal	Jan. 20
Natchitoches	Jan. 23, 24
Jena and Harrisonburg, Jena	Jan. 29, 30
Trout	Jan. 30, 31
Eden	Jan. 30, 31
Pollock, at Standard	Feb. 6, 7
Melville	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville Platte, at Chicot	Feb. 25
Opelousas	Feb. 27, 28

District Stewards will meet in pastor's study of First Church, Alexandria, Jan. 5, at 1 p. m. Pastors invited to be present.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Homer 11 a. m.	Ja. 1, 2
Haynesville, at H. 7 p. m.	Jan. 2, 3
Haynesville Mission, at Dykesville	Jan. 4
Benton, at B. 7 p. m. 11 a. m.	Jan. 8, 9
Plaindealing, at Plaindealing 7:30 p. m. 11 a. m.	Jan. 9, 10
Arcadia 7 p. m. 11 a. m.	Jan. 15, 16
Ruston 7 p. m.	Jan. 16
Bienville, at B.	Jan. 22, 23
Vernon, at Oak Ridge	Jan. 29, 30
Jonesboro, at J. 11 a. m.	Feb. 5, 6
Winnfield 7 p. m.	Feb. 6
Simsboro, at S.	Feb. 12, 13
Ringgold, at R. 11 a. m.	Feb. 19
Gibbsland, at G. 7:30 p. m. 11 a. m.	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H.	Mar. 5, 6
Lanesville, at L. 7:30 p. m.	Mar. 6, 7
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C. V.	Mar. 18
Minden	Mar. 19, 20

The District Stewards will please meet me in Gibbsland, Jan. 1, 1910, at the Methodist Church, 11 a. m. The preachers please call the attention of the stewards to the time of meeting. Let as many of the pastors as can, come.

R. W. TUCKER, P. E.

Monroe Dist.—First Round.

Monroe	Dec. 26
W. Monroe 7:30 p. m.	Dec. 26
Bastrop	Jan. 2
Farmerville	Jan. 8, 9
Bonita	Jan. 15, 16
Mangham	Jan. 22, 23
Winnsboro	Jan. 29, 30
Gilbert	Jan. 30
Rayville	Feb. 5, 6
Ferriday 7:30 p. m.	Feb. 6
Lake Providence	Feb. 12, 13
Tallulah	Feb. 19, 20
Waterproof 7:30 p. m.	Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Floyd, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

District Stewards will meet in the Methodist Church at Rayville, Jan. 29, at 11 a. m.

S. S. KEENER, P. E.

BOOK REVIEWS.

The House of Chinham. By Edgar Whitaker Work. Published by the American Tract Co., 150 Nassau St., New York City.

This is a beautiful little book of 55 pages built upon historical facts and legends and filled in with a setting of fancy and sentiment. It carries an interesting legend of the inn where Jesus was born, back to the days of David. It makes a very pleasant evening's reading. It is peculiarly fitting to the Christmas season.

A Southerner in Europe. By Clarence H. Poe. Published by the Mutual Publishing Co., Raleigh, N. C. Price $1.00.

This is a very profitable book of travel in which the reader is introduced to great facts and historic settings, rather than wearied with so many miles of travel, and the dull diary of successive days. He starts with the thought that Europe is not a foreign country, but our old home, and he goes back to learn how things are done at home, and find out wherein we have failed to do the best, and wherein we have improved on the homeland. The contrasts are picturesque, forcible and sometimes humiliating. It is a book that any thoughtful man will read with zest.

Francis Asbury, a Biographical Study, by Rev. H. M. DuBose, D.D., Published by Smith & Lamar, Nashville, Tenn. Price $1.00.

This is the first of a series of historical and biographical studies of the eminent leaders of early Methodism, to be prepared by the leaders in present-day Methodism. This book wonderfully reveals the heart of this remarkable man of apostolic labor. It takes him from the lowly surroundings of his early life, and traces his mental and spiritual growth to the position that he held by weight of character and force of spiritual life, in the hearts of the fathers of American Methodism. It is something far more that a mere diary of travels, and record of hardships. It is a life-story of the man, whose visions were more than fulfilled, and whose dreams for his church were not equal to the realities attained. Yet Francis Asbury seemed a visionary to many, and he expected the Lord to do things for America and Methodism, which few men of his day deemed possible.

THE BIBLE SOCIETY'S ENDOWMENT BULLETIN NO. 7.

One hundred and sixty-three thousand dollars still remain to be subscribed before Dec. 31, 1909, in order to secure Mrs. Russell Sage's offer of $500,000 and create the Endowment Fund of $1,000,000. $337,000 have been paid in or subscribed.

Seventy-four thousand dollars have been added since the issue of Bulletin No. 6. The largest gift included in this sum is $10,000, given by a generous donor. Widespread and growing interest appears in the subscriptions daily received. A gift hardly less notable than the one just mentioned is $5 from a missionary in Korea; another five-dollar gift is from an aged Grand Army Veteran of small means in Ohio, who has been a contributor to the Society since 1849; a church in the New England States composed of Armenian immigrants from Turkey sends $11 for the fund because, as the pastor remarks, they know what they owe to the Bible Society. In answer to a special appeal for a Christmas Dollar, from every State in the Union letters bring gifts from one or two dollars up to one thousand dollars.

The subscribers of $1,000 or more now number twenty-five men and twenty women. But the goal is not yet reached.

JOHN FOX,
WILLIAM I. HAVEN,
Corresponding Secretaries.

LAYMEN AND THE APPOINTMENTS.

We believe that the laymen have a right to say to the presiding elders and to the Bishop of an Annual Conference what they judge best for the charge to which they belong. We know of no law that forbids this, but this does not mean that they have a right to demand of the Bishop that he shall do a certain thing which they desire to have done. Nor does it mean that they are absolved from the obligation to stand by the man for whom they did not ask if it so happens that the appointing power does not give them the man for whom they have asked. The man sent is their man and according to the law of the Church they should stand by him and help to do the work. It would not be unlawful or an unbecoming thing for the laymen who wish to interview the Bishop to let their respective presiding elders know what they have asked of the Bishop. We have known harm to come where the laymen have been begging the Bishop to do a thing of which the presiding elders had no knowledge. Our observation has been that in most cases the appointments have been more wisely made where the matter has been left to the constituted authority for making them.—Wesleyan Christian Advocate.

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A CHRISTMAS GIFT FOR YOUR PASTOR.

By A Reader of the Review.

Doubtless at this glad Christmas season of the year everybody who has a good, faithful pastor thinks of him and wants to gladden and encourage his heart by some expression of appreciation and sympathy. You would like at the same time to do this in some way that will be of substantial benefit to him as well as a help and inspiration to his ministry. But it is really a difficult problem to think of a present that would meet all these ends. There is probably nothing that would so surely and effectually do this as to make him a Christmas gift of a year's subscription to the Methodist Review. On all hands those who know the Review—the editors, the connectional officers, the pastors, the presiding elders, the Bishops, and the laymen—agree that it is one of the freshest, livest, most stimulating, most informing, and in every way most helpful of all the journals of this day of multiplied high-class journals and magazines. It is especially so for the preacher, and most especially so for the pastor in Southern Methodism.

Moreover, this Christmas gift is not exhausted during Christmas week, but it will spread its benefits and its blessing throughout the livelong year.

HER DUTY

"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better.

"Four months ago I commenced to use Cardui, and since then have been steadily improving all the time. I am now 46 years old, and am in better health than I have been in 20 years, and I give Cardui the credit for it."

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? *Get Cardui at once.* All reliable druggists sell it.

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CATARRH, CROUP, SORE THROAT
CURED BY HYOMEI.

The germs of catarrh cannot exist in the same atmosphere with antiseptic Hyomei (pronounce it High-o-me).

Breathe Hyomei and relief from catarrh, croup, sore throat or cold will come in two minutes.

Breathe Hyomei and that stomach straining, hawking in the morning will quickly disappear.

Breathe Hyomei and kill the catarrh germs; heal the inflamed membranes; stop the discharge of mucous and prevent crusts from forming in the nose.

Breathe Hyomei for a few minutes each day and forever rid yourself of contemptible catarrh.

Breathe Hyomei—give it a faithful trial and then, if you are not satisfied, you can have your money back.

Hyomei is sold by druggists everywhere and a complete outfit, including inhaler, costs but $1.00. Mail orders filled by Booth's Hyomei Co., Dept. 11, Buffalo, N. Y. Send for free sample bottle and Booklet "Booth's Famous People."

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THE COMING OF THE REDEEMER CHRISTMAS SERVICE.

Matt. ii:1. Num. xxiv:17. Jer. xxiii:5.

Into the streets of Jerusalem came wise men from the East [illegible] Jerusalem ages ago. They asked for the one that was born King of the Jews. They said that they had seen his Star in the East and were come to worship him. The rumor of the strange garb and words of these men filled Jerusalem. The word made its way into the palace and disturbed the heart of Herod. In his insane jealousy there was no cruelty that he would not commit, no length that would not go, to put out of his way any possible rival for his throne. He sent for these strange messengers, and found that they were seeking the birth-place of the King so strangely revealed to them. When Herod called the chief priests and scribes of Jerusalem they all agreed that the Messiah should be born in Bethlehem, and thither the strangers made their way. Then appeared to them the Star which they had seen in the East. And when they found the child they fell down and worshipped him. They made their presents to him, and went their ways.

Why were the leaders of Israel so confident as to the birth-place of the Messiah? Through ages the Hebrew prophets had been adding prophecy to prophecy as to the coming of the Messiah. They had even marked the very place where he should be born. "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people, Israel." The ages had been long and generation had given place to generation, but with patience Israel had waited and believed that the King should come at length.

There are exceeding great and precious promises committed to us, and each Christmas-tide, but impresses them afresh upon our hearts. As the heralds of old brought their gifts to the Master's feet, at this season, so we too should bring our gifts to him. But as we may not see him face to face we should give our gifts to those that will most please the Christ. There is not very much of the real Christmas spirit in the gifts to those from whom we expect like return. But the Christ spirit will impel us to give to those who need, and so to give that the offering can be received without humiliation. We should give to those around us, where we can spread the Christmas spirit and make men feel glad that the Christ ever came among men. The season should be to us one of gladness and good cheer on every side.

The Great Antiseptic.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., is as truly antiseptic as any remedy can be, being composed of a number of the best antiseptic ingredients known to the materia medica. In addition, it is a good pain medicine and therein has an advantage over other antiseptics, being of greater strength. A test of this can be made in the case of severe pain. Equally useful for man or beast. Price 25c. a bottle. Druggists.

PERSONALITY IN FOOTBALL.

"Personality in Football" will be the subject treated by Mr. Walter Camp in the January Century, in which he will comment at length on the individual contributions to the progress and interest of the sport of a number of well known players and of the most noted coaches.

GALLOWAY MEMORIAL.

[illegible] M. [illegible] $2.50
R. P. [illegible] $2.50
West Point, by T. H. [illegible] $20
Total $25

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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Take Hall's Family Pills for constipation.

CALENDAR.

Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

Student's Volunteer Convention, at Rochester, N. Y., Dec. 29-Jan. 2.
Midwinter Bible and Missionary Conference, Nashville, Tenn., Dec. 30-Jan. 9.
Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.
General Conference of the Methodist Episcopal Church, South, Asheville, N. C., May 1910.
The World's Missionary Conference, Edinburgh, Scotland, June 14-24.

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DON'T BE WITHOUT WATER.

There is no need of the property-holders of this city being any longer without water and sewer connections. This has been the one great distress of our city, not being able to have modern improvements in our homes. But now there is no need of any more complaints along this line, as the city is perfectly willing to connect free any property with the water main, carrying the pipes to the property-holders line, without any cost whatever to them.

The popular firm of C. C. Hartwell & Co., on Baronne Street, are making a liberal proposition to connect the sewer pipes free of charge. They also go farther and agree to do all plumbing and laying of pipes necessary to connect the house with the sewer and water on monthly payments. This enables the property holders to not only put the property occupied by him but any property he has for rent in modern shape, with practically no outlay of ready cash. People interested in this proposition should consult C. C. Hartwell & Co., for a detailed explanation.

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Sunday School

By W. B. Campbell

LESSON FOR DECEMBER 26, 1909.

THE BIRTH OF CHRIST.

Matt. ii:1-12.

Golden Text: "And thou shalt call his name Jesus: for he shall save his people from their sins." Matt. i:21.

Scripture began to be fulfilled in the advent of the Savior of mankind, when Jesus was born in Bethlehem. Jesus was the chosen seed of Israel's race, but there was, at the time of Jesus' birth, reigning as king, a descendant of Edom. Herod was an Edomite, and his claim to the kingship was realized by other means than the established succession as prescribed by the Jewish law: thus a descendant of Esau was in possession of the forfeited blessing which by right belonged to Jacob. The first worshipers that came to seek him that was born King of the Jews, traveled from the East, perhaps from Near Ur of the Chaldees, where Abram received his call from God. It was there the children of Judah were taken captive, and they took with them their faith in God, and taught their children that some day deliverance would come. In that same country the teachings of Ezra the great scribe were held sacred, second only to Moses and it might have been that these wise men that came so far seeking the Messiah, were descendants of those captive Jews that ever looked westward for deliverance. They may have searched deep in Scripture and tradition, yet there was still a longing of the soul that they knew not how to satisfy. God has so created man that he must seek after him, and have his mind stayed on him, that he may be kept in perfect peace.

There was another whose spirit of unrest became alert when he knew the objective of the wise men's long journey. King Herod in the palace, and all Jerusalem with him, was troubled from the birth of a little babe, for whom there was no room save in a manger. So troubled was the king that he called those that were familiar with the writings of the prophets, and demanded of them where the Christ should be born. To find the Christ in those days, and in all time, is to search the Scripture. The learned men quoted to the king that part of Micah where it reads that Bethlehem would be the birthplace of him "that shall rule my people."

Then Herod called to the wise men to question them about the Star they had seen, for he wished to place the material evidence in conjunction with the spiritual, in order that this menace to his power be proved real or imaginary. He believed it was real, and he sent the travelers to Bethlehem, knowing in his heart that there they would find the great object of their search. They went as they were directed, and on their way beheld the Star that had been their guide, was still leading, leading on until it came and stopped and remained over the place where the infant Jesus lay. Then this was he that was born a king, did doubt make them look up to that Star which when they saw they were glad?

O what a precious memory we have of the means by which we were led to worship our King! In the gladness of their hearts these great men opened their treasure and made presents to the "Prince of Peace" as befitted his station. It was enough, they had seen the King, and they turned to their homeward journey, but not by the way they had come, "another way" was directed them in a dream, for they were "warned of God" not to see King Herod again.

They had much to tell at the homeward end of their journey, much that had transpired which had been told them and which they must have believed. Shepherds had come in from the hill country where they had been watching their sheep, and had told to all that would hear, of how in the darkest hours that comes just before dawn, the long looked for announcement had been made to them by an angel from heaven. They were afraid at the sight of the angel, but his first words came to them gently assuring them: "Fear not" said the angel "For unto you is born this day, in the City of David, a Savior, which is Christ the Lord." then followed the eternal anthem of praise as sung by the multitude of the heavenly host, which had suddenly appeared: they sang the song they had learned in heaven: "Glory to God in the highest, and on earth, peace and good-will toward men." What a wonderful message brought to earth by angels from heaven. What glorious part is ours that we can tell it, for it is true today as it was the first day when sung, and echoed among the hills of Judea.

"I love to tell the story, for those who
 know it best,
Seem hungering and thirsting to hear
 it like the rest."

Then at this sweet Christmas time let us tell the story of Jesus and his great love, his love that knows no bounds, but gathers in all the children of his Father.

Tell them of a joy in heaven, eternal present, the past fulfilled and if a future it is an ever-approaching nearness to the Father. Tell the story to the fathers and mothers, that God sent from heaven a message of love, sent it by his only Son, a message of love to the world: that he gave us our children that in our love for them we can learn his love for us. Christmas future will be as Christmas present, awe abiding in his love. Then the Christmas past that makes one more mile-stone on their way, and takes its place with the many that have come and gone: the aged servant of Christ is near the borderland, he can almost see the house of many mansions, yet his heart is full of joy on this Christmas present, for he can testify of God's love, of the time when Jesus was born in his heart, and of all the promises of God there hath never failed one, saying with assurance felt, "God bless us every one." We come bringing the gold of loyalty to our King. We bring the Myrrh of humanity, for he became man that he might be touched with the feeling of our infirmities. We bring the frankincense, that our unceasing prayer be offered up by a high priest forever after the order of Melchisedek.

ATTENTION.

In order to avoid confusion and delay, it is requested that all our friends who send money for the Endowment Fund of Millsaps College make their checks or postoffice orders payable to me.

T. W. LEWIS, Agent.

Columbus, Miss., Dec. 17, 1909.

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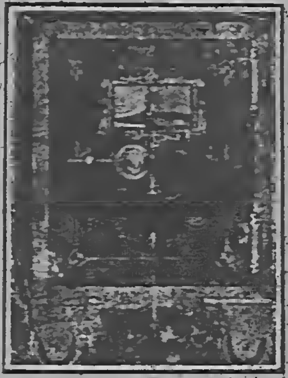

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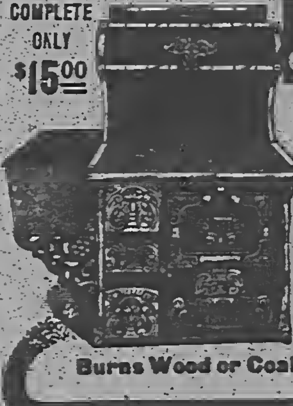

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TOBACCO—THE EXPERIENCE OF AN OLD MAN.

Many mile-stones along the pathway of life have been passed since I first subscribed for and read the dear old CHRISTIAN ADVOCATE. The third of last March, I passed my seventy-sixth mile-stone along the way. I am still subscribing for and reading it. In the issue of Nov. 4th, I noticed Brother H. P. Lewis' article, under the caption of "A Needed Legislation," and if the good editor will allow, I would like to say I think any good legislation for either church or State can be wisely and profitably applied at any time, as I think any truly Christian man, whether he be a minister or layman, can and will quit doing wrong, if he is thoroughly convinced of the wrong. None but those who, like Ephriam "joined to his idols" would persist. This I know from sad experience; for I commenced using tobacco when nothing but a child. I used it for more than sixty years, with the exception of a few short intervals. I will give a short sketch of my experience, hoping it may help some one who is trying or expecting to try to quit. The longest period, until I quit for good, was twelve months, and I was almost a terror to myself and family. During the time every nerve in me seemed to be unstrung. There was little rest for me or my family day or night when I was awake. I asked my dear wife what I should do when the time was out. She said: "Get some tobacco." Then it seemed that I could never get a satisfaction any more, but all these years never could kill the conviction that I was doing wrong, for I hardly remember ever kneeling in either public or private to pray, that tobacco was not about the first thing to rise up to condemn me, but in 1897 I decided to quit it, if I should die in the attempt, and it seemed that the devil, with his combined forces, came to try to defeat me. I was in a horrible fix. But I was determined to fight the battle single-handed and alone, if I did not get help. The fourth night after I had quit, as I was undressing to retire to bed, I prayed to God a prayer something like this: "Oh, Lord, if this is a thing that would shut me out of heaven, I will quit it, if it kills me, and I want help." I laid down, not knowing what the consequence might be. I woke up at 2 o'clock, and, to my joy and delight, I found every nerve in me as quiet as a sleeping baby, with every desire for tobacco and coffee gone, and they have never returned, and I never expect the desire to return any more, for he spares me still, and tells me in his holy Word that he is able to do abundantly and above all that we can think or ask.

Yours in his name,

AN OLD ADVOCATE READER.

Hurley, Miss.

AT HOLLY SPRINGS.

Dear Advocate: Brother O. W. Bradley and his good wife are with us and duly installed at the parsonage. Yesterday he was greeted by a big snow and as a result not so large a congregation. But it turned out luckily. He did not hold service in the main auditorium but in the Sunday school room below. Before service a sort of informal "acquaintance meeting" was had and a right happy crowd we were, all meeting and greeting the preacher and his wife. It seemed to clear away whatever of stiffness the coming of a new man might bring to his work. We all got close together right at the start. He gave us a fine talk, somewhat "ex cathedra" you see, from John 1:42, and before he finished we all felt rather sorry that we had ever in our lives criticised the impetuous Peter. We all rather felt like Peter was a great big Methodist who did big things at the right time but who some times, rather "fell from grace." Brother Bradley has made a good start. We are proud up here that we are Methodist. We like that little story which runs thus: Three men, a Baptist, a Presbyterian and a Methodist, were talking. The Methodist happened to be an Irishman. The Presbyterian asked the Baptist that if he were not a Baptist what would he be, to which the reply was "I would be a Presbyterian." The Baptist then asked the Presbyterian that if he were not a Presbyterian what would he be and the Presbyterian replied "I would be a Baptist." They then turned to Pat and said "Pat if you were not a Methodist what would you be?" True to his Irish instinct he replied, "Begorry, I'd be ashamed of it." We were all hoping and praying for a good year. With Cunningham and Bradley at the bat we ought to do well. Come to see us, Mr. Editor.

W. A. BELK.

A MISSIONARY CRUISE.

During the summer of 1910, a party of Americans will cruise in the Mediterranean to visit American colleges, missions and hospitals in the Near East. They will use the handsome steam yacht "Athena" to visit Macedonia, Turkey, Asia Minor and Syria. Conferences with missionaries are arranged in Constantinople, Smyrna, Beirut and Cairo in Egypt. The party will have sufficient leisure to enjoy the art of Greece, the inspiration of the Holy Land and the Egyptian temples up the Nile. Professor Harlan P. Beach of Yale will lead the missionary thought of the whole trip. Before the Missionary Cruise, the group will attend the Edinburg Conference and the Passion Play at Oberammergau. The Itinerary and programme has been planned by a large committee of missionary board secretaries. Membership is by private invitation which can be arranged through the foreign boards. Mr. Von Ogden Vogt, Trinity place, Boston, has general charge of the total programme.

LOUISIANA METHODIST ORPHANAGE.

Through the kindly interest of that friend of humanity, Mr. Thos. V. Ellzey, all the railroads of the State have consented to "deadhead" all articles that may be sent by freight to our Orphanage during the Christmas holidays. We hope the Sunday School superintendents, pastors, and all friends of our Orphanage will take advantage of this splendid opportunity of helping our institution, and send in all they can. This will afford all our people a rare opportunity to help in a very substantial way.

We can use everything in the shape of groceries, lard, meat, flour, meal, rice, grits; in fact anything with which to feed the children will be of great help to us. Corn, hay and grain of any kind will be acceptable, for we now have a mule and several cows to feed, and we have but little feed for this purpose.

We have been so liberally supplied of late with second-hand clothes that we do not need anything in that direction at present, and second-hand things of that kind will be a waste.

We will need but few toys, but let your Christmas gifts be of a useful, substantial nature.

We feel sure that our people are coming more and more to realize the real Christmas spirit. That it is more appropriate to give to the needy than to receive gifts, or bestow them upon those who do not need. Let all who can make a gift in money. On January 1, we will have a [illegible] for $500 at the bank, and we must have the money to meet this [illegible]. With a special Christmas gift from the Methodists to their Orphanage, enough money is given to [illegible] this debt.

Send all packages, boxes and bundles to Louisiana Methodist Orphanage, R. W. Vaughan, Ruston, La. Send all communications about packages and make all remittances to Robt. W. Vaughan, Ruston, La. Sincerely,

ROBT. W. VAUGHAN.

A CLEVER ELEPHANT.

A gentleman who lived in India for many years tells an interesting story of the cleverness of an elephant which he owned.

This gentleman had two small sons to which the elephant took a great fancy. So devoted was this elephant that the father felt perfectly safe in leaving his little boys in its care.

One day the elephant and the two boys went off on a tramp together. They remained away so long, however, that the father became anxious, and finally went to look after them. After searching for some time he came to the river bank, and there a funny sight met his eyes.

The great elephant was standing knee deep in the mud, with a happy small boy squatting on either side of him, and all three were fishing just as hard as they could. The boys held their rods in their hands, and their companion held his with his trunk. By and by the elephant's line gave a flop, and the boys crowded up to see whether it really meant that he had caught a fish. He had, and while the big brute watched them solemnly, they pulled out the line, detached the fish, and then, putting on another worm, gravely handed the rod back to its owner.—*Exchange.*

Never let us be discouraged with ourselves. It is not when we are conscious of our faults that we are most wicked; on the contrary, we are less so. We see by a brighter light, and let us remember, for our consolation, that we never perceive our sins till we begin to cure them.—*Fenelon.*

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BY REV. J. B. LAWRENCE,

Corresponding Secretary, Board of Missions, Baptist Convention of Louisiana. Editor of Baptist Chronicle, Published at Alexandria, La.

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NEW ORLEANS CHRISTIAN ADVOCATE

REV. JOHN W. BOSWELL, D.D., Editor.
REV. H. WHITEHEAD, Ass't Editor.

NEW ORLEANS, THURSDAY, DEC. 30, 1909.

CHAS. O. CHALMERS, Publisher,
Office, 512 Camp St., New Orleans.

VOL. 56—No. 52.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

WHOLE No. 2812.

Glances at the World.

Far out of the ordinary must be the life of the man of whom no word of good can be said after he is dead. Such a man was Leopold, an old man, King of Belgium, who died a few days ago. He enriched himself at the expense of the lifeblood of hundreds of thousands of his subjects, and died with their curses on their tongues. No one has risen up to speak a word in his favor. On the contrary, his wickedness is being held up to public gaze, and used as an argument in favor of future punishment. The barbarities practiced on the natives of the Congo in Africa, by which it is said millions of them lost their lives, is attributed to Leopold. The barbarities were practiced for many years. On many hands for several years past there was loud cry for intervention on the part of civilization to put an end to them. The protests coming from missionaries of the Presbyterian church in the Congo did attract general attention, but the only practical result was the arrest and trial of two missionaries for slander, which however, ended in their acquittal. It is to be hoped that the atrocities i nthe Congo will cease with the death of the King, and that the poor laborers in the rubber fields will have a taste of real life. Leopold himself, like infamous predecessors, Herod and Nero, and others will live in memory only as a monument of human depravity. Would that the memory of such men could perish from the face of the earth.

* * *

Mr. Wilson, secretary of agriculture, has issued his annual report. It puts forth some very encouraging facts. It shows that during the eleven years past the agricultural products of the country have increased in value from $4,417,000,000 to $8,760,000,000, or $70,000,000,000 for the eleven years. This sum he says, "has paid off mortgages, it has established banks, it has made better homes, it has helped to make the farmer a citizen of the world, and it has provided him with means for improving his soil and making it more productive." The secretary says further: "There has been a tendency of the animals and crops to increase in value at the farm at a faster rate than all commodities have increased at wholesale. Within the wholesale trade, also, farm products exceed all other classes of commodities in relative increase of prices since 1896, and food is exceeded only by farm products and by lumber and building materials. The only large exception to the leading place taken by farm products in rise of prices is unfed beef cattle, the farm price of which has barely begun to rise above the price level of 1896—1900." From all this Mr. Wilson infers that the fertility of the soil is increasing, instead of wearing out as is often asserted. We are not sure that he is entirely correct. While it is true that in many sections the use of commercial fertilizers has increased the yield per acre, the fact cannot be overlooked that during the eleven years mentioned the amount of land opened and brought into cultivation is very large, and has necessarily increased the amount of agricultural products and other things raised on the farm—such as cattle, hogs, horses, mules, etc. Some credit, in fact, a great deal, must be given to expansion of the cultivated area, as well as to the improvement of farming methods. Notwithstanding Mr. Wilson's rosy view of things, we are still of the opinion that Mr. J. J. Hill's warnings, to which we lately called attention, should not be forgotten, for the high price of living—of food stuffs of all kinds, show that production is not keeping pace with demand, else there is something wrong and ruinous in the manipulation of the markets.

* * *

Now and then one of our cherished ideals is shattered. It grieves us. Not very long ago when the "militant suffragettes" of England began in a boisterous and, not only in an unwomanly, but criminal way to promote their cause, we thought and said, no American woman would be guilty of such conduct. We thought we had ground for saying so. American woman suffragists, as a rule, being intelligent and well educated, and members of the best society. But it turns out that even our elect are not proof against the temptation to fight where fighting does more harm than good. And the militant one now languishes in an English jail. This lady, on the occasion of the banquet of London's Lord Mayor to the Cabinet, dashed a brick through a stained glass window. She was forthwith arrested, tried and sentenced to a month of hard labor in a London jail. Such self-sought martyrdom is about equivalent to self-sought cross-bearing in which there is not a particle of merit. On the contrary, it is rather for censure and scorn. Now, were the women persecuted for adhering to the cause, and promoting it, the case would be different. But they are not going to be persecuted, and the great majority of them must live and die without martyrdom.

* * *

We are not yet ready to join the enemies of Dr. Cook in saying that "he never reached the North Pole." The dispatches from Copenhagen University printed in the papers of December 22, indicate that the report of the University professors who examined his records, is adverse to Dr. Cook's claims. But we do not doubt that the statements sent out are much exaggerated. At any rate we shall await further details. It is almost unbelievable that a man of intelligence, and with the least bit of scientific knowledge, should deliberately impose a falsehood on the whole world, and especially in view of the fact that the world is interested in the discovery of the pole. Such imposition, like murder, would surely be detected. That the affidavits of the two men who sware they prepared some of Dr. Cook's data, notwithstanding they showed themselves willing to conspire to deceive the public, injured Dr. Cook greatly, cannot be denied. And Dr. Cook further injured himself by disappearing from the public. The two things together made his case almost irretrievable. If Copenhagen University utterly repudiates his claim, he can never redeem himself. The taking of correct observations, howkever, necessary to enable one to exactly locate the pole, are not necessary to help one reach it. He might do that accidentally. The keeping of correct records is a wholly different thing. A man might reach the pole, and make incorrect records, but he would suffer thereby, because such records are required by scientists. So we say, though Dr. Cook's records may be short or faulty, the fact does not prove that he failed to reach the coveted spot.

* * *

We clip the following paragraph from the Pittsburg Christian Advocate:

"Another conflict is on in France between the clericals and the government over the question of the secularization of the schools. The administration, which is directed by the Republican party, is seeking to carry out a programme of complete separation between the church and the schools corresponding to the separation of church and state which has finally been accomplished in that country. Under the direction of the Pope and the French Roman Catholic bishops the clericals and Royalists are opposing the secularization of the schools, and propose to make the question an issue in the next general election. They declare that the movement for lay schools is only a conspiracy hatched by free-thinkers, Jews and Freemasons against the Christian religion. They deny the force of the contention that the victories of the Germans were gained through the superior education which German school masters impart. On the other hand, the Republicans declare that the instruction imparted by the church was largely royalist or imperialistic teaching, which the Republic was bound to suppress in self-defense, since it was virtually sedition that was being taught. The Premier of the French government reminds the clericals that they enjoy the fullest liberty of belief and worship, and that the clergy never had freer exercise of their prerogatives. The separation of the church and state has given the clergy liberty which they never enjoyed before. He declares that the time is rapidly coming when the bishops and priests will prefer to do their duty as Frenchmen, rather than their duty as Catholics subject to the domination of Rome. It is said, indeed, that a large part of the most devout of the Roman Catholics of France approve the separation of church and state, and the secularization of education."

Christian Advocate

Published for the Louisiana, Mississippi and North Mississippi Conferences, Methodist Episcopal Church, South.

DIRECTIONS.

Correspondents will please direct all communications intended for the Editor to 512 Camp St., New Orleans, La. Communications intended for the Business Department should be addressed to the Manager of the New Orleans Christian Advocate. Write with ink, and only on one side of the paper. No attention will be paid to rolled manuscripts.

The Printed Label on a paper shows the date to which a subscription is paid. It is as good as a written receipt. When renewal is made, if the date is not moved forward after two weeks, notify us and we will make it right. Papers will be continued unless subscribers order otherwise.

FELIX R. HILL, D. D.

The routine business of our Annual Conferences is from time to time interrupted by such stirring occasions, when a veteran of the itinerancy announces that the Great Captain has given the order that he step out of the ranks and leave the battle in the hands of others. Such a scene was enacted at the recent session of the Louisiana Annual Conference, when the name of Felix R. Hill was called. Tall, erect and still young in appearance, he stepped in front of the pulpit to tell his brethren that the condition of his health was such that he feared the unwelcome command had been issued. He did not feel that he was "worn out," and hence would not ask for superannuate relation. He was insistent on this point, declaring his unwillingness to be a beneficiary of the superannuate fund. Again, he was not assured that his health was such as to warrant him in requesting a supernumerary relation, but expressed his desire for a location. The men in the "traveling connection" are loath to see a comrade join the local ranks, especially in the case of an itinerant who has served faithfully as long a time as Dr. Hill has, namely, forty-six years. Hence, with one voice, from Bishop Candler down, the Conference demurred. All over the Conference room men arose, disregarding parliamentary procedure, and, with tears in their eyes, protested. Some of them went to him, and, shaking his hand, pledged their love for and appreciation of him. He was completely overcome by this demonstration of affection on the part of men with whom he had been associated but a few years, and yielded to their wishes that he take a supernumerary relation, the motion being made by his Presiding Elder, Dr. F. N. Parker.

For nearly a half century Dr. Hill has been one of the most effective pastors in Southern Methodism. He has served the first pulpits of the church in Murfreesboro, Nashville, Mobile, St. Louis, Kansas City, Baltimore, Louisville, Shreveport and New Orleans. His success was no mystery to those whom he served. He was gifted with a personality, whose magnetism was well nigh irresistible, especially in the social circle. It was not to be wondered at, therefore, that his ministry was chiefly the evangelism of personal work—the most difficult as well as the most effective kind. He possessed to a remarkable degree the power of organization, which he used to capital advantage, especially among the young. He was phenomenally industrious, and illustrated to a striking degree the Pauline maxim, "This one thing I do." Being strictly a man of one task, he permitted nothing to intervene between him and his work. His pastoral visitation was incessant [illegible] poor. He [illegible] was practical, religious and [illegible] impossible to [illegible] ministers to the people [illegible] an excellent [illegible] at First Church, New [illegible] financial showing [illegible] without [illegible] was the most exacting [illegible] health and usefulness.

VANDERBILT AND [illegible]

[illegible]

[illegible] Christian Advocate puts [illegible] I will [illegible] trustees of Vanderbilt [illegible] ing and have [illegible] from the [illegible] have I had as well [illegible] personally [illegible] having [illegible] Neither [illegible] particular [illegible] that Governor Porter, Major [illegible] know more about the affairs of [illegible] bilt than I do, though [illegible] only of its board of trust [illegible] standing committees of the [illegible] Some readers of this paper [illegible] ter of which my judgment and [illegible] mine. To such I will say, direct[illegible]

1. The bill before the Tennessee Legislature [illegible] had nothing to do, direct or remote, with the [illegible] Peabody College for teachers. That [illegible] no donation or favor of any kind [illegible] bilt. It offers to inaugurate [illegible] of our university, and to exchange teaching and other facilities with [illegible] on terms agreeable to [illegible] both. It may later offer to purchase part of [illegible] campus. No such proposition has yet been made, [illegible] since the board of the new college has not yet secured control of its funds. If such a proposition is made, it will, of course, be considered by the whole Vanderbilt board. I know no reason why that board should not be thought competent to pass upon the matter.

2. No proposition, direct or indirect, to "secularize" Vanderbilt has been made by any body connected with the board of trust [illegible] to any body connected with the board of trust. Such a charge, whether made by governor, president, major or general, has no foundation in fact. It is a figment of somebody's imagination, designed not to help Vanderbilt, but to hurt it.

3. The collocation and proposed "teaching contract" between Vanderbilt and the new Peabody College for Teachers do not constitute a "merger." Why does not Dr. Boswell on this point take the word of the able men who are proposing this relation? His skepticism does him no credit. Neither does his fantastical direction to the teachers of Vanderbilt University, "paid for their services from church funds," giving time to work outside. If he fancies that the board of trust of Vanderbilt is in the habit of keeping employes on its rolls who do not earn their salaries, then he knows less of that board than he assumes to know. We shall get a quid pro quo for everything that we do for the Teachers' College [illegible] know nothing of it [illegible] and was so indifferent [illegible] nothing to promote [illegible] speak to the senate, a [illegible] Dr. Kirkland has not in [illegible] concerning the purpose of the [illegible] Vanderbilt's [illegible] unnamed [illegible] I have later [illegible] Nashville [illegible] give that information [illegible]

[illegible] are rather severe [illegible] Winton's personal allusions [illegible] what we have there [illegible] and Dr. Kirkland [illegible] supposing that in following the lead of [illegible] Dr. Kirkland he was of the same mind. If Dr. [illegible] say that he is not in accord with Dr. [illegible] so far as to wrest Vanderbilt [illegible] from the ownership and control [illegible] church and secure the University a place [illegible] Carnegie Foundation, we will have no [illegible] him. Or, if he [illegible] the one vital issue [illegible] Methodist Episcopal Church, South, [illegible] and has of right the [illegible] what he says. On [illegible] he has not declared [illegible] co-ordinat[illegible] and the Peabody College [illegible] is yet only on [illegible] unless the re[illegible] bill before the Tennessee Legislature [illegible] and the "contrac[illegible] are enlarged to [illegible] Dr. Kirkland and his board [illegible] there is no telling what [illegible] happen.

2. Dr. Winton says "the bill before the Tennessee Legislature had nothing to do, direct or [illegible] with the Peabody College for Teachers." [illegible] Dr. Winton say it had nothing to do directly [illegible] with Vanderbilt University? Will he say that had it passed it would not have directly [illegible] affected the interests of the [illegible] University? The impression prevails that had the bill been enacted into law, it would not have strengthened the hold of the church on Vanderbilt, but would have strengthened the hold of Dr. Kirkland's board of trust on the funds of Vanderbilt University, to the extent at least of allowing that board to do things, which, now it can[illegible]

3. If those interested will read Dr. Winton's paragraph 3, and then turn to our editorial of December 2, they will see in what sense we used the term "merger." They can then judge the character and extent of our "skepticism," and whether or not it is to our credit. Our objection to Vanderbilt's professors taking time paid for by Vanderbilt's funds to teach in another and a secular institution may be "fantastic," but it is an

objection well based, considered apart from everything else. But Dr. Winton assures us that "we shall get a quid pro quo for everything that we do for the Teachers' College." Granted, but does it not follow that if Vanderbilt's professors serve the Peabody school, and Peabody's professors serve Vanderbilt, each getting a quid pro quo, it is a "merger?" As far as it goes it is as good as can be effected.

4. Dr. Winton says he "did not contend earnestly for the much-mooted legislative bill." We accept the statement. And he adds: "Dr. Kirkland was not in position to speak freely concerning the purport of the bill, since, so far as it bore upon Vanderbilt's affairs, it had to do with private and unfinished business of the board of trust." That is an amazing statement. It leads us to infer that Vanderbilt's board of trust inspired the bill. It looks that way to one on the outside. As to Dr. Winton's explanation, etc., in the *Western Methodist*, candor compels us to say that though we read it, but little impression was made by it. We did not read it very carefully. Had it appeared in Dr. Winton's own columns, where it should have appeared, the impression might have been wholly different. May be we should beg Dr. Winton's pardon.

Since writing the above we have received another communication from Dr. Winton. We notice only two points:

1. He says, "A law is already on the Tennessee statutes book empowering any school board, if it chooses, to donate its real estate to another doing similar work. * * * * If such laws are so revolutionary and 'dangerous' why did not some of these anxious brethren cry out against that one?" In reply we say: We do not know when that law was passed, but we feel sure that had it passed with a view to giving or selling any part of the campus of Vanderbilt University to the Peabody school, or any other secular institution, there would have been as loud a "cry out" against it, as the one Dr. Kirkland endeavored to secure. The church exercises no control of any kind over secular schools. It seeks to control only its own.

In reference to formally accepting the report of the Vanderbilt commission, the Doctor says: "I, as a layman in legal matters, was ready to so vote, though I strongly dissent from some positions taken in the document—if I understand it, which I doubt." He does not tell us how he stands now. If we do him injustice by saying we suspect he stands with those who think such action "was inadvisable and probably illegal," we ask him to say so, and we will acknowledge the wrong.

SEASHORE CAMP GROUNDS.

PRESIDENT'S ANNUAL REPORT FOR 1909.

Brethren: The responsibility of this institution of the church is appreciated by each member of the board.

To extend its usefulness has been the burden of our thoughts and the object of self sacrificing labors. For eight years I have been connected with this honorable body, so my experience entitles me to an opinion, viz:

The influence of this consecrated place has extended more within the past year than it has in any previous year. The plan adopted by you of extension and development has met with favor and approval by other denominations, the public, and as far as I have heard without objection from our ecclesiastic body. Interdenominational work, and educational advance, is but the outgrowth of the religion of love.

The day has come when under the guidance of able legal friends, R. P. Roach, of Mobile, Asst. Gen. Marshal J. Miller of N. O., Ford and White of Biloxi, Miss., and Lieut. Gov. Shands of Tulane, it becomes expedient in order to further advance on the lines indicated to change our charter, name and governing board. It is now your duty to consummate the plans that are matured and have the sanction of the three patronizing Conferences. Attorney R. P. Roach, of Mobile, who has given so much time and energy to this matter, will show us the further steps and pilot us from legal snags and quicksands, and I hope from censure of church members, though a few may be tent-holders.

For detailed reports of each department, we will look to written reports from each of the chairmen of the Standing Committees, so I will not burden you with a repetition.

Having spent much of the summer season on these grounds since I have had the honor of being president, I feel warranted in making a few suggestions, viz:

The rules now in vogue are sufficiently comprehensive and interfere as little as possible with the enjoyment of all who visit the grounds. The tendency to violate the Methodist idea, of keeping the Sabbath day holy, or of the sexes bathing together, are changes favored by some; collectively we stand as exponents of a noble church upon which we would not bring reproach. Many come here simply for pleasure; I would suggest that the present rules be not changed. Our relation to local churches was never more pleasant and mutually helpful. The expediency of placing a mortgage on this property in order to improve it will require your attention. I know this has received much thought and two conferences have voted in favor of $20,000 mortgage. The following considerations are pertinent:

First. This is church property, unique in the fact that it belongs to three conferences. Church schools are never a source of revenue. How then will the interest and principal be paid? By voluntary contributions of well-to-do members of the Church in the three States. Would it not be better that this amount be raised from the same source before interest has to be added? Church institutions are not conducted on money making lines as a commercial institution. I am heartily in favor of the contemplated development. They are essential. Would it not be better to sell all the timber and land north of the L. & N. railroad and use the proceeds to improve the twenty acres in South Side? This would not require haste, since in the opinion of eminent jurists, the educational work now instituted, together with change of charter and name, will meet the requirements of law and exempt this property from taxation.

After weighing the above suggestions and learning that the property north of the L. & N. railroad is not saleable now, I wish to declare myself in favor of selling $20,000 worth of bonds, $50 each, twenty years duration, to members of the M. E. C. S. in three conferences, said bonds secured by mortgage on the grounds. In this way the property is not jeopardized, since its creditors are many and are the friends of the church.

The spiritual condition was most helpful. Educational institutes are in session, one after another the whole summer. The most cordial brotherly love and good fellowship seems to pervade the entire Camp at all times. The entertainment of orphans has brought happiness to many and proved an annoyance to none. I recommend that such pleasant outings be encouraged. Our financial condition is better than ever for there are no outstanding notes.

In conclusion permit me to say that the association with the godly men of this board in the endeavor to discharge the trust committed to us by the church has been a spiritual up-lift to me, and I trust I have proven a stumbling-block to none. Most sincerely,

E. L. McGehee.

P. S.—Our new charter has been signed by the governor of Mississippi and duly recorded by the secretary of state. On the 12th of January at the Sea Shore Camp Ground the new board will be organized and the "Sea Shore District Training School" will superceed the Sea Shore Camp Ground.

E. L. McGehee.

"FOLD THE LAMBS."

"There are many valid reasons why the spiritual welfare of children should engage the warm attention of all Christians.

"Children are included in the benefits of Christ's atonement, and they shared conspicuously in his personal attention when he walked the earth. 'Suffer them to come.'

"Children very early become conscious of their need of pardon, and on seeking the Savior they become as happy in his love as adults do.

"Children seem to be as susceptible to the strivings of the Holy Spirit as grown people are, and when they receive the witness of their acceptance, their little faces glow with joy and their hearts flame with love.

"The salvation of children is a hopeful matter also, because their hearts are not hardened by sin, and they receive the truth that saves in more simple faith than confirmed sinners do.

"It is a great advantage that children enjoy, to begin the Christian life early, for they do not only make the most earnest and consistent disciples, but they have nearly all their lives before them for the rolling up of good results from service. What a reward is possible to the diligent servant that does the will of the Master from the cradle to the grave!

"And there is another reason that should appeal strongly to the evangelistic worker. Children are with us now. They love to hear the gospel story. By and by it will be more difficult to reach them. If they enter adult life unconverted they may be forever lost. Children quickly learn the vices of grown-up people, and when they fall into them many become worse sinners than those who precede them.

"And it should not be forgotten that children may die while yet young. How sweet for them in the hour of passing that they know and trust Jesus.

" 'Mamma,' said a little boy who was dying, 'does Jesus want children?' 'Yes,' answered the watching mother. 'Then I guess he wants me.' And soon the little sufferer was with the Savior to whose heart he felt himself dear."—*Michigan Christian Advocate.*

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[illegible] Thanksgiving Day [illegible]

[illegible] ever found in any public institution.

A CARD

The Conference Board, in its wisdom, thought [illegible] fit to continue the time and work of the Commissioner of Education for the time that I understood I was engaged for, so I close my work with the Conference session. The work committed to me for the past year was fraught with many difficulties and undertaken at the most inauspicious time as far as financial conditions were concerned. Nevertheless, I went forth to the work in the face of the prophecy of failure and turned into the treasury of the Board of Education, in cash and its equivalent, a little more than the total educational collections [illegible] the preachers.

To be precise, the Commissioner raised above the maintenance of the office and its expenses five hundred dollars. There were made pledges towards the building fund for this year; there were conditional pledges on this great and needy work made by our friends that would amount to a great deal. Now, we are much less needy than we were one year ago. I beg of the friends of Christian education throughout our borders to keep their pledges in mind and assist the schools to the limit of their ability. This work should be greater than the personal relation of any man. As everybody knows, my relation to this movement is not, and never has been, stipendiary. The only desire I have ever had is to see the work advanced. I care not by whom, just so it is done. We are abundantly able to meet our obligation to our church and to God in this matter, and our realization of that obligation ought to be so clear as to put us above the gratification of personal animosities and the satisfaction of sordid ambitions; you and I are here to-day, and gone to-morrow:

"But the Church of Jesus
Constant will remain."

[illegible]

TO OUR SUBSCRIBERS

Owing to the rush [illegible] changes of address at Conference time, it will be several weeks before the dates on the labels of your papers are changed. But these dates [illegible] [illegible]

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President Mansfield College.
[illegible] C. Yarbrough,
Secretary Board of Trustees.

[illegible]RTANT NOTICE

[illegible] Methodism. We must have help to meet immediate needs at Mansfield. We appeal to every pastor of our [illegible] to carry out the resolution [illegible] session of our Conference [illegible] Sunday in January, 1910, as [illegible] College Day. [illegible] of the Conference, this is our [illegible] save it to the church. Will [illegible] give his people a chance to help us? [illegible] minister, they will not [illegible] will be responsible? Place the [illegible] with the people, and they will meet it in good shape, but the people will look to you to put the matter before them. Will you do this for our college? We feel sure you will.

A BROTHER PASTOR.

THE SUGAR SCANDAL.

The biggest scandal of the times—ranking next in magnitude to the insurance scandals in New York several years ago, is the sugar fraud scandal now under investiagtion by government authorities. By means of false weights, or a device in government scales by which false weighing was accomplished—in use, nobody knows how long, save those who invented the device and attached it to the scales, the government has been defrauded out of millions of dollars—the tariff duty on imported sugar. When the fraud was detected importers refunded about a million and a half of dollars. If prosecutions are successful somebody will suffer fine and imprisonment. Why such scandals? How comes it that men in public life make it a point to steal? The Secretary of the Treasury, Mr. MacVeigh, avows in part, specially with reference to the frauds in New York. He says: "The influence of local politics and politicians upon the customs service promoted that laxity and low tone which prepare and furnish an inviting soil for dishonesty and fraud. Unless the customs service can be cleared from the payment of political debts and exactions, and from meeting the supposed exigencies of political organization, big and little, it will be impossible to have an honest service for any length of time. Any considerable share of the present cost of this demoralization to the public revenues, to the efficiency of the service, and to public and private morality, is a tremendous amount to pay in mere liquidation of the small debts of political leaders." The collector of customs at New York, Mr. Loeb, is fully justified in his efforts to reform the service. He deserves success.

FROM THE PHILIPPINES.

My last letter was from Macabebe, a small one-company scout post. Small posts are not considered desirable by medical officers, except where there is a large amount of available outside practice. There is very little to do, and no society of any kind, so one can readily see how very lonesome such a post is. Staying out among the alien people, speaking another tongue and having strange habits and customs, makes one see more clearly the terrors that confront a foreign missionary. What faith and consecration it takes to live such a life! But practically all these people are adherents to the Church of Rome, and ministers tell me they are harder to impress than unbelievers.

In August came my order to transfer to Ft. Wm. McKinley, the largest post in the islands. Situated only five miles from Manila, and out among the hills, it is an ideal post. Plenty of work to keep me busy, and thus make time pass more quickly. Being actively employed, keeps me from missing wife, boy and mother so much. But the best of all, is the proximity to a Methodist Church, only 20 minutes on the cars. Dr. Boswell, stay at home for four or five months, and see how good it feels to be in the Lord's house again. The music is sweeter, the singing better and best of all, a poor sermon sounds like a Bishop.

Speaking of Bishops, reminds me of an excellent sermon by Bishop Oldham, a few weeks ago. He gave us a splendid interpretation of the faithful servant. St Paul made no mistake when he said, "by the foolishness of preaching, we persuade men." What an inspiration is a great sermon. In many ways, he reminded me of our lamented Bishop Ward: the same rich voice, clear enunciation, splendid diction, bright, sparkling thoughts.

The Methodists are not very strong here, but they are loyal. Congregations good, and very attentive. The choir is above the average. Dr. Harper is a gifted preacher and much admired by his people.

Recently, ex-vice-president Fairbanks visited the city and post. He was a guest at a banquet tendered him by the famous "Quill Club." It was attended by all the leading dignitaries and high ranking officers of the army. All toasts were drunk in pure, clear water—something unusual for Manila. Mr. Fairbanks made a most happy address, which was as happily received.

One of the most charming men I have ever met out here—or anywhere for that matter—is Rev. J. L. McLaughlin, the agent of the American Bible Society. He says the work among the natives is growing, and is inspiring; but about the American population, he is not so sanguine. I believe that I know why: Americans are here *only* temporarily. They all refer to the States as "God's Country," and so far I have yet to hear of any family calling this country "home." To build a great nation, build many homes. The sacredness of the home, is the safety of the nation.

It is a pleasure to thank the brethren for their kind words in letters received. One must be 10,000 miles from home to really enjoy letters; out here a letter means so much more than at home.

With best wishes for all my friends, and asking that they remember me in their prayers, I remain, faithfully, E. C. BALLARD, M. D.

Ft. Wm. McKinley, Rizal, P. I., Nov. 14, 1909.

CORN PRIZE WINNER.

In view of the greater interest being manifested in corn growing, and also of the greatly increased yield of corn, the past year, a word or two about the prize winner of the Kellogg $1000 trophy, for the best ear of corn, at the National Corn Exposition, held recently at Omaha, Nebraska, should be of more than passing interest to our farmers. The fortunate winner was Mr. Fred C. Palin, of Newton, Ind., and according to his own statement, it took him seven years to produce this ear; by which he means that he had intelligently striven seven years to reach his ideal.

According to the superintendent of judges at the exposition, the Palin ear was not only the best ear of corn this year, but was a finer specimen than the famous Pascal ear which sold for $550 two years ago. And, according to Prof. G. I. Christie, of Purdue University, one of the judges, it was the best ear the world has ever produced.

"My system of farming," said Mr. Palin, to an agricultural press representative, "is to rotate wheat, oats and corn, and I use some commercial fertilizer." The field from which this ear was selected made about 90 bushels per acre. Mr. Palin was born and raised on a farm, but engaged in various pusuits until 1898. Last February he wrote the "American Elevator and Grain Trade" as follows: "During all my various vocations, I was impressed with the fact that agriculture is the foundation and life of every other business in existence; that it is the master-wheel; and as it slows down or gains momentum, so do all commercial or manufacturing enterprises. In 1898, I was enabled to rent some land and borrow a team of horses and some implements, with which outfit I began farming. I subscribed for agricultural papers and asked for all the experimental station bulletins I could get. The study and investigations I made in this way proved to be interesting, entertaining and beneficial, but not to the degree I wished; hence I started to school, and became one of the short-course students. While I am only as yet what should be called a 'primary,' I feel that I have made no mistake in following up the instructions that have come from experimental investigations."

Mr. Palin is still farming the land he began on in 1898, and while he is a tenant, he owns all of the horses and up-to-date machinery to run 280 acres of land and is half-partner in all the grain, cattle and hogs. About 40 head of cattle and 300 head of hogs are fed annually, to consume the farm products. It is noteworthy that Mr. Palin was not only a reader of agricultural literature, but was a student of a short winter course at the Agricultural College of his native State. The fact, that a farmers' conference had been called at Baton Rouge for Jan. 10, to 22, under the management of the Agricultural College of the Louisiana State University, should cause the farmers of Louisiana who are being forced, by the böll-weevil, to grow corn more extensively, to give serious consideration to the opportunities offered during these two weeks, of becoming acquainted with the most up-to-date methods of dealing with these crops. Practice in judging corn, live stock and agricultural products will be a leading feature of the conference. The expenses after reaching Baton Rouge, should not exceed ten or twelve dollars for the entire period.

For full particulars, write W. R. DODSON, Baton Rouge.

ASSESSMENTS 1910, MISSISSIPPI CONFERENCE.

District—	Ed.	A.B.S.	Ch. Ex.	C.C.	Bps.
Brookhaven	$690	$225	$820	$1,700	$265
Hattiesb'g	635	225	738	1,575	250
Jackson	700	240	820	1,750	275
Meridian	625	250	720	1,700	265
Natchez	600	225	650	1,200	190
Newton	650	210	752	1,525	235
Seashore	665	225	750	1,550	245
Vicksburg	610	200	650	1,200	190
	$5,175	$1,800	$5,900	$12,000	$1915

	H. Com.	G. C.	Min.	F. M.	D. M.
Brookhaven	$25	$10	$50	$1,535	$1,515
Hattiesb'g	25	10	35	1,360	1,342
Jackson	25	10	50	1,570	1,565
Meridian	25	10	40	1,390	1,374
Natchez	25	10	30	1,010	996
Newton	25	10	35	1,340	1,304
Seashore	25	10	35	1,770	1,746
Vicksburg	25	10	30	1,275	1,258
	$200	$80	$305	$11,250	$11,100

A. F. WATKINS, Secretary.

"Mr. Justyn," said the editor, looking over the new reporter's story of the political meeting. "In this write-up of yours you say 'Resistless waves of applause from the audience fairly overwhelmed the speaker.' Look at the absurdity of that figure of speech. How could a 'resistless wave' of applause or anything else come from an audience, Mr. Justyn?"

"It could come from any sea of upturned faces, couldn't it?" insisted the new reporter.—*Exchange.*

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That China is [illegible] growing [illegible] many [illegible] has expressed the view that China has made more progress since the Boxer outbreak than [illegible] of the world has ever made in the same length of time, and he [illegible] as the facts [illegible].

The evangelization of China [illegible]. The number of converts has [illegible] more than [illegible] in eighteen years, and there are now more than two hundred and fifty thousand Christians [illegible] the native Protestant Churches of the Empire, with [illegible] that many more [illegible] making a Christian population of half a million in China. The character of these Christians compares favorably with that of the Christians in Western lands. The whole country is now accessible to the missionary and the native evangelist.

But besides the direct work of evangelization that is being carried on all over the Empire, in which a large proportion of the four thousand missionaries now in China are engaged, there are other movements in operation which show the general progress and spirit of the people along all lines, religious, social, commercial and political. The gospel is going into China with all of its multifarious blessings, touching every part of the social fabric of that people and saving China not only spiritually and morally, which is the chief and all-important aim, but mentally, physically, socially, and politically.

There are four great movements going on which show in a striking manner how the gospel is [illegible] bringing most beneficent results in that great land. These are, the Anti-Opium Campaign, the Educational Reform, the Establishment of Constitutional Government, and the Emancipation of the Women.

The Anti-Opium Movement was actually begun by the government three years ago, in September, 1906. The president of the Anti-Opium Society of China, Dr. H. C. Du Bose, sent a petition around among the missionaries in China to be signed by them, petitioning the Empress Dowager to issue a decree abolishing opium smoking. This petition was signed by some fifteen hundred missionaries, and was duly forwarded to the Empress Dowager through the proper official channels. As there was some delay in responding to the appeal of the missionaries, Dr. Du Bose was sent to Peking by the Society and had an interview with one of the members of the Foreign Office, Tang Shao Yi, in regard to the matter. In due time the decree was issued, much to our surprise and delight. We were like the disciples who had been praying for Peter's release from prison. We had been praying and working for such a decree, but when it came we could hardly believe the fact. But there it was, an order to all the officials and people in the whole country, that within ten years opium smoking must cease in China. It was ordered, among other things, that all the opium dens (public places for smoking opium, corresponding to our whisky saloons in America) should be closed at once; that all officials under sixty-five years of age that smoked opium should break off the habit within six months, on pain of dismissal from office; and that the cultivation of the poppy plant—from which opium is manufactured—should be reduced one-tenth each year, so that within ten years from the date of the decree no more opium should be manufactured in China. The British government had already agreed to co-operate with the Chinese government in their efforts to stamp out this curse, and subsequently ordered that the amount of opium imported from India should be reduced ten per cent. a year, so that after ten years no more [illegible] of the most important [illegible] and they are [illegible] the habit of [illegible] progress, they [illegible] themselves from [illegible] that the [illegible] teachers in this [illegible] the beginning [illegible] the opium habit [illegible] confirmed [illegible] of the church [illegible] the missionaries and [illegible] which is growing in [illegible] opinion, especially among the [illegible] China, that it [illegible] such vigor and [illegible] cess.

And now [illegible] in the first place, a large part of [illegible] from the opium dens [illegible] and villages [illegible] immediately [illegible] the law [illegible] public places [illegible] from the [illegible] native preachers, and others in various parts of the country, fully two-thirds of the territory of China is now free from the opium dens [illegible] around Shanghai, where [illegible] presiding elder of the Shanghai District [illegible] that in practically all the [illegible] that region the dens have been closed [illegible] were really [illegible] blind tigers, where [illegible] style. The opium smoker [illegible] opium from the regularly licensed [illegible] drug, and take it home and [illegible] must not smoke in public [illegible] friends to smoke with him [illegible] home an opium den. There are [illegible] parts of the country where the dens have not yet been closed, but the [illegible] is small, and it is continually growing [illegible].

The opium-smoking officials [illegible] making heroic efforts to break off the habit, [illegible] many of them have succeeded. The time has been extended, in case of some, by imperial clemency. Others have suffered death in consequence of giving up the pipe, [illegible] complications are often brought on when the opium is stopped which result in illness and death. But the Peking government is determined [illegible] ing officials to give up the habit [illegible] office, and they are gradually [illegible] nearing their goal. No soldier or officer [illegible] is allowed to smoke opium under any conditions, and the punishment for doing so is decapitation.

The cultivation of the poppy plant is being rapidly reduced. An official report sent last autumn to Peking by the Nanking Viceroy said that the area of land being sown to the poppy [illegible] New [illegible] that Shanghai and [illegible] the [illegible] from the poppy [illegible] and other [illegible].

[illegible] the government at [illegible] International [illegible] Commission [illegible] in Shanghai [illegible]. This commission [illegible] Bishop [illegible] Brent [illegible] delegates [illegible] thirteen nations [illegible] the United States, [illegible] France, Germany, [illegible] Britain, [illegible] Japan and China [illegible] the meeting [illegible] the results [illegible]. Among other things the commission [illegible] on the subject of the evils of opium smoking. An Opium [illegible] had been appointed by the British [illegible] to investigate the subject. They [illegible] India, and after [illegible] there, and [illegible] having gone to China at all, but [illegible] in effect that opium smoking was not injurious, but [illegible] was rather beneficial than otherwise [illegible] to the Chinese. The Anti-Opium Society [illegible] show the fallacy and the [illegible] of this report [illegible] in charge of our [illegible] a [illegible] the dangerous effects of opium [illegible] the Chinese. Dr. Park [illegible] hundred [illegible] with [illegible] of opium smoking. These [illegible] a book which subsequently [illegible] with the change of view [illegible] Parliament and [illegible] the passage of [illegible] by Parliament that the traffic [illegible] India is [illegible].

The International [illegible] Commission [illegible] declared in the most emphatic language that [illegible] evils and [illegible]. They further [illegible] their respective governments [illegible] traffic [illegible] in their [illegible]. This is a very important [illegible] the British cease [illegible] in the traffic, Turkey, Russia, Persia [illegible] other nations [illegible] make it [illegible] then [illegible] with the traffic [illegible] nullified.

The International Opium Commission was a spectacle worthy of the attention of the civilized world. How times have changed! Instead of a war, such as occurred more than sixty-five years ago, to force the opium traffic on China, here were the representatives of the leading nations of the world meeting to consider ways and means to

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help China solve the difficult problem of how to free her people from the ravages of the drug.

The results so far gained had been so encouraging that a decree was issued last autumn ordering that opium smoking should cease in five years, instead of ten, as was ordered in the first decree. The sale of the drug, which is still permitted in the shops regularly licensed for the trade, and the private smoking in the homes of the people, are to be finally prohibited in five years from the date of the issue of the last decree.

Here is a marvelous sight! full of hope for every well-wisher of his race. On the one hand, we see the newest nation of the world—a Christian nation—engaged in a life-and-death grapple with the whisky traffic, and such progress has been made that it requires no prophet to see that that traffic is doomed to early extinction in the United States. More than thirty-six millions of our people now live in prohibition or local option territory. On the other hand, there is the oldest nation of the world, a non-Christian nation, engaged in a life-and-death struggle with the opium traffic. Marvelous progress has been made, beyond the most sanguine hopes of any, and the end is in sight. Opium smoking in China is to be abolished, and that country, so great in the potency of its new life, as it comes to its own and develops its national spirit, will be freed from the incubus that has so long weighed it down. The oldest and the newest nation in the world are going to sing the song of victory together!

The year 1906 was a notable one in modern Chinese history. The old Empress Dowager, who had, in 1898, checked the young Emperor in his zealous efforts at reform, and had set back the hands on the dial of progress, and, by her reactionary policy, brought on the Boxer madness of 1900, had so far changed her point of view that she set about doing the very things for the doing of of which she had, with the help of the reactionary leaders of the time, deprived the Emperor of his power and made him but a mere figurehead in his own government for the rest of his life. She not only issued the decree against opium, above referred to, but she promulgated two other edicts that were nothing short of revolutionary in their character. She ordered that the old system of education in China should be abolished and Western education established in its place, and she issued a decree granting Constitutional government to the country.

By a stroke of the vermillion pen, she swept away the old order of things in the educational system; and henceforth any man in China who wants to follow an official career must pass an examination, not in the old Confucian classic, but in the branches of modern learning—mathematics, science, Western history, geography, philosophy, etc. A fair illustration of the old Chinese system of education may be given by supposing that in all the schools of the United States the course of study were based on medieval theology, and that from the primary school right away up to the highest schools and colleges in the land, all students did nothing but commit these works to memory, and that no man could be eligible to an official position in the country until he had passed an examination held by a government examiner, and written an essay on some subject taken from these works. This is practically what the Chinese have been doing for many centuries, and they have called it education. In their system there has been no mathematics, no Western history, no science or geography, no astronomy, nothing that we call education. Up to ten years ago, it had been the boast of Chinese scholars that their education had not been adulterated by anything of modern origin. They have been under the dominion of a philosophy somewhat like that of Aristotle, which ruled the thought-world of Europe for nine hundred years. They formed their theories about things, and then looked into the facts around them. If the facts did not conform to the theories, so much the worse for the facts. This was the condition of philosophy in Europe before the days of Bacon, who taught men to look at facts and make their theories conform to facts. The Chinese have also held practically to the Ptolemaic system of astronomy. They believed that the earth is in the center of the universe, and that the sun, moon and stars revolve around it.

But now there has been a complete right-about-face, a revolution in their mental attitude that is marvelous in the sweep of its far-reaching significance. They are from henceforth to study the facts of the physical world about them, and if their theories do not conform to the facts, the theories must go by the board. They are to learn that the earth is not the central fact in the universal scheme of things—that it is but a speck of star-dust in the infinite universe of worlds on worlds arrayed. We may imagine, but we cannot describe, what this intellectual revolution, this mental emancipation, will mean to the Chinese, and through them to the whole world, as, in consequence of it, China comes to bulk larger and larger in the development of the world's civilization that is to take place in the immediate future around the Pacific basin.

The old order of things having been abrogated, a new educational system is to be put in its place. The government has, for these nearly three years, been studying this problem with a view to inaugurating a system of public schools for the whole country. They have not yet reached a final conclusion, and so China is passing through a transition period in her educational affairs, and a somewhat chaotic condition of things prevails for the time being. In the meantime, officials and public-spirited men of wealth are establishing schools on their own account, which are in some measure meeting the needs of the situation. Even before the decree abolishing the old order of things was issued, many such schools had been established. Yuan Shi Kai, while he was Viceroy of the metropolitan province of Chihli, had inaugurated a public school system in his province, and under the superintendency of Mr. C. D. Tenney, president of the Tientsin University, had established more than five thousand primary schools for the instruction of the children of that province in Western learning. Numerous ambitious educational schemes had been started in other parts of the country, and some of the missionaries had been requested by the officials who were promoting these schemes to go and take charge of them. This writer, among others, had an urgent call to go to Nanking and take charge of a university that the Viceroy wanted to establish there. The salary offered was about three times that paid him by the Board of Missions. Other educational missionaries received the same offers and urgent appeals for help. Some refused, as did this writer, feeling that they were doing more effective work for China in a mission school than they could do in a government school. Others yielded to the urgency of the call, seeing, as they thought, an opening for usefulness in helping to shape the educational policy of the country. Since the period of educational reform was definitely inaugurated by the decree of 1906, many more schools have been, and are being established by officials and gentry throughout the country for teaching Western education. These, while in some measure meeting the needs of the new situation, are also preparatory to the inauguration of a complete government system of free schools when it comes, as come it will in the near future.

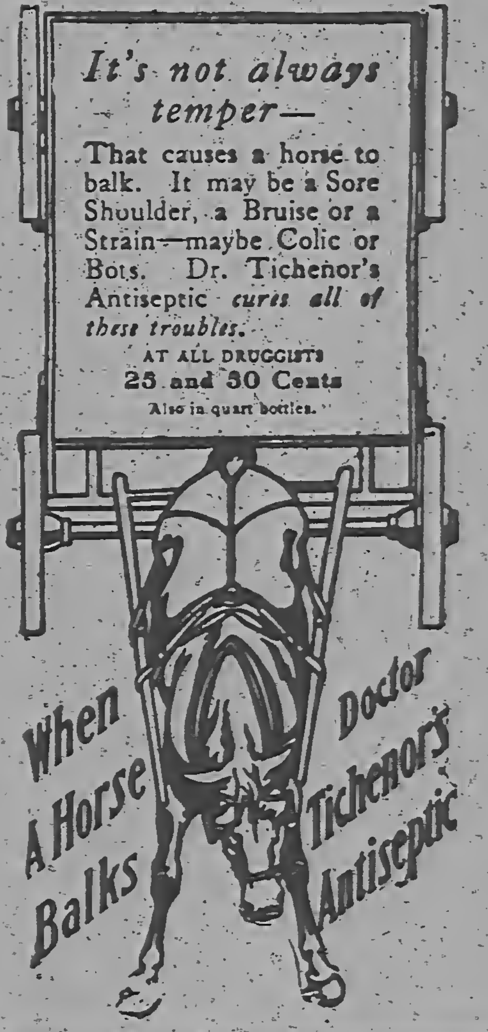
Students are now going abroad in increasing numbers to Europe, America, and Japan, to get an education along Western lines. A large number have gone to England, France, and Germany. There are more than three hundred Chinese students in America, and about five thousand in Japan. Three or four years ago, a marvelous exodus of Chinese students to Japan took place. The idea got abroad in China that Western learning could be obtained cheaply and quickly in Japan. Many thought with six months' study in that country all the essential parts of a Western education could be secured—English, mathematics, science, etc. So Chinese students began to go to Japan in large numbers, and at one time there were about sixteen thousand of them in that country, principally in Tokio. The Japanese schools were overwhelmed with the numbers, and found themselves quite unable to cope with the situation in any adequate manner. Many of the Chinese students were soon disillusioned. They found that they could not get Western learning so easily as they had thought, and it was not many months before they began to drift back home, wiser, if sadder, men. The number has been reduced to about five thousand at the present time. But even this number is significant, by reason of its size, as showing one of the ways by which Japan is exerting such a profound influence over Chinese affairs today.

Vast quantities of our educational literature which have been translated into Chinese, principally by the missionaries, are being published and scattered abroad throughout the country by the various publishing houses, missionary and other, that are operating in Shanghai, Canton, Foochow, and other places. Millions of pages of school books and general literature of all kinds, translated from the English, and some from the German and French are being bought and read with avidity by the Chinese throughout the country. Let us, if we can, form some idea of what the leaven of ideas thus working in the Chinese mind may accomplish in the immediate future. A Baconian age has dawned upon China. Her novum organum is already being written. The new learning has taken hold of the imagination of the people and their mental bondage to the ignorance and false philosophy of the past is being shattered by the impact of the new ideas from the West. The Chinese are turning from the dead past, and their faces are toward the sunrise.

The following from Dr. Arthur H. Smith gives a clear idea of the educational changes now going on in China:

"The greatest change of all is the complete abolition of a system of examination having the sanction of nearly two millenniums, and the substitution of modern learning. * * * * Whether we consider the millions concerned, or the consequences of the step, it may justly be regarded as the most comprehensive intellectual revolution in the history of mankind. Mental torpor has

(Continued on last page.)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GOOD-BYE

With this issue of the Advocate I close nine years of service as its editor. I have tried all these years to serve my Master and my Church. Duty has been my watchword. During the time I have had as little to complain of as any man that ever occupied such a position. [illegible] I turn the paper over to my worthy successor, Rev. R. A. Meek, and heartily commend him to all my friends. May he be abundantly useful and blest in the work.

With prayers and best wishes I bid everybody a loving good-bye. Fraternally,

Jno. W. Boswell.

New Orleans, La., Dec. 30, 19[illegible].

OUR WORKING ORDER

The Church in Louisiana and Mississippi was never in better working condition than it is at this time. This may be true of the Church in general, but of the details of the work at large we are not so well acquainted, owing largely to the fact that our editorial work, part of which is writing for other Church organs, has been interrupted by the Annual Conferences and going to and from a new pastoral charge.

There has been a large numerical gain in the church membership. This indicates not only activity on the part of both the laity and the ministry, and a good spiritual condition in the Church. Great ingatherings never follow an inactive ministry and indifferent membership.

There was a large increase in the preaching force. Twenty-one or two preachers were received into the North Mississippi Conference alone, including six who came to us from other churches. It looked like old times when, in answer to Question One, the presiding elders brought forward so many candidates. The Lord of the harvest is hearing the prayers of his people and sending laborers into his harvest. This fact is apparent in other sections of the Church.

There was a large increase in the benevolent collections. Collections for foreign and domestic missions, including those of the Woman's Foreign and Home Societies, Church Extension and for the superannuated preachers, and widow's and orphan's fund, all exceeded. If there was a deficit in anything we do not recall it. And never in the history of the Church did the stewards do so well in paying the preachers. And in the appointments of the preachers, while, as is usual, some were disappointed, and may be a few were hurt, we have heard of no rebellion. On the [illegible]

[illegible] Sam [illegible] Jones.

[illegible]

Several months ago Dr. [illegible] Stevens [illegible] papers [illegible] Methodist [illegible] the union of the two Methodisms, North and South.

However, the conclusion Dr. Stevens [illegible] organic union we do not understand. [illegible] in contact with all the leading men in [illegible] Church, he dreams [illegible] United States [illegible] other though [illegible] fare of the Meth[illegible] Methodist Episcopal [illegible] But he frankly [illegible] postponing the day [illegible] South. There are many [illegible] his church—many [illegible] the larger number [illegible] count largely in [illegible] system, and [illegible] know that with the negro [illegible] they do the South [illegible] His idea seems to be that [illegible] the South would never [illegible] negroes. He gives [illegible] that if such is the [illegible]

Dr. Stevens [illegible] that [illegible] union can never [illegible] churches if the negro [illegible] tain their present [illegible] never demanded, and [illegible] the negro membership [illegible] Church be our [illegible] Their colored membership can easily be set up in a church to themselves, and carry with them all their Church and Sunday school property, be given whatever share they may be entitled to in the Book Concerns, and all other forms [illegible] That kind of an amalgamation would [illegible] benefit to the colored people [illegible] They would be more independent than they are [illegible] retain the [illegible] sympathy of the [illegible] the South [illegible] demanding that [illegible] example of Southern [illegible] Methodism in [illegible] membership in 1866. That action was [illegible] either to the colored [illegible] Church. Both have prospered [illegible] another way out of the difficulty is through [illegible] federation [illegible] the South [illegible] colored membership. And if all the [illegible] Methodists could be [illegible] numerically [illegible] the strongest [illegible] But [illegible] it is remarkable that [illegible] the North [illegible] favor the plan [illegible] so far as we have [illegible] has ever given it any consideration [illegible] Methodism will ever be officially considered we are unable to say.

[illegible] Dr. Stevens [illegible] heartily [illegible] the time [illegible] agreement [illegible] Methodist [illegible] the great [illegible] General Conference of 1844 [illegible] Bishop Andrew [illegible] differences of view between the Northern and Southern delegates [illegible] fundamental questions of Church polity and law [illegible] concerning the powers of the General Conference, tenure of office of the Bishops, etc., and says Dr. Alexander: "The differences of view then and there developed continue to this day to distinguish the Methodist Episcopal Church and the Methodist [illegible] are these differences [illegible]

[illegible] CONSIDERING

[illegible] Conference [illegible] minister [illegible] if you have not been praying that your minister may be filled with the Holy Ghost. You will get as you give. [illegible] law, and it is [illegible] illustrated in the relation between the minister and his people.—Wesleyan Christian Advocate.

ARE BASEBALL PITCHERS SLAVES?

For a number of years past we have seen notices in the sporting columns of our daily papers by one league to another. We never fully understood what was meant by the "sale." But we always thought it was strange, for it seemed to us that the individual was treated as personal property, and that leagues had the right to buy and sell, as slaves used to be in the open market. We notice that recently a certain ball pitcher was sold by one league to another. The buying league paid $300 cash, and gave its note for the balance, $200. The manager of the buying league, it seems, changed his notion, and refused to pay the balance. He was sued, and the suit went against him, and he appealed the case. His ground of contention is that under the terms of sale the man bought is held in "involuntary servitude," which is in violation of the Thirteenth Amendment to the United States Constitution, that instrument saying: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." On this ground the case in point will be appealed, if necessary, until it reaches the Supreme Court, which tribunal will decide whether or not a man sold by one baseball league to another is a slave within the meaning of the law. The question will, at least, interest the men who are sold.

A project is on foot "to hold a national exposition" in commemoration of the liberation of Southern Slavery, in 1913—fifty years after Mr. Lincoln's proclamation. That this would be very agreeable to the negroes goes without saying, and could it be confined to the negroes and wholly in their welfare, it would meet with comparatively little opposition, even in the South. But to make it a national affair—leaving the world to infer that all sections of the country join in such a jubilation. We have seen no mention of the matter in any Southern paper—only a dispatch to the daily press. But the Northern press does not look upon the proposal with unanimity. *The New York Times*, in an editorial, says: "The assertion that any large number of influential whites in the South look upon the plan with favor lacks verification. Booker Washington's proposal, on the contrary, already has stirred up a great deal of ill-feeling. Attempts to concentrate a national celebration of the freeing of the slaves seems unwise. Few of our colored population can afford to travel. The cost of an exposition would be enormous, and if the result was a failure the negro would gain very little encouragement from it. We have said in the beginning that the matter should be carefully considered beforehand all over the country. If the proposed exposition is generally favored and every State is prepared to take an earnest part in making it successful, it should be undertaken with a will. But thus far the proposal has few supporters. Hostile judgment of it is plentiful. Pushed forward in a spirit of antagonism it will do much more harm than good."

One of the circuit judges of Mississippi, whose name for the present escapes us, has established a new ruling in damage suits brought against railroads. A man was hurrying to catch a passenger train, and had his mind so intently fixed on boarding the train that he did not see a freight train, rapidly approaching from the opposite direction. He was struck by this train and killed. It was in evidence that the freight train was hidden from view on a deep cut, the road at the place making considerable curve, and going at a speed variously estimated at from twenty to forty miles an hour—the slower speed being considerably in excess of the speed allowed by the municipal ordinance of the town through which the train was passing. Suit was brought by the man's widow for damages. One contention in the suit was that the railroad employes were not sufficiently careful in running their train at the time and under the circumstances. Against this the road's attorney urged that the man contributed to his death by carelessness in that he did not stop and look about to see that the way was clear. The judge in his charge to the jury held that a person trying to catch a train with a view to taking passage is not compelled to stop and see whether there is danger, it being the business of the road to keep the way clear. Under this ruling the jury assessed damages against the road. The road's attorney took an appeal, and the finding of the lower court was sustained. This judgment of the Supreme Court of Mississippi will make railway managers more careful how they run trains by stations when other trains, especially passenger trains are in waiting.

PERSONAL.

Rev. W. G. Harbin will begin a revival in this city in the Mary Werlein Church on next Sunday.

Rev. P. H. Fontaine spent several days in the city, and preached on last Sunday at the Mary Werlein Church. He honored the ADVOCATE office with his presence.

Rev. Rob't H. Wynn and family spent the Christmas holidays in this city. Brother Wynn made a pleasant call at the ADVOCATE office last Monday.

Rev. Joseph H. Collins stands ready to assist any of our pastors in revival meetings. Those who desire his assistance can reach him by addressing their communications to 511 Mississippi Street, Jackson, Miss.

Our friend and brother, Rev. W. C. Harris, is located at Talpa, Texas, where he anxiously awaits news from his many friends in North Mississippi. We trust he may find friends, and have great success in his new home.

Rev. J. C. Ellis, returned for the second year to Gallman, Miss., has met a hearty reception, and is pleased. The Old Crystal Springs Church, just before and during Conference gave him and his family a hearty pounding, which they received as meekly as possible under the circumstances.

Rev. Hugh Jamieson has been spending the holidays at home with his mother. Brother Jamieson preached last Sunday morning for Rev. H. T. Carley at Carrollton Avenue, and Rev. J. L. Sutton occupied the pulpit at the evening service. Brother Carley and his wife and baby are spending the holidays with her parents in Mississippi.

Rev. W. S. Shipman is back on his old stamping-grounds at Cleveland, Miss., and in the preachers' home. He says, "The Rev. John Tillery Lewis and wife know how to fix up a parsonage and leave it clean and nice. May the Lord increase their tribe! The Cleveland people love them and hate to see them leave." This encourages us.

The "appreciation" of Dr. F. R. Hill in this issue appears without signature, as the writer desired. It comes from the mind and heart of one who has known Dr. Hill for many years—in fact, if we mistake not, from the writer's childhood. Dr. Hill's friends will greatly enjoy the well-earned tribute to his worth as a Christian man, and minister of the Word.

Dr. S. H. Werlein has been transferred from the Little Rock to the Louisiana Conference and appointed to First Church, New Orleans. Dr. Werlein is no stranger here. He is a native of the city, and one of the more than fifty preachers given by New Orleans Methodism to the Church. He has been absent, save on occasional visits, for many years, and the younger members do not know him, but they will soon know him and love him. He is not only a good pastor, but an able preacher of the New Testament. We predict for him a successful pastorate at First Church. He will begin his ministry here the first Sunday in January.

Rev. W. A. Betts, president of the Mississippi Training School, at Montrose, Miss., is crowded with pupils, and is making diligent effort to equip his school with a supply of proper seats, apparatus, etc. The friends of the school in that Conference will do well to stand by him in his desires. This paragraph from the *Christian Advocate* (Nashville) is accompanied by an appeal to help complete the seating of the school, supply proper apparatus, etc. Two dollars and twenty-five cents will purchase a modern single desk. The name of every one furnishing that amount will be engraved on a metal plate and permanently attached to the desk. Let Brother Betts have many responses!

The death of Senator A. J. McLaurin, of Mississippi, removes one of the most conspicuous and popular political leaders of that great State, and an influential member of the United States Senate. He has long been in political life—always successful. It is said that he never lost in any contest. He had an untarnished name. We do not know that he was a professed Christian, but he was a friend and supporter of our church at Brandon, Miss., in which the members of his family were active workers. The funeral services were conducted by Rev. C. F. Emery, the pastor. They were very simple, according to the ritual of the church. This was the wish of the family, and in keeping with the life of the distinguished dead.

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[illegible] —Word and Messenger.

WHAT NETTIE LEARNED

Nettie was sitting near a window and the sun fell upon her, making her warm and [illegible] outside the wind was blowing and the weather was decidedly disagreeable.

[illegible] seat by the window Nettie wished that [illegible] something great. She had been reading a paper about a woman by the name of Florence Nightingale who became famous by her kindness in nursing the sick.

[illegible] make people happy like Miss Nightingale [illegible] said Nettie almost aloud. If I could do something like that, why, I [illegible] the happiest little girl in the world.

She slid from her chair to the floor and, going to the dining-room, [illegible] asked her mother many questions about Miss Nightingale and her great work in caring for the sick. The more [illegible]

[illegible]

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Obituaries not over two hundred words in length will be published free of charge. All over two hundred words will be charged at the rate of 1 cent a word. Count the words and send the amount necessary with the obituary. That will save trouble all around.

JOHN WESLEY McKAY was born Jan. 7, 1858, and died at 12 o'clock on the night of Aug. 31, 1909. He left a mother, three sisters and a brother to mourn his departure. Brother McKay's father had preceded him about five years, he having been an invalid for a number of years. It was my pleasure to know Brother John, as his pastor, for four years, he being a steward when I took charge of his church, Mathews' Chapel, which official position he retained until his death. I have never known a more devoted son and brother. He never neglected his aged mother for anything. He would consult his mother and sister kindly about all business affairs, as a dutiful boy would have done. Oh, what a pleasure for the writer to visit them! and when the sun began to hide his face behind the horizon, if Brother John was not already at home with his mother and sister, we knew that he was near by, if not providentially hindered. Yes, Brother John McKay was an ideal son and brother, a good, honest citizen. While Brother McKay was not conscious at the hour of his death, Sister Anna, his sister, writes me that he would frequently say during the day he died, "Oh, dear Jesus," and the day he was taken sick he sang, "There is a bright day coming." May God bless, comfort and guide the loved ones.

J. C. ELLIS.

EARL EMBREY SORRELS was born Nov. 20, 1888, and died at his father's home near Longtown, Miss., Dec. 10, 1909. He professed religion and joined the Methodist Church in August, 1906. From the first he gave evidence of being genuinely converted to God and entered at once upon the active duties of a Christian. Earl was a promising lad, having been raised in a Christian home and surrounded with the best influences there, he had very exalted ideas of life and was above anything that was ungentlemanly or coarse. He was obedient to his parents, kind to his brothers and sisters and considerate to all people. During his last illness which lasted many long months, and necessitated a very painful operation and much weary travel and suffering, no one ever heard him complain, but was always cheerful and hopeful. He always said he would get well, but when he realized the end was near, he said all was well, he was ready to die. Earl is at rest, his life will no doubt continue to inspire other young men to live godly in this present world. Peace be to his ashes. May the consolations of Divine grace sustain the broken hearts.

S. A. BROWN.

TRIBUTE OF RESPECT.

The following resolutions were adopted by the Woman's Foreign Missionary Society, Quitman, Miss., on the death of Mrs. M. E. TERRAL which occurred Nov. 26, 1909.

Whereas, It has pleased our Heavenly Father, in his infinite wisdom, to take from us our beloved president, Mrs. M. E. Terral, and realizing as we do, that our finite minds cannot grasp the workings of the Infinite, and believing he has done what is best for his beloved, therefore, be it resolved:

First—That we humbly bow to his will, although we feel that our loss is irreparable, and that her place among us can never be filled.

Second—That with hearts full of gratitude, we thank God that our lives have been made fuller and richer by her beautiful life of love and faith among us.

Third—That we extend our tenderest love and sympathy to her bereaved loved ones, and pray that God may bless and comfort them in their sorrow, and make her memory a link to bind their hearts closer to him.

Fourth—That a copy of these resolutions be spread on the Minutes of this Society; that a copy be sent to the New Orleans Christian Advocate, and one to the family.

MRS. A. S. WASSON,
Cor. Sec.
MRS. JEFF N. CARTER,
Treas.
MISS ANNIE HOPPER,
Committee.

CHURCH DIRECTORY.

New Orleans District, Rev. F. N. Parker, D.D., presiding elder; residence, 241 Olivier Street.

Second Methodist Church, 253 Burgundy, near Lafayette Ave.; Rev. A. I. Townsley, pastor; residence, 2728 N. Rampart St.; office hours, 9 to 11 a.m.; phone, Hemlock 978.

Parker Memorial, corner Nashville Ave. and Perrier St.; Rev. C. D. Atkinson, pastor; residence, 734 Nashville Ave.

Louisiana Avenue, cor. Louisiana Ave. and Magazine St.; Rev. W. W. Holmes, pastor; residence, 2903 Camp St.; phone, Uptown 1391.

Rayne Memorial Church, St. Charles Ave. and General Taylor St.; Dr. John A. Rice, pastor; residence, 1421 Constantinople St.

Felicity Street Church, cor. Felicity and Chestnut Sts.; Rev. Albert S. Lutz, pastor; residence, 1619 St. Mary St.; Phone, Jackson 144.

Carrollton Avenue Church, cor. Carrollton Ave. and Elm St.; Rev. Henry T. Carley, pastor; residence, 1125 Fern St.; phone, Uptown 1238.

Algiers, Lavergne Street, corner Delaronde; Rev. J. F. Foster, pastor; residence, 214 Seguin.

McDonoghville and Mary Werlein, Rev. H. Whitehead, pastor, residence, 1619 St. Mary Street. Phone, Jackson 144.

Epworth Church, corner Banks and Scott Sts.; Rev. L. A. Sims, pastor; residence, 232 South Pierce Street.

Rev. John L. Sutton, Superintendent Orphan Boys' Asylum; residence, 5220 St. Charles Ave.; phone, Uptown 128.

Rev. N. E. Joyner, Superintendent St. Mark's Hall, 619-21 Esplanade. Residence, 721 Henry Clay Avenue. Phones: Residence, Uptown 2739; St. Mark's Hall, Hemlock 1458.

Rev. John T. Sawyer, D.D., residence, 2330 Valence Street; Phone Uptown 879.

R. F. Harrell, Secretary Y. M. C. A., 815 St Charles.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

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NORTH MISSISSIPPI CONFERENCE

[illegible] Dist.—First Round

[illegible]

[illegible] Dist.—First Round

[illegible]

Oxford Dist.—First Round

Abbeville, at Abbeville — Jan.
Water Valley, Main St. — Jan.
Water Valley, First Ch. — Jan.
Holly Springs — Jan.
Coffeeville, at Coffeeville — Jan.
Paris, at Paris — Jan.
Water Valley Circuit, at Taylor — Jan.
Holly Springs Circuit, at Lamar — Jan.
Waterford, at Waterford — Jan.
Oxford — Jan.
Grenada Ct. at E. H. — Feb.
Grenada — Feb.
Ashland, at Liberty — Feb.
[illegible] at Lafayette Springs — Mar.

The District Stewards will meet at Water Valley, First Church, Jan. [illegible]

J. E. CUNNINGHAM, P. E.

Greenville Dist.—First Round

Glen Allen — Jan.
Cleveland — Jan.
Cleveland Mission, at Hilly [illegible] — Jan.
Clarksdale — Jan.
Jonestown — Feb.
Coahoma, at Coahoma — Feb.
Tunica, at Tunica — Feb.
Lake Cormorant — Feb.
Rosedale — Feb.
Gunnison — Feb.
Hillhouse — Feb.
Friars Point — Feb.
Shaw — Feb.

District Stewards' Meeting Jan. [illegible] and District Preachers' Meeting Jan. [illegible], both at Cleveland.

W. W. WOOLLARD, P. E.

MISSISSIPPI CONFERENCE

Columbus Dist.—First Round

[illegible]

Jackson Dist.—First Round

[illegible]

Seashore Dist.—First Round

[illegible]

Hattiesburg Dist.—First Round

[illegible]

[illegible] JONES, P. E.

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[illegible]

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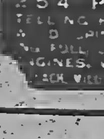
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LOUISIANA CONFERENCE.

Alexandria Dist.—First Round.

Simsport	Jan. 2, 3
Selma	Jan. 9, 10
Tioga	Jan. 11
Boyce and LeCompte, at Boyce	Jan. 16, 17
Provincal	Jan. 20
Natchitoches	Jan. 23, 24
Jena and Harrisonburg, at Jena	Jan. 29, 30
Trout	Jan. 30, 31
Eden	Jan. 30, 31
Pollock, at Standard	Feb. 6, 7
Melville	Feb. 10
Colfax	Feb. 13, 14
Columbia	Feb. 18
Bunkie, at Bunkie	Feb. 20, 21
Ville Platte, at Chicot	Feb. 25
Opelousas	Feb. 27, 28

District Stewards will meet in pastor's study of First Church, Alexandria, Jan. 5, at 1 p. m. Pastors invited to be present.

PAUL M. BROWN, P. E.

Ruston Dist.—First Round.

Homer 11 a. m.	Ja. 1, 2
Haynesville, at H. 7 p. m.	Jan. 2, 3
Haynesville Mission, at Dykesville	Jan. 4
Benton, at B. 7 p. m. 11 a. m.	Jan. 8, 9
Plaindealing, at Plaindealing 7:30 p. m. 11 a. m.	Jan. 9, 10
Arcadia 7 p. m. 11 a. m.	Jan. 15, 16
Ruston 7 p. m.	Jan. 16
Bienville, at B.	Jan. 22, 23
Vernon, at Oak Ridge	Jan. 29, 30
Jonesboro, at J. 11 a. m.	Feb. 5, 6
Winnfield 7 p. m.	Feb. 6
Simsboro, at S.	Feb. 12, 13
Ringgold, at R. 11 a. m.	Feb. 19
Gibbsland, at G. 7:30 p. m. 11 a. m.	Feb. 20, 21
Bernice, at Bernice	Feb. 26, 27
Houghton, at H.	Mar. 5, 6
Lanesville, at L. 7:30 p. m.	Mar. 6, 7
Lisbon, at Lisbon	Mar. 12, 13
Cotton Valley, at C. V.	Mar. 18
Minden	Mar. 19, 20

The District Stewards will please meet me in Gibbsland, Jan. 1, 1910, at the Methodist Church, 11 a. m. The preachers please call the attention of the stewards to the time of meeting. Let as many of the pastors as can come.

R. W. TUCKER, P. E.

Monroe Dist.—First Round.

Bastrop	Jan. 2
Farmerville	Jan. 8, 9
Bonita	Jan. 15, 16
Mangham	Jan. 22, 23
Winnsboro	Jan. 29, 30
Gilbert	Jan. 30
Rayville	Feb. 5, 6
Ferriday 7:30 p. m.	Feb. 6
Lake Providence	Feb. 12, 13
Tallulah	Feb. 19, 20
Waterproof 7:30 p. m.	Feb. 20
Brookland, at Franton	Feb. 26
Eros	Feb. 27
Mer Rouge	Mar. 5, 6
Floyd, at Oak Grove	Mar. 12, 13
Downsville	Mar. 19, 20

District Stewards will meet in the Methodist Church at Rayville, Jan. 29, at 11 a. m.

S. S. KEENER, P. E.

New Orleans Dist.—First Round.

Mary Werlein, at McD.	Jan. 2
Parker Memorial	Jan. 9
Epworth p.m.	Jan. 9
Louisiana Avenue a.m.	Jan. 16
Algiers p.m.	Jan. 16
Donaldsonville, at D'ville	Jan. 23
Slidell, at Slidell	Jan. 30
Plaquemine	Feb. 6
Covington, at C.	Feb. 13
Carrollton a.m.	Feb. 20
Felicity p.m.	Feb. 20
Second Church a.m.	Feb. 27
First Church p.m.	Feb. 27
Rayne Memorial	Mch. 6

The District Stewards are requested to meet in the pastor's office of First Church Monday, Jan. 24, 1910, at 7:45 p.m.

F. N. PARKER, P. E.

Lafayette Dist.—First Round.

Crowley	Jan. 8, 9
Indian Bayou, at I. B.	Jan. 9, 10
Vermillion, at Henry	Jan. 14
Abbeville	Jan. 15
Gueydan, at G.	Jan. 15, 16
Eunice, at Iota	Jan. 16, 17
Jeanerette	Jan. 22, 23
New Iberia	Jan. 23, 24
Houma, at Houma	Jan. 28
Patterson	Jan. 29, 30
Morgan City	Jan. 30, 31
Lafayette	Feb. 2
Franklin	Feb. 5, 6
Jennings	Feb. 6, 7
French Mission, at St. Martinsville	Feb. 9
Bell City, at Hayes	Feb. 12, 13
Lake Arthur	Feb. 13, 14
Prudhomme, at Branch	Feb. 19, 20
Rayne	Feb. 20, 21
Lake Charles	Feb. 26, 27
Sulphur, at Sulphur	Feb. 27, 28

The District Stewards will meet me at Lafayette, Jan. 12. A full attendance is very much desired.

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On Dec. [illegible] 1909, at the residence of the bride's brother, Mr. A. A. Lyon, in Belzona, Miss., by Rev. H. M. Young, Mr. JAMES L. SKIPPER to Miss EFFIE LYON.

Dec. 18, 1909, Sailor's Rest, Gulfport, Miss., by Rev. W. T. Griffin, Mr. GROVER SAUCIER and Miss EVAN ROWSE; Mr. EDWARD PEEBLE and Miss LILLIAN ROWSE, all of Wortham, Miss.

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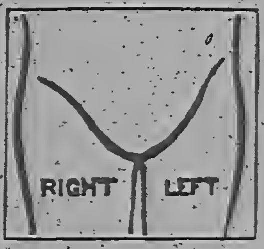

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941 Main Street,
Adams, N. Y.
Age
Cause of Rupture
Name
Address

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Important events of the near future in which those living in the bounds of our patronizing Conferences should be especially interested.

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- Midwinter Bible and Missionary Conference, Nashville, Tenn., Dec. 30-Jan. 9.
- Woman's Home Mission Conference for Louisiana, New Orleans, La., Apr. 14-17.
- General Conference for Methodist Episcopal Church, South, Asheville, N. C., May 1910.

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FROM HAYNESVILLE, LA.

Dear Dr. Boswell: [illegible]

At the last session of [illegible] for Haynesville for the third time. [illegible] the Haynesville Mission [illegible] last year by a local preacher, Rev. J. M. Carpenter [illegible]

We have located here Brother Walter G. Harris, the best all-round evangelist I have ever been with, and I have been with several. A true Methodist, a man who loves his church and almost idolizes the Methodist ministry. He puts no man ahead of his brother preachers. I wish we had more like him—one in each district would swell our mission collections and our nominal sum for 1910. I can heartily recommend him to brethren wanting help in meetings. My people have received me cordially. Pray for us.

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FROM BROOKSVILLE, MISS.

Mr. Editor: The Bishop moved me to Brooksville, one of the most delightful charges in the North Mississippi Conference, and I arrived with my family on Saturday following the reading of the appointments, finding every thing in fine shape and receiving a warm-hearted reception.

Under the pastorate of my predecessor, Brother Galceran, the Woman's Home Mission Society overhauled the parsonage, completely changing its appearance, and making it one of the most modern and neatest looking houses in town, and second to none in the Conference.

The interior received, if any difference, more attention than the exterior. They put in new wall paper, new matting, and rugs, new furniture—in fact, the whole thing was practically made new, and so completely furnished that we had only to walk in and begin to enjoy the comforts with which we found ourselves surrounded.

With best wishes for the Advocate and personally for the editor and editor-elect.

E. E. LANGFORD.

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with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials free.

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Sunday School

By W. B. Campbell.

LESSON FOR JAN. 2, 1910.

JOHN, THE FORERUNNER OF JESUS.

(Matthew iii, 1-12.)

Golden Text: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matt iii, 3.

The father of John the Baptist was a priest named Zacharias; he was a good man, who entered upon the duties of his office with full appreciation of its spiritual import. His part of the temple service was to burn incense, the symbol of prayer, while the people outside of the holy inclosure were engaged in prayer. One day, during this service, there came an angel to Zacharias with a message from God. It was the same angel Gabriel that came to Daniel once, while he was earnestly praying; the purpose of these visits implies that Gabriel was a ministering spirit, sent to man with comfort and sympathy, just as the Angel Michael was the spirit of power against evil.

The message that Gabriel brought was that the prayers of the priest had been heard, and that to him would be born a son. When Zacharias saw the angel, he was very much afraid and filled with wonder; but the angel told him not to fear, but that he would be joyful and glad of such a son, for he would grow up great in the sight of the Lord. Then he told him of a great mission his son would have, and how he would be prepared for his work: that from his very birth he would be filled with the Holy Ghost. His name was to be John, and he would turn many of the children of Israel to the Lord their God. His greatest work was "to make ready a people prepared for the Lord." He was to be the forerunner, the foreteller of the Messiah. He was to preach the coming of the Kingdom of God, and herald the coming of the King.

This all seemed so wonderful to Zacharias that he did not believe it, and wanted a sign that it was surely true. The angel gave him a sign; it was that he would not be able to speak a word until his son was born. The people were still waiting on the outside of the sacred part of the temple, and when the priest came out to them and was not able to speak, they knew he must have seen a vision. It is so sometimes with us, that when our prayer has been answered, doubt suggests that it would have happened as it did, if we had not prayed, and we do not give glory to God, nor even thank him for the blessing received.

The angelic prophecy was fulfilled: John grew and waxed strong in spirit, for he spent his time away from the haunts of men, where he could hold undisturbed communion with God, and prepare himself for the greatest of all work up to that time. He was the prophet of the Highest. There was no prophet in Israel for about four hundred years, so John stood between the old and the new dispensations, preaching the complete fulfillment of all prophecy in him whose path he came to make straight, in guiding "our feet in the way of peace"—the baptism of repentance for the remission of sins.

The place of John's first preaching was called the wilderness, not intending the full meaning of the term, for there were people dwelling there: it was that country on each side of the Jordan, and near the seaside, forming the river valley, which was ten or twelve miles wide. The wilderness of Judea is typical, for there was so great a dearth of spiritual worship that the whole nation was a wild and barren waste. He preached a preparation for a kingdom.

The people lived in a state of expectancy that a King would arise to deliver them from the power of their enemies. The hope of a worldly kingdom attracted them, and from all stations in life they flocked to hear him who was really "a voice of one crying in the wilderness." It was not a "reed shaken by the wind" that they came out into the wilderness to see; nor was it one of those that was clothed in soft raiment, such as could have been seen at Herod's court. If they came to see a prophet, they saw more than a prophet, for they saw the Lord's messenger, for among all the prophets there had never arisen one greater than John the Baptist. Yet he that became least in the Kingdom of Heaven, that John preached of, became greater than John. John's clothing and his food spoke his self-abnegation, and the power and earnestness of his preaching aroused them of Jerusalem and all Judea, and all the region round about Jordan. They all heard to profit, for they confessed their sins and were baptized. Many of the Pharisees and the Sadducees came; they must have known of John; they knew well his father. When John saw them in his audience he said: "Who hath warned you to flee from the wrath to come, O generation of vipers?" Knowing that they, of all others, needed a sincerity of purpose, for they had even taught the law and had never obeyed the law. Baptism to them, as they were, was useless, for conscience must arouse them to repentance; they must know a godly sorrow for sin, and a complete change in life. They could not claim salvation as being the children of Abraham. God could raise up from the very stones children unto Abraham; and when the poor, trusting penitent is pardoned, and comes into the kingdom, he is the child of Abraham who is the father of all, in every nation, who believe unto righteousness. John's preaching was such that a continuation is inferred; the people began to question him—"What shall we do then," after being baptized? Practical Christian benevolence, was his answer. Love for fellowmen that springs from a thankful heart.

The publicans asked what they should do. His answer was, they should go back to their work, and do it legally and honestly.

Soldiers were there, and they wanted to be guided, too. His answer to them was to the effect that they should strive to be better soldiers. So, in all walks of life, a better manner of living was John's admonition. Yet the whole people were in a state of expectancy, for did not this great preacher come, bearing tidings of something better to follow. John saw and knew this, and cried unto them: "I baptize you with water unto repentance, but when He, that is mightier than I, cometh; He will baptize you with the Holy Ghost and with fire." The water was only a sign, a symbol of an inward purification, that this coming mighty one would give them; and He would come not only as a teacher, but as a Judge. He was as a man who, after the wheat had been harvested, would separate the good from the bad. How slow were the people to understand that he who came clad in a coat of camel's hair, and whose food was only that which the desert gave, did not come to proclaim an earthly king. Some of them that listened to John, and afterwards heard Jesus tell of His Kingdom, still thought that at some time, in some manner and place, the Messiah would set up his earthly kingdom. Even when they went with the Lord to the Mount of Olives they saw Him arise above the world and disappear among the clouds of heaven, then their spiritual eyes began to be opened. So, then, let us learn that the coming of the Kingdom of God is when God rules supreme in the heart of man. Unless a man be born again and born from above, he cannot be of his kingdom. Then John preached from the old law and commandments, the coming of a new commandment and a new nature to follow and obey. It is the same old gospel we have always heard, and will always hear, until the King comes again with power and great glory, and all the holy angels with Him.

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[illegible] than among our [illegible] and schools with [illegible] always take a promi-nent place. [illegible] a few years since, would have been taught the principles ac-cording to the [illegible] are now [illegible] the principles of [illegible] govern-ing the [illegible] with the [illegible] of all in the [illegible] has come a new [illegible] a new [illegible] a new nation [illegible] that almost takes [illegible] breath.

[illegible] for [illegible] engineering, police and many others, are found everywhere. The [illegible] of the government [illegible] such as opening [illegible] in advance of [illegible] schools and agricultural col-leges with [illegible] experi-mental farms. But the Chinese [illegible] have unlimited pa-tience and perseverance, and like the Japanese will eventually [illegible] all obstacles.

The [illegible] Empress Dowager granting a constitution to China was [illegible] after the [illegible] in regard to [illegible] education. When the [illegible] first appeared, no date was given as to the time when the constitution should go into operation. The [illegible] later on that some of the progressive statesmen had urg-ed her to set the time at ten years, but the reactionary officials, who did not want consti-tutional government at all, succeeded in chang-ing the time [illegible] from the original [illegible] so that the promise [illegible] that the people [illegible] they should have a part in their own government was altogether [illegible]. Still something had been done, and there was general rejoicing throughout the country. Mass meetings were held in many places, where congratulatory speeches were made and the streets and houses in towns and cities were illuminated at night. It is true that many of the people did not know what constitutional government [illegible] meant. But they were sure that a good time was coming. [illegible] farmer [illegible] it on one of the boat [illegible] from Shanghai said that [illegible] constitutional government they would [illegible] have [illegible] taxes at all.

[illegible] the high officials in Peking [illegible] tween the [illegible] who wanted [illegible] The progressive party [illegible] in part at least, and an edict was issued [illegible] a programme of procedure for each year of nine years until 1917, when a parliament will be elect-ed to assemble in Peking and make laws for the country and the final establishment of constitu-tional government will be consummated. Methods of taxation are to be changed, local and provin-cial assemblies are to be elected to have control of local and provincial affairs, and a campaign of education is to be carried on to prepare the people for the exercise of the franchise which is to be given them. Manhood suffrage will not be granted at first. The country is not yet ready for that. There will be both a property and a literary qualification required, and certain classes are to be denied the privilege of voting altogether, such as criminals, [illegible] etc. Already elec-tions have taken place in some of the provinces for local and provincial assemblies, and the pro-cess of education for the supreme duty and priv-ilege of electing a national parliament is going on.

If the [illegible] we shall have a government [illegible] by the people and for the people [illegible] in China under a [illegible] after the [illegible] English government.

[illegible]

[illegible] In Turkey [illegible] popular government [illegible] the Young Turks [illegible] the government [illegible] the Sultan [illegible] palace [illegible] the liberties of the people [illegible] government.

[illegible] China is [illegible] Prince Regent [illegible] followers. They have [illegible] Prince Regent, China will [illegible] her rightful place in the [illegible] other great nations of the world.

One of the most important [illegible] China. He has [illegible] Shanghai [illegible] interests [illegible] with the strength [illegible] were manifest in his general bearing. Since his return to China he has always [illegible] himself to be in favor of progress along all [illegible] and now that he is in supreme [illegible] the minority of his son, who has been [illegible] Emperor, we have every reason to look for good government and general prosperity for the whole country.

Limits of space make it impossible to discuss in detail the great movements that are going on in China for the emancipation of the women spiritually, mentally, and socially. Woman has been bound in China for all these many centuries spiritually, by the idolatry and sin of the peo-ple; mentally, by the ignorance resulting from [illegible] female education; socially, by the [illegible] of women [illegible]

[illegible]

[illegible] Empire, which [illegible]

[illegible] these United States [illegible]

[illegible]

[illegible] LEONARD [illegible] a private family [illegible] St. [illegible] Jackson [illegible]